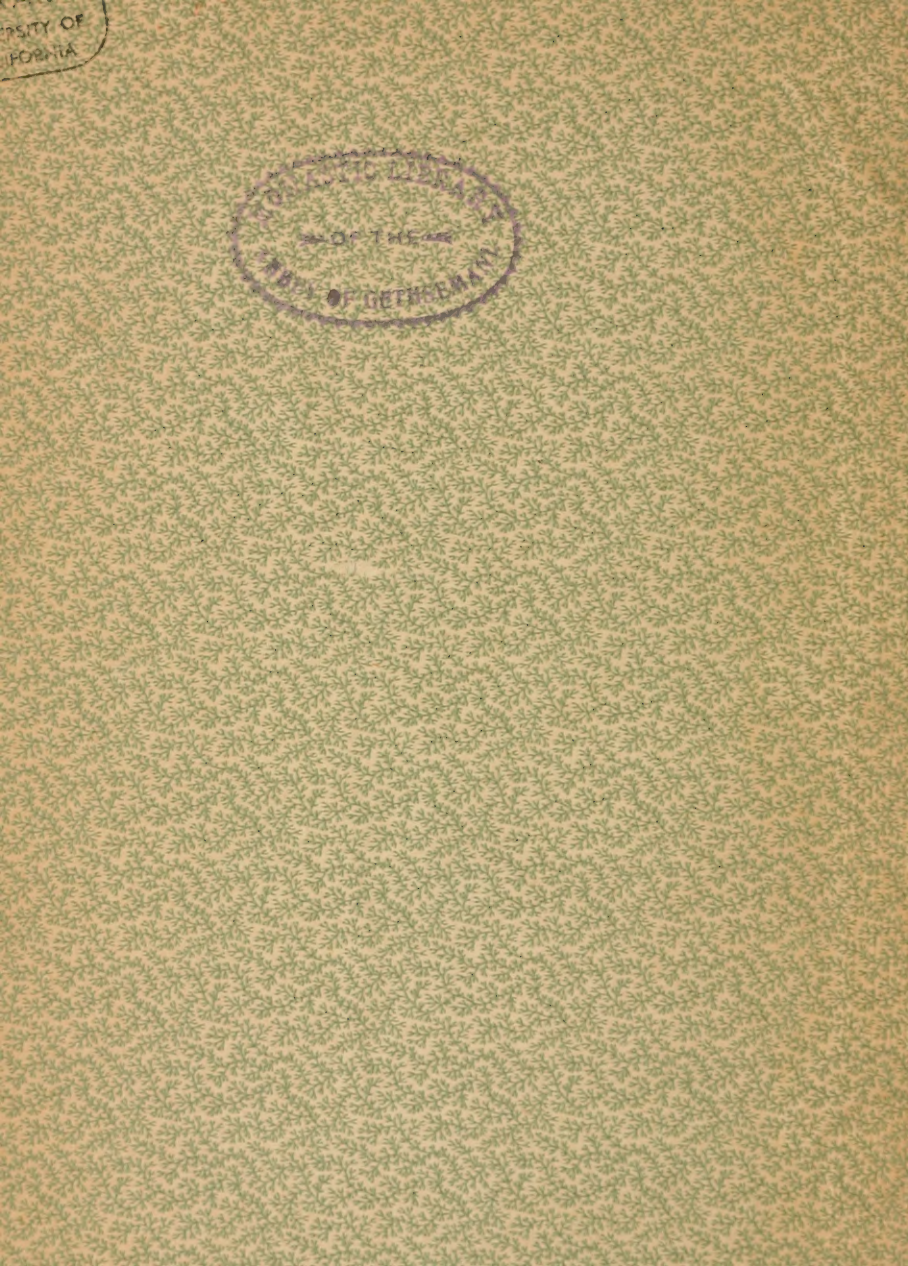


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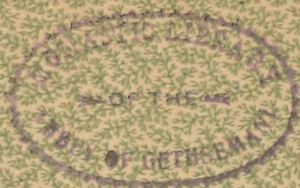
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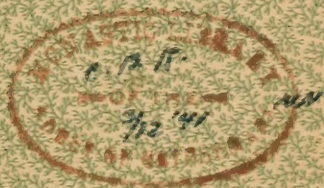
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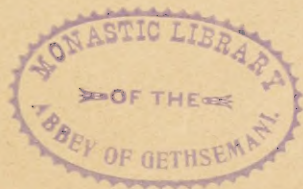
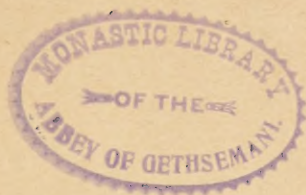


UNIVERSITY OF
CALIFORNIA











L. DEGOESBRIAND, BISHOP OF BURLINGTON, VT.

THE ISRAELITE BEFORE THE ARK OF THE
COVENANT AND THE CHRISTIAN
BEFORE THE ALTAR

OR

A HISTORY

OF THE

WORSHIP OF GOD.

IN TWO PARTS.

PART I.

THE WORSHIP OF GOD AMONG THE CHILDREN OF ISRAEL
BEFORE THE DAYS OF JESUS CHRIST.

PART II.

THE WORSHIP OF GOD SINCE THE DAYS OF JESUS CHRIST
OR THE RITES, CEREMONIES AND SACRIFICE
OF THE CATHOLIC CHURCH.

BY

L. DE GOESBRIAND,

//

BISHOP OF BURLINGTON, VT.

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IMPRIMATEUR,
LUDOVICUS, EP. BURLINGTONENSIS.

PREFACE.

The rites of the Catholic church, but especially the solemn celebration of the mass, have always been a subject of admiration to those outside its pale, and to her children they are and shall continue to be a cause of instruction as they are a source of consolation and sanctification. Belief in the Divinity of Jesus Christ and in His presence on the altar enable the Catholic, at least in a great measure, to understand and appreciate the beauty and utility of our Divine worship. But in order to perfectly understand the origins and meaning of our rites and ceremonies, both the Catholic and the outsider should be well acquainted with the worship of the children of Israel and with the life and sayings of our Saviour Jesus Christ.

The holy Bible is the book which contains the laws, rites and ceremonies which God gave and instituted as the mode to be used by His people to worship Him. But the Bible does not contain a continuous history of the worship of God before the days of Christ.

There are undoubtedly a great number of persons who have read the old testament many times, and have but imperfect ideas regarding the moral laws of the Jews, their sacrifices, the Tabernacle and the temple, the pontiff, the priests and the Levites, their feasts, the office of their prophets, the high degree of heroism attained by the faithful observers of the law. Many are constant readers of the Bible and remain under the impression that the worship introduced by Moses was quite unworthy of the Creator. Yet that worship, having been instituted by Almighty God, was most admirable. We intend in this work to give a continuous history of religion under the old dispensation. This history might be more complete: but we think it sufficiently so, and we hope that its perusal will be pleasant reading as it is simply a real history or relation of facts connected with the worship of God. To the relation of facts we have added descriptions of places, buildings, and we have transcribed many psalms and connected them with the events on whose occurrence they were composed.

Our chief object, however, in writing this first part of the history of Divine worship has been to provide our readers with a key to understand the life of the Saviour, so often promised and prefigured in the books of the Old Testament, so ardently desired by the just who lived under it. How could we fully understand the sayings and actions of Jesus Christ if we had no knowledge of the country wherein He lived, of the tabernacle, the temple, the Patriarchs, the manna, etc., which he continually quoted in his discourses?

In the chapters which relate to the kingdoms of Israel and of Juda, and to the captivities of Ninive and Babylon, the reader will find facts relating to the worship of God among the Israelites which were but little known up to this time. For such information we are much indebted to the great work of Rev. Father Vigouroux—(*La Bible et les Decouvertes Modernes.*) In the application of many of the psalms to events in the religious history of the Jews, we have followed well known commentators, and chiefly among them the work of Father Le Hir on the psalms.

To the history of the worship of God under the old law, we have added in a second part, *A History of the Worship of God since the days of Jesus Christ, or Rites and Ceremonies of the Catholic Church.* The second part will begin with a life of our Saviour, where we will show how it is connected with our rites and ceremonies, and from the consideration of his examples we shall pass to the subject of the *great act of worship which he has instituted and commanded to be performed.* We hope that after the reading of this work some at least will be convinced of the truth of the words: "Thee, the Holy Church throughout the world, does acknowledge."

In writing this work we have intended to benefit the laity particularly, and wish it to be spread extensively among the people of our diocese, among which we have lived so long, and to whom we dedicate it.

May Almighty bless all who will read it.

THE BISHOP OF BURLINGTON.

Sept. 18, 1890.

INDEX

TO

THE HISTORY OF THE WORSHIP OF GOD.

PART I.

THE WORSHIP OF GOD AMONG THE CHILDREN OF ISRAEL BEFORE THE
DAYS OF OUR LORD JESUS CHRIST.

CHAPTER I.

	PAGE.
DIVINE WORSHIP—ITS NECESSITY.....	1

CHAPTER II.

THE WORSHIP OF GOD FROM ADAM TO THE COVENANT ON MT. SINAI.....	6
--	---

CHAPTER III.

THE COVENANT—THE TEN COMMANDMENTS—CEREMONIAL LAWS ...	21
SECTION 1. THE COVENANT.....	21
SECTION 2. THE TEN COMMANDMENTS.	23
SECTION 3. THE ARK OF THE COVENANT.....	24
SECTION 4. THE TABERNACLE.....	26
SECTION 5. THE COURT OF THE TABERNACLE.....	27
SECTION 6. FURNITURE OF THE TABERNACLE AND ITS COURT.....	28
SECTION 7. MINISTERS OF THE TABERNACLE—THE HIGH PRIEST... ..	29
SECTION 8. THE PRIESTS.....	32
SECTION 9. THE LEVITES.....	34

CHAPTER IV.

SACRIFICES—THEIR DIFFERENT KINDS—CEREMONIES.....	37
--	----

CHAPTER V.

FROM THE DEATH OF MOSES TO DAVID.....	43
---------------------------------------	----

CHAPTER VI.

DAVID.

SECTION 1. HIS EARLY HISTORY.....	50
SECTION 2. HIS PSALMS.....	52

CHAPTER VII.

JERUSALEM IN THE DAYS OF DAVID.....	56
-------------------------------------	----

CHAPTER VIII.

BRINGING OF THE ARK—PSALMS COMPOSED ON THAT OCCASION— WISE REGULATIONS FOR THE WORSHIP OF GOD ABOUT THE TABERNACLE.....	58
SECTION 1. BRINGING OF THE ARK.....	58
SECTION 2. PSALMS COMPOSED ON THAT OCCASION.....	61
SECTION 3. WISE REGULATIONS FOR THE WORSHIP OF GOD ABOUT THE TABERNACLE.....	65

CHAPTER IX.

DAVID'S POWER—HIS SIN—PENANCE—TRIALS—PSALMS COMPOSED BY HIM ON THOSE OCCASIONS.....	66
--	----

CHAPTER X.

MOUNT MORIAH—THE SITE OF THE TEMPLE.....	79
--	----

CHAPTER XI.

THE LAST DAYS OF DAVID.....	83
-----------------------------	----

CHAPTER XII.

SECTION 1. SOLOMON	94
SECTION 2. THE BUILDING OF THE TEMPLE.....	98
SECTION 3. ITS DEDICATION.....	103
SECTION 4. THE FALL OF SOLOMON.....	111
SECTION 5. DEVOUT WORSHIPPERS IN THE TEMPLE.....	117

CHAPTER XIII.

DIVISION OF THE KINGDOM OF SOLOMON—THE KINGDOM OF ISRAEL—

WORSHIP OF GOD AMONG THE SEPARATED TRIBES.....	120
SECTION 1. DIVISION OF THE KINGDOM OF SOLOMON.....	120
SECTION 2. THE KINGDOM OF ISRAEL.....	121
SECTION 3. THE PROPHETS.....	125
SECTION 4. ELIAS THE PROPHET IN THE KINGDOM OF ISRAEL.....	127
SECTION 5. MICHEAS	132
SECTION 6. ELISEUS.....	136

CHAPTER XIV.

HISTORY OF TOBIAS.....	141
------------------------	-----

CHAPTER XV.

FASTING—ITS EFFICACY—JONAS AND THE NINIVITES.....	165
---	-----

CHAPTER XVI.

THE KINGDOM OF JUDA.....	168
SECTION 1. DOINGS OF SOME OF ITS KINGS.....	168
SECTION 2. ISAIAS	181
SECTION 3. KING EZECHIAS	187

CHAPTER XVII.

END OF THE KINGDOM OF JUDA.....	203
---------------------------------	-----

	PAGE.
CHAPTER XVIII.	
THE CAPTIVITY OF BABYLON	208
SECTION 1. JEREMIAS	208
SECTION 2. DANGERS TO WHICH THE FAITH OF THE JEWS WERE EXPOSED	217
SECTION 3. MISSION OF THE PROPHETS DURING THE CAPTIVITY	220
SECTION 4. BARUCH AND IDOLATRY	222
SECTION 5. EZECHIEL—HIS LABORS AMONG THE CAPTIVES OF TELLABIB	228
SECTION 6. DANIEL—HIS ACTIONS AND PROPHECIES	242

CHAPTER XIX.	
END OF THE CAPTIVITY	281
SECTION 1. EDICT OF CYRUS—RETURN OF TWO COLONIES	281
SECTION 2. BUILDING OF THE TEMPLE	292

CHAPTER XX.	
FROM THE RETURN OF THE CAPTIVES OF BABYLON TO THE APPEAR- ANCE OF JESUS CHRIST	303
SECTION 1. THE MACHABEES	303
SECTION 2. TERRIBLE PUNISHMENTS OF BLASPHEMERS	322
SECTION 3. ADMIRABLE EXAMPLES OF OBEDIENCE TO THE LAWS OF GOD—CONCLUSION	331

A HISTORY OF THE WORSHIP OF GOD.

CHAPTER I.

DIVINE WORSHIP. ITS NECESSITY.

How better can we begin to speak of the worship of God than by relating the conversation of the Saviour with the woman of Samaria? The well of Jacob, at which it took place, is well known to pilgrims who travel from Jerusalem to Galilee. It is about forty miles from Jerusalem, and the most remarkable stopping place after leaving the great city. In the days of our Lord there stood at a short distance from the well, the famous city of Sichem, but that ancient city has been destroyed long since, and in its stead, there stands now the city of Naplouse. The city of Samaria lay further away to the north, and the woman herself was from the province, not from the city of Samaria. Near the well of Jacob, there stood, one on each side of the valley, Mount Ebal, and the celebrated Mountain Garizim. The inhabitants of Samaria, although they adored the true God, had in reality rebelled against Him; they were schismatics, not recognizing the priesthood appointed by Almighty God, nor worshipping Him in the temple of Jerusalem where sacrifices were to be exclusively offered to Him. They had raised altar against altar, and built for the purpose of divine worship, another temple on Mount Garizim. On this account, and for other reasons, there existed a deep hatred be-

tween the two nations, so that the greatest insult which could be offered to a Jew, was to call him a Samaritan. We shall now relate the conversation of the Samaritan woman with our Saviour. It is one of the most beautiful pages of the Gospel.

(1) "He cometh therefore to a city of Samaria which is called Sichem, near the piece of ground, which Jacob gave to his son Joseph. Now Jacob's well was there. Jesus, therefore, being wearied with his journey, sat thus on the well. It was about the sixth hour. There cometh a woman from Samaria to draw water. Jesus saith to her, give me to drink." The thirst which He felt for the salvation of her soul was greater than that which parched his throat at this sixth, that is according to our mode of speaking, at this twelfth hour of the day. "The Samaritan woman says to him; how dost thou, being a Jew ask of me to drink, who am a Samaritan woman? for the Jews do not communicate with the Samaritans. Jesus answered and said to her: "if thou did'st know the gift of God." If thou did'st know the grace offered to thee, "and who it is who saith to thee, give me to drink, thou perhaps wouldst have asked of Him, and he would have given to thee living water." This was language incomprehensible to this woman. "The woman saith to Him: Sir, thou hast nothing wherein to draw, and the well is deep; whence then hast thou living water? Art thou greater than our father Jacob, who gave us the well, and drank thereof himself, and his children, and his cattle?" This was as much as to ask, hast thou discovered a well containing more excellent and plentiful water, than this well of Jacob?

"Jesus answered and said to her: whosoever drinketh of this water, shall thirst again: but he that shall drink of the water that I shall give him, shall not thirst for ever. But the water which I shall give him, shall become in him a fountain of water,

(1) St. John, c. iv.

springing up unto everlasting life." The Saviour had pointed to Divine grace, and to its effects in the souls of His future disciples. "The woman saith to Him: Sir, give me this water, that I may not thirst, nor come hither to draw." Light was by degrees entering this well disposed soul. Jesus Christ will now draw her attention to the state of her soul, and induce her to repent and to hope. "Jesus saith to her, go, call thy husband, and come hither. The woman answered and said, I have no husband. Jesus said to her: thou hast said well, thou hast no husband; for thou hast had five husbands, and he whom thou now hast, is not thy husband. This thou hast said well." What other traveller, just arrived from Jerusalēm, could have known the sad history of this unfortunate woman, except through a revelation from heaven? The poor woman of Samaria understood it. "The woman says to him: Sir, I perceive that Thou art a prophet." The well of Jacob was near Mount Garizim on which stood the temple wherein she and her Schismatic co-religionists used to offer sacrifice to God. Glad to turn the subject to a conversation less mortifying to her pride, she continues, "our fathers adored on this mountain; and you say that at Jerusalem, is the place where men must adore. Jesus saith to her, woman believe me, the hour cometh, when you shall neither on this mountain, nor in Jerusalem adore the father." After the establishment of the church of the Messiah, expected by both the Jews and the Samaritans, the offering of sacrifice was not to be attached to one place to the exclusion of others. * * * Our Lord continues: "The hour cometh and now is, when the true adorer shall adore the father in spirit and in truth. For the father also seeketh such to adore Him. God is a spirit, and they that adore Him, must adore Him in spirit and in truth. The woman saith to Him: I know that the Messiah cometh (who is called Christ), therefore when He

is come, He will tell us all things. Jesus says to her: I am He, who am speaking with thee." An now the eyes of the Samaritan woman are fully opened. She believes, she loves, she hopes; she hastens to acquaint her friends and acquaintances with the presence of an extraordinary being who has told her of "all things whatever she had done:" they come to the well of Jacob to see Him, and after listening to the words of Jesus Christ they believe and declare that "this is indeed the Saviour of the world." He who was to teach men to adore God in spirit and in truth.

Why should we lose time in demonstrating that all are bound to offer interior worship to God? Our own heart, the consideration of ourselves, of all the wonders which surround us, induce and invite us to praise, to love God, to hope in Him, for this is to adore Him. Let us rather listen to the psalmist and unite with the sentiments which he expresses, and confess to God that we owe to him, as to our Creator, both interior and external worship.

"Bless the Lord, O my soul: O Lord, my God, thou art exceedingly great. Thou hast put on praise and beauty, and art clothed with light as with a garment. Who stretchest heaven like a pavillion: who coverest the higher rooms thereof with water: who makest the clouds thy chariot: who walkest upon the wings of the winds: who makest thy Angels spirits, and thy ministers a burning fire: who hast founded the earth upon its own basis: it shall not be moved for ever and ever. The deep like a garment is its clothing: above the mountains shall the waters stand. At thy rebuke they shall flee: at the voice of thy thunder they shall fear. The mountains ascend, and the plains descend into the place which thou hast founded for them. Thou hast set a bound which they shall not pass over: neither shall they return to cover the earth. Thou

sendest forth springs in the vales : between the midst of the hills the waters shall pass. All the beasts of the field shall drink : the wild asses shall expect in their thirst. Over them the birds of the air shall dwell : from the midst of the rocks they shall give forth their voices. Thou waterest the hills from the upper rooms : the earth shall be filled with the fruit of Thy works, bringing forth grass for cattle and herb for the service of men. That Thou mayest bring bread out of the earth : and that wine may cheer the heart of man. That he may make the face cheerful with oil and that bread may strengthen man's heart. The trees of the field shall be filled, and the cedars of Libanus which He hath planted : there the sparrows shall make their nests. The highest of them is the house of the heron. The high hills are a refuge for the harts, the rock for the irchins. He hath made the moon for seasons : the sun knoweth his going down. Thou hast appointed darkness, and it is night : in it shall all the beasts of the woods go about. The young lions roaring after their prey, and seeking their meat from God. The sun ariseth, and they are gathered together : and they shall be down in their dens. Man shall go forth to his work and to his labour until the evening. How great are thy works, O Lord ! Thou hast made all things in wisdom : the earth is filled with Thy riches. So is this great sea, which stretcheth wide its arms : there, are creeping things without number : creatures little and great. There, the ships shall go. This sea-dragon which thou hast formed to play therein. All expect of Thee that Thou give them food in season. What Thou givest to them they shall gather up : when Thou openest Thy hand they shall all be filled with good. But if Thou turnest away Thy face, they shall be troubled : Thou shalt take away their breath, and they shall fail, and shall return to their dust. Thou shalt send forth Thy spirit and they shall be created : and Thou shalt

renew the face of the earth. May the glory of the Lord endure forever : the Lord shall rejoice in His works. He looketh upon the earth and maketh it tremble ; He toucheth the mountains and they smoke. I will sing to the Lord as long as I live ; I will sing praise to my God while I have my being. Let my speech be acceptable to Him : but I will take delight in the Lord. Let sinners be consumed out of the earth, and the unjust, so that they be no more : O my soul, bless thou the Lord. ⁽¹⁾

CHAPTER II.

THE WORSHIP OF GOD FROM ADAM TO THE COVENANT ON SINAI.

They who sincerely desire to serve God understand full well that no external act of worship pleases Him, unless it be accompanied by interior sentiments of devotion. God looks at the heart, requires to be adored in spirit and in truth. Let no man, however, deceive himself, by refusing to offer exterior homage to his Creator. Himself has been pleased to reveal to men what is pleasing or unacceptable to Him in matters of worship. We have simply here to consult the records of past ages.

That Adam, our first parent, has been saved is a fact made known to us by the Scripture : and we have therefore to infer that it was by prayer, adoration, thanksgiving and sorrow for sin, that he obtained the pardon of his detestable crime. Although the Scripture is silent as to the manner of his worship, although no altar is mentioned as having been raised by him, we think that there never was a man who offered more sacrifices

(1) Ps. ciii.

to God, no one who accompanied his offerings with more bitter tears, with more fervent prayers, than Adam. We fancy that among the saints of heaven there is not one who made a longer or more severe penance than he did, as there is none of them who was as guilty as he was.

Of the two first sons of Adam the Scripture says, "And Abel was a shepherd, and Cain a husbandman. And it came to pass after many days, that Cain offered, of the fruits of the earth, gifts to the Lord. Abel also offered of the firstlings of his flock, and of their fat: and the Lord had respect to Abel and to his offerings. But to Cain and his offerings He had no respect." (1) God therefore was pleased with the exterior sacrifice of Abel; and commentators aver that in token of approbation, He caused fire to come down from heaven and consume the victims offered by him. The offerings of Cain did not prove acceptable because the gifts were of no value in themselves, and were not accompanied with interior sentiments of love, respect and gratitude.

Little as we know of the history of man before the flood, we may rightly conjecture that before the days of Noah, public worship had been introduced amongst the children of Adam: for Enos "began to call upon the name of the Lord," that is, to worship Him in public assemblies. And it is equally right to infer that there were then, men appointed to minister at the altars of the true God, although the heads of families or communities, often acted in that capacity.

Since the flood.—The name *holocaust*, we find for the first time mentioned in the Scriptures in the history of Noah. After he had came out of the ark he "built an altar unto the Lord: and taking of all cattle and fowls that were

(1) Gen. c. iv.

clean, offered holocausts upon the altar, and the Lord smelled a sweet savour and said, I will no more curse the earth * * * " ('). We may notice here that Noah offered, not one, but many sacrifices, and that these were holocausts, that is, sacrifices in which the victim was offered, immolated and wholly burnt up. The generosity and devotion of this patriarch was rewarded by the great promises made to him at the same time.

In the history of the great patriarchs, Abraham, Isaac and Jacob, there is nothing so touching as their constant attention to build altars to the Lord, in places where they had received of Him some great favor, and to return to those altars in order to call upon the Lord. If the sacrifices offered by Adam must have been generally sacrifices for sin, those of the great patriarchs whose lives were so pure were undoubtedly peaceful offerings, whose end was to return thanks to God, or to pray for new blessings.

We have seen that heretofore men had offered to God sacrifices of animals, and these, be it remarked, were of those which were considered as clean animals; that they had also offered to Him of the fruits of the earth, and that those sacrifices were offered through a motive of devotion. But in the history of Abraham, the great patriarch, we read of a sacrifice of a different kind. This was the offering of bread and wine made by Melchisedeck, King of Salem. It would seem that as bread and wine are the food, and, as it were, the life of men, the Creator desired them to be offered to Him as a solemn acknowledgment of His power of life and death, and that we are indebted to His providence only, for the benefit of our continued existence. The bread and wine were offered by Melchisedeck, *because* he was the priest of the most high God. (') Of this sacrifice of Melchise-

(') Genes. viii. 20 *et seq.*

(') Gen. xiv. — "For he was a priest of the most high God."

deck the church says, ⁽¹⁾ "That the Lord accepted it with favorable and gracious countenance : that Melchisedeck, the high priest of God, offered unto Him, a holy sacrifice, an unspotted victim." Melchisedeck whose name signifies king of justice, was king of Jeruaslem (Salem) the city of peace. Abraham, returning from Hoba, near Damascus, to Mambre after the slaughter of Chodorlahamor, and his allies, who had plundered the cities of Sodom, Gomorrha and others, and carried away Lot and a number of other captives, must have come through Salem, (Jerusalem), as they do now, who come from Damascus to Egypt ; and here a sacrifice of bread and wine is offered in honor of his victory.

The high priest of God "blesseth" the Patriarch, standing, as it appears upon the mountain, between God and mankind, "and said blessed be Abraham by the most High God, who created heaven and earth, and blessed be the most high God, by whose protection the enemies are in thy hands." ⁽²⁾ We have here a priest, a mediator between God and men. His dignity is acknowledged by the holy, venerable patriarch who returns from Damascus loaded with spoils, and acknowledges His inferiority by offering to the priest a tithe of all the spoils. Salem or Jerusalem was at least in part built upon Mount Moria. In the course of ages another Melchisedeck was to offer a still more acceptable sacrifice on this mountain ; but till the time comes for us to speak of the Son of God, priest for ever according to the order of Melchisedeck, let us not forget the prototype nor the place wherein he offered his sacrifice.

Whilst tracing the history of the worship of God by the offering of sacrifices, we fancy that we hear resounding in our ears the words of Jehovah the Creator, "I am the Lord thy

⁽¹⁾ In the canon of the mass.

⁽²⁾ Gen. c. xiv.

God." Thou shalt adore the Lord thy God, and Him alone shalt thou serve."

Abraham, of whom we have already spoken, is called in the scriptures the father of our faith, the father of the faithful, and by the church *our* patriarch. What other man has given mankind more striking examples of obedience to the Lord! God had made covenant with him, had promised to give him a son, one who would come out of his "bowels" in his advanced age. He had made to him a promise by far more admirable: that out of his family He would spring up, by whom all nations would be blessed. Now, the child of the promise, Isaac, is born to Abraham, he has reached the twenty-fifth year of his age; Abraham may now hope that the Lord will soon give one or more sons to Isaac, and that in this manner the glorious promises made to him will be realized. But the God of Abraham, who loves him so tenderly, is about to ask of him to make an heroic act of faith and obedience, unheard of in the annals of the world, an act which seems to make impossible the realization of the promise. "After these things God tempted Abraham" (made a trial of his faith), desiring to give him as an example to future generations, "and said to him: Abraham, Abraham! And he answered: here I am. He said to him: take thy only begotten (well beloved) son Isaac, and go into the land of vision, and there thou shalt offer him for a holocaust upon one of the mountains which I will show thee. So Abraham rising up in the night (probably without informing Sara his wife), saddled his ass, and took with him two young men, and Isaac his son; and when he had cut wood for the holocaust, he went his way to the place which God had commanded him. And on the third day, lifting up his eyes, he saw the place afar off (Mount Moria), and he said to his young men: Stay you here with the ass. I and the boy will go with speed as far as yonder, and after we have

worshipped will return to you.” “Accounting that God is able to raise up, even from the dead.”⁽¹⁾ “And he took the wood for the holocaust, and laid it upon Isaac his son; and he himself carried in his hands fire and a sword. And as they two went together, Isaac said to his father: My father, and he answered: what wilt thou, son? Behold says he, fire and wood; where is the victim for the holocaust? And Abraham said: God will provide Himself a victim for a holocaust, my son. So they went on together. And they came to the place which God had shown him, where he built an altar, and laid the wood in order upon it, and when he had bound Isaac, his son, he laid him on the altar upon the pile of wood. And he put forth his hand, and took the sword to sacrifice his son. And behold an angel of the Lord from heaven called to him, saying: Abraham, Abraham, and he answered, here I am. And he said to him: lay not thy hand upon the boy, neither do thou anything to him; now I know that thou fearest God, and hast not spared thy only begotten son for my sake.” We have admired the faith and obedience of Abraham and Isaac. Was there ever a sacrifice like unto their’s? We shall now see the reward. “Abraham lifted up his eyes, and saw behind his back a ram amongst the briers, sticking fast by the horns, which he took and offered for a holocaust instead of his son. And he called the name of that place the Lord seeth; whereupon even to this day it is said in the mountain the Lord will see. And the angel of the Lord called to Abraham a second time from heaven saying: By my own self have I sworn, says the Lord; because thou hast done this thing, and hast not spared thy only begotten son for my sake. I will bless thee, and I will multiply thy seed as the stars of heaven, and as the sand that is by the sea shore. Thy seed shall possess the gates

(¹) Heb. xi, 19.

of their enemies. And in thy seed shall all the nations of the earth be blessed, because thou hast obeyed my voice." ⁽¹⁾ After reading this most touching history, we are tempted to ask: Will not Isaac himself prove to be the Messiah promised to Adam? For, we have here a tender father, ready to sacrifice with his own hand his well beloved son, and a son ready to sacrifice his life in obedience to the will of God. But Abraham and Isaac were mere men: the time has not yet come when, on this same Mount Moria, God will not spare his own Son; and the blood of animals poured out upon thousands of altars shall continue to proclaim in all countries that mankind demanded atonement for their transgressions.

The promises made by God to Abraham were fully realized in his person and in the persons of Isaac and Jacob: and these men whose lives were so pure that the Almighty willed to be called *their* God, failed not all through their pilgrimage in this world, to worship their Creator by erecting altars to Him, calling upon His name, offering to Him sacrifices of animals or the tithes of all their property.

In other families and amongst the nations of the earth altars were also erected either to false divinities or to the true God. We read for instance, of Holy Job, believed by some to be contemporaneous with Moses, that, "rising up early he offered holocausts for every one of his children. For, he said, lest perhaps my sons have sinned * * * *so did Job all the days.*" ⁽²⁾ A written law and determined modes of worship were soon to be introduced by order of God amongst the descendants of Abraham, for He had resolved to preserve in this manner the Knowledge of Himself amongst men, until He would teach them by sending to them His own Son. The worship of the

⁽¹⁾ Gen. xxii.

⁽²⁾ Job i, 5.

Lord as proclaimed by Moses would then cease, and be replaced by another worship really worthy of God, which is destined to continue to the end of time.

It is, however, necessary for our purpose to speak here briefly of the Egyptian Captivity, of the manner in which the Israelites were delivered from it and of the extraordinary man who was their deliverer. No one that we know of has so well narrated this part of the history of the Jews as the great Deacon St. Stephen, speaking to his accusers in Jerusalem in presence of the high priest. (1) * * * "The God of glory appeared to our father Abraham, when he was in Mesopotamia, before he dwelt in Charran, and said to him: go forth out of thy country, and from thy kindred, and come into the land which I will show thee. Then he went out of the land of the Chaldeans, and dwelt in Charran. And from thence, after his father was dead, He removed him into this land, in which you now dwell. And He gave him no inheritance in it, no not the pace of a foot: but He promised to give it in possession to him, and to his seed after him, when as yet he had no child. And God said to him, that his seed should sojourn in a strange country, and that they should bring them under bondage, and ill-treat them four hundred years. And the nation to which they shall be in bondage, I will judge, said the Lord: and after these things they shall come forth and worship me in this place. And He gave him the covenant of circumcision, and so he begat Isaac, and circumcised him the eighth day: and Isaac Jacob, and Jacob the twelve patriarchs: and the patriarchs through envy, sold Joseph into Egypt; but God was with him, and delivered him out of all his tribulations: and he gave him favor and wisdom, in the sight of Pharaoh, the King of Egypt, and he appointed him governor over Egypt, and over all his house. Now a famine

(1) Acts vii, 2 *et seq.*

came on all Egypt, and Canaan, and great tribulation; and our forefathers found no food. But when Jacob heard that there was grain in Egypt, he sent out our fathers first. And at the second time Joseph was known by his brethren, and his kindred was made known to Pharaoh. Then Joseph sent, and called hither Jacob, his father, and all his kindred, seventy-five souls. And Jacob went down into Egypt; and he died, and our forefathers. * * * And when the time of the promise which God had made to Abraham, drew near, the people increased, and was multiplied in Egypt. Till another king arose in Egypt who knew not Joseph. This same, dealing craftily with our race, afflicted our fathers, that they should expose their children, to the end they might not be kept alive. At the same time Moses was born, and was very fair, and nourished three months in his father's house. And when he was exposed, Pharaoh's daughter took him up and nourished him for her own son. And Moses was instructed in all the wisdom of the Egyptians; and was mighty in his words and deeds. * * * And he became a sojourner in the land of Midian where he begat two sons. And when forty years were expired, there appeared to him in the desert of Mount Sinai an angel in a flame of fire in a bush. And Moses seeing it, wondered at the sight, and as he drew near to view it, the voice of the Lord came to him, saying: I am the God of thy fathers, the God of Abraham, the God of Isaac, and the God of Jacob. Then Moses was terrified and durst not behold. And the Lord said to him: loose the shoes from thy feet; for the place on which thou standest is holy ground. I have seen the affliction of my people which is in Egypt, and I have heard their groaning, and am come down to deliver them. And now come and I will send thee into Egypt. This Moses, whom they denied saying: Who has appointed you ruler and judge? him God sent a ruler and deliv-

erer, by the hand of the angel who appeared to him in the bush. He brought them out, after he had done wonders and signs in the land of Egypt, and in the red sea, and in the desert forty years."

Our purpose does not require that we should relate in detail the signs and wonders mentioned in a general way in the above discourse of St. Stephen. Suffice it to say that God had adjoined to Moses his brother, Aaron, to lead his people out of Egypt, to give them His laws and ordinances and direct them in the observance of the same.

But what was the religion of the Jews during their captivity? How did they worship the God of Abraham, Isaac and Jacob, their fathers? We have just reason to believe that they did not worship idols, though living amongst idolaters: nay, that they offered fervent supplications to God. "I have heard their groaning," that they worshipped Him by the offering of sacrifices of different kinds. "Thou shalt give also," said Moses to Pharoah, "sacrifices and burnt offerings which we may offer to the Lord, our God." ⁽¹⁾ They were already the people of God through their knowledge of, and fidelity to Him, although the solemn alliance had not yet been made: and so great was the influence of their example, so miraculous the works of Moses and Aaron in Egypt, "that a mixed multitude without number went up also with them." ⁽²⁾ that is, of those in Egypt who worshipped the true God or desired to unite with His people. That there were persons appointed to act as priests among them, that they had distinct places of worship, we can hardly question: for there were priests of the true God even among the Midianites, and as the Israelites before leaving Egypt formed a population computed at 3,000,000 of souls, it seems incredible that they

⁽¹⁾ Ex. x. 25.

⁽²⁾ Ex. xiii. 32.

should have been without temples, the more so that they were convinced of the obligation of keeping holy the Sabbath day which recurred every week. The following fact is an evidence of organized worship among the Jews, whilst they were as yet captives in Egypt. After the eating of the Paschal lamb they started from Egypt led by Moses and Aaron, a well organized multitude, by their companies, probably tribe separated from tribe in the order assigned to them later on, when camping about the Tabernacle. They are guided in the day by the column of smoke and by night by the column of fire. They have come to the shore of the Red sea, and are closely pursued by Pharaoh and his army. Moses stretches his hand over the sea, the waters are divided, leaving a dry passage to the Jews, but at the command of Moses they return to their place destroying all their enemies, not one of them being left to return to their country. The Jews on that morning see themselves safe across the sea, but the shore is strewn with the bodies of men, horses and the debris of their chariots. Amongst the millions of the children of Jacob there was joy, gratitude to God, their Saviour, confidence in His providence, fear of Him who had thus made known the power of His arm. How will the children of Israel give expression to those sentiments? We have before our eyes the Canticle of Moses. From the text alone we are entitled to infer that there never was a sacred concert as loud, as expressive as this. Imagine that you see standing on the shore of the Red sea, on the hills which border it, six hundred thousand men able to bear arms, and apart from them the women and children who swell the number of the Israelites to 3,000,000. All these had been used to sing the praise of Jehovah during their captivity. Parents had been wont to tell their children of the mercies of God toward the patriarchs, of the promises made to them concerning the land of promise, and the coming of a redeemer. They all knew

of Joseph, the saviour of the world ; they all remembered the ten plagues brought upon Egypt by the power communicated to Moses. They see by their sides their first born children, who were spared by the destroying angel. Let us hear the children of Israel celebrate this great victory. “ (1) Then Moses and the children of Israel sung this canticle to the Lord.” Moses did not sing alone, but he undoubtedly began, and the whole army answered with one voice. “ Let us sing to the Lord, for He is gloriously magnified ; the horse and the rider He has thrown into the sea.” Thousands of male voices answer in chorus, “ Let us sing to the Lord, for He is gloriously magnified ; the horse and the rider He has thrown into the sea.” Then the select singers continue, “ The Lord is my strength and my praise, and He is become salvation to me : He is my God, and I will glorify Him : the God of my father, and I will exalt him. The Lord is as a man of war, Almighty is his name. Pharaoh’s chariots and his army He has cast into the sea, his chosen captains are drowned in the Red sea. The depths have covered them, they are sunk to the bottom like a stone. Thy right hand, O Lord, is magnified in strength : Thy right hand, O Lord, hath slain the enemy. And in the multitude of Thy glory Thou hast put down Thy adversaries. Thou hast sent Thy wrath, which hath devoured them like stubble. And with the blast of Thy anger the waters were gathered together : the flowing water stood, the depths were gathered together in the midst of the sea. The enemy said, I will pursue and overtake ; I will divide the spoils, my soul shall have its fill. I will draw my sword, my hand shall slay them. Thy wind blew, and the sea covered them ; they sank as lead in the mighty waters. Who is like to Thee among the strong, O Lord ? Who is like to Thee, glorious in holiness,

(1) Ex. xv, 1 *et seq.*

terrible and praiseworthy, doing wonders? Thou stretchedst forth Thy hand, and the earth swallowed them. In Thy mercy Thou hast been a leader to the people which Thou hast redeemed; and in Thy strength Thou hast carried them to Thy holy habitation. * * * The Lord shall reign for ever and ever. For Pharaoh went in on horseback, with his chariots and horsemen into the sea; and the Lord brought back upon them the waters of the sea: but the children of Israel walked on dry ground in the midst thereof."

Not the men of Israel alone sang the praise of their Redeemer with Moses. "Mary the prophetess (one who had revelations), the sister of Aaron, took a timbrel in her hand, and all the women went forth after her with timbrels and with dances, and she began the song, to them saying: "Let us sing to the Lord, for He is gloriously magnified, the horse and his rider he hath thrown into the sea." (1)

We must not now fail to mention the important event which took place, immediately before the flight of the Israelites from Egypt. We refer to the immolation or sacrifice of the paschal lamb, whose anniversary was celebrated by them every year, and was so intimately connected with their worship of Almighty God. After the occurrence of the ninth plague (2) "the Lord said to Moses: yet one plague more will I bring upon Pharaoh and Egypt, and after that he shall let you go, and thrust you out * * * and Moses said: thus said the Lord: at midnight I will enter Egypt, and every first born in the land of the Egyptians shall die, from the first born of Pharaoh who sitteth on his throne, even to the first son of the hand-maid that is at the mill, and all the first born of beasts, and there shall be a great cry in all the land of Egypt, such as neither has been be-

(1) Gen. xv.

(2) Ex. c. xi.

fore, nor shall be hereafter. But with all the children of Israel, there shall not a dog make the least noise, from man even to beast; that you may know what wonderful a difference the Lord makes between the Egyptians and Israel * * *

* * * On the tenth day of this month, let every man take a lamb by their families and homes. * * * And it shall be a lamb without blemish, a male of one year, * * * and you shall keep it until the fourteenth day of this month, and the whole multitude of the children of Israel shall sacrifice it in the evening, and they shall take of the blood thereof, and put it on both of the side posts, and on the upper door posts of the houses wherein they shall eat it. And they shall eat the flesh that night, roasted at the fire and unleavened bread with wild lettuce. * * * And thus you shall eat it: you shall gird your reins, and you shall have shoes on your feet, holding staves in your hands, and you shall eat in haste, for it is the phase, (that is the passage of the Lord). And I will pass through the land of Egypt that night, and will kill every first born in the land of Egypt, both man and beast, and against all the gods of Egypt I will execute judgment; I am the Lord. And the blood shall be unto you for a sign, in the houses where you shall be and I shall see the blood and shall pass over you. * * * And Moses called all the ancients of the children of Israel, and said to them: go take a lamb by your families and sacrifice the phase. And dip a bunch of Hyssop in the blood that is at the door, and sprinkle the transom of the door therewith, and both the door cheeks; let none of you go out of the door of his house till morning, * * * and the children of Israel going forth did as the Lord had commanded Moses and Aaron. And it came to pass at midnight, the Lord slew every first born in the land of Egypt, from the first born of Pharaoh, who sat on his

throne, unto the first born of the captive woman that was in the prison, and all the first born of cattle." (¹)

On this same day Moses, in the name of God renewed to the Israelites the commandment, of annually celebrating the Phase when they would have entered the promised land. The same event was to be commemorated every year by the consecration of the first born to the Lord. Every first born was to be consecrated to God. The first born of clean animals was to be immolated; the first born of unclean animals, either to be exchanged for a lamb or to be immolated; the first born of man was always to be redeemed with a price. (²)

Although the children of Israel had not yet made a formal covenant with the Almighty, He continued to lead them as a shepherd carries a lamb in his bosom, or as the eagle carries her young ones on her wings. Thus when they had reached the desert of Sin, and the people murmured for want of food (³) the Lord sent down to them manna from heaven, and this miraculous food never was wanting to them during the forty years of their journey through the desert. Of this manna we read: "Thou did'st feed Thy people with the food of angels, and gavest them bread from heaven prepared without labor, having in it all that is delicious, and the sweetness of every taste * * * serving every man's will, it was turned to what every man liked." (⁴)

Who would not admire the condescension of God in thus remembering His children in the desert? But manna did not fall around their tents on the Sabbath, so that they might remember to keep holy the Sabbath day; but on the day preceding the Sabbath, the quantity of this heavenly bread which they gathered

(¹) Ex. xii.

(²) Exod. xiii.

(³) Ex. xvi.

(⁴) Wisdom xvi, 20, 21.

always proved to be sufficient for their nourishment during the Sabbath day. When the Israelites had crossed the Jordan and taken possession of the promised land, then the manna ceased to fall for them, but by the commandment of God, Aaron gathered a *gomor* full of this *bread of angels*, and placed it in or near the ark of the covenant. Thus we see that the Lord ever required of them to worship Him and to keep amongst them memorials of His might and goodness.

CHAPTER III.

THE COVENANT—THE TEN COMMANDMENTS—CEREMONIAL LAWS.

On the third month after they had left Egypt, on the third day of the same month, the Israelites came into the desert of Sinai, and pitched their tents about Mount Horeb. In this station they remained nearly one whole year, and here occurred the most remarkable events of the whole history of the children of Jacob.⁽¹⁾

SECTION 1. THE COVENANT.

Of these, by far the most important, was the formal sacred covenant made between them and the Almighty. By the order of God, Moses said to the people, "You have seen what I have done to the Egyptians, how I have carried you upon the wings of eagles, and have taken you to myself. If therefore you will hear my voice and keep my covenant, you shall be my peculiar possession, above all people, for all the earth is mine. And you shall be to me a priestly kingdom and a holy nation." These

⁽¹⁾ Exod. xv, xvi, 2. Ex. xix.

words were spoken by Moses in presence of the elders whom he had called together. "And all the people answered together, all that the Lord hath spoken we will do." We have here the words of the solemn compact. God will now give His law to the people who has acknowledged Him as their Lord and Ruler.

"AND THE LORD SPOKE ALL THESE WORDS :

I am the Lord Thy God, who brought thee out of the land of Egypt, out of the house of bondage. Thou shalt not have strange Gods before me. Thou shalt not make to thyself a graven thing, nor the likeness of anything that is in heaven above, or in the earth beneath, nor of those things that are in the waters under the earth. Thou shalt not adore them nor serve them. * * Thou shalt not take the name of the Lord thy God in vain, for the Lord will not hold him guiltless that shall take the name of the Lord his God in vain. Remember that thou keep holy the Sabbath day. * * * Honor thy father and thy mother, that thou mayest be long lived upon the land which the Lord thy God will give thee. Thou shalt not kill. Thou shalt not commit adultery. Thou shalt not steal. Thou shalt not bear false witness against thy neighbor. Thou shalt not covet thy neighbor's house ; neither shalt thou desire his wife, nor his servant, nor his handmaid, nor his ox, nor his ass nor anything that is his."

This law of the Almighty was spoken by Him from the mountain of Sinai amidst flashes of lightning, claps of thunder, the loud sound of trumpets, the mountain itself being covered with smoke and as it were on fire. The Lord, by this extraordinary terrible display, desired to "prove them, and that the dread of Him should be in them, and they should not sin." He at the same time directed that an altar of earth should be made unto Him, and that they should offer upon it their holocausts

and peace offerings, their sheep and oxen, in every place where the memory of His name should be, promising that He would come to his people and bless him. (¹)

From the preceding pages, we might say, from almost every page of the Old Testament, we see that the Lord continually inculcated to His chosen people their obligation to *adore* Him, to remember His blessings, to love Him and their neighbour from their heart, and to offer to Him sacrifices of different kinds.

Besides the ten commandments, God gave out on the mountain to the Israelites, other commandments which were partly ceremonial and partly judiciary. These were written by Moses, but the ten words or commandments were written by the very hand of God on two tables of stone.

The Israelites renewed their covenant with the Almighty, and it was ratified by the offering of a solemn sacrifice, the people and the book of the law being sprinkled with the blood of the victims. The Israelites did in this manner acknowledge that they deserved to be put to death as the victims were, if they ever became violators of the covenant they had made with their Creator.

SECTION 2. THE TEN COMMANDMENTS.—OTHER LAWS.

The ten words or commandments were written in the hearts of men before the voice of the Almighty proclaimed them on Mount Sinai; they had been at all times previously the rule of morals for all the children of Adam, as they shall continue to be the same for all men to the end of time. There is no other way to enter into life save by keeping the commandments. But as in days to come, the church would make such laws as would enable her children to keep those commandments, so now the

(¹) Ex. xx.

Almighty after the proclamation thereof on Mount Sinai will make other laws regarding the worship of Himself, and the government of His people in order that they might properly worship their Maker, exercise justice and charity toward one another, and that their community might be properly governed.

SECTION 3. THE ARK.

It may appear strange that the first work commanded to be done in the matter of God's worship by the Israelites, should have been the construction of an ark, and yet the pattern of it was given on the mountain by the Almighty, and two men were expressly chosen and filled with His spirit for the making of this ark. It was made of setim wood, overlaid with plates of gold inside and outside, the upper lid being edged also all round with gold. On this ark was laid the cover named the propitiatory or mercy seat, on each end of which were two golden cherubims fronting each other, covering the ark with outspread wings. ⁽¹⁾ As this sacred ark was to be transported from place to place during the voyage through the desert, its dimensions were rather small, viz.: $2\frac{1}{2}$ cubits long by $1\frac{1}{2}$ broad and deep. It had four rings of gold, two on each side, through which staves were put by which it was carried. These also were overlaid with gold and were not to be removed from the rings. ⁽²⁾ This ark, the first object mentioned in connection with the worship of God in the desert, was destined to receive the two tables of stone on which were written the ten commandments by the finger of God, and also a pot of the manna, and later on the rod of Aaron, which had blossomed. This ark was in an especial manner the dwelling of God; here He received the homage of His people and dispensed His living infallible oracles. There

⁽¹⁾ Ex. xxxvii, 1-9.

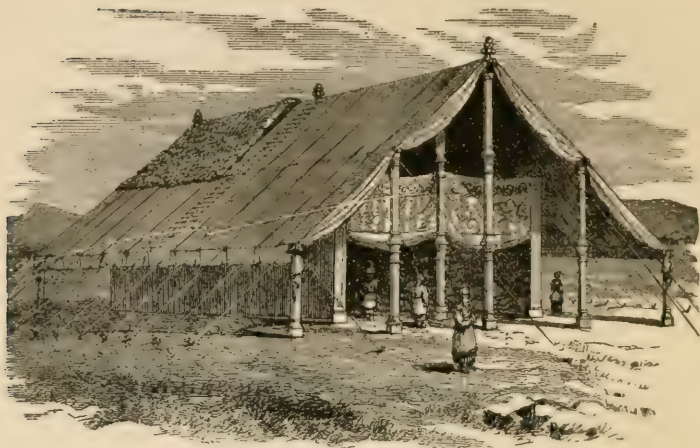
⁽²⁾ Exod. xxv.

was no object held in greater veneration by the Jews than this ark of the covenant which contained the tangible evidence of their alliance with God, and of His kind providence toward them. When there was question of marching for the children of Israel, "Aaron and his sons went into the tabernacle of the covenant and the holy of holies (where the ark was kept). They took down the veil that hung before the door, and wrapped up in it the ark of the testimony, covered it up again with a cover of violet skins, and spread over it a cloth all of violet, and put in the bars. ⁽¹⁾

"The ark of the covenant of the Lord went before them; the cloud also of the Lord was over them by day when they marched. And when the ark was lifted up, Moses said: 'Arise, O Lord, and let thy enemies be scattered, and let them that hate Thee flee from before Thy face.' And when it was set down he said: 'Return, O Lord, to the multitude of the host of Israel.' ⁽²⁾ The cloud or pillar, ever rested over the tabernacle which contained the ark, and preceded them in their journeys." ⁽²⁾

⁽¹⁾ Num. iv, 5-6.

⁽²⁾ Num. x, 33 *et seq.*



SECTION 4. THE TABERNACLE.

The ark of the covenant, by account of its sacredness, and because it was destined to be the center of the worship of the Israelites, was naturally to occupy a conspicuous place in the midst of their encampments, and Jehovah therefore commanded a tabernacle to be built to protect it, and a large court to isolate the tabernacle itself.

The building of this tabernacle or dwelling of God, was, under the direction of Moses, confided also to Beseled and Ooliab, and in compliance with the invitation of God, the children of Israel brought in for its construction, ornamentation, and the requisites for the functions to be performed in it, jewels, plates of gold, silver and brass, wood, hair and linen, precious stones, oil, spices and incense in greater quantities than were needed.

The tabernacle was of an oblong rectangular form, 30 cubits long, 10 broad and 10 in height. (1) The two sides and the

(1) Exod. xxvi.

estern end were formed of planks of setim wood overlaid with plates of gold, and fixed each by two tenons in solid sockets made out of pure silver. Above they were secured by bars of the same wood overlaid with gold, passing through rings of gold which were fixed on the boards. On the east end, which was the entrance, there were no boards, but only five pillars of setim wood whose capitals and fillets were overlaid with gold, and their hooks of gold, standing in five sockets of brass. It was closed with a richly embroidered curtain suspended from these pillars. ⁽¹⁾ The tabernacle thus erected seems to have been enclosed within a large tent with sloping sides, covered with four different kinds of hangings or curtains. The first and inner curtain was composed of fine linen magnificently embroidered with figures of cherubim in shades of blue, purple and scarlet. ⁽²⁾

The sacred tent was divided into two apartments, by means of four pillars of setim wood overlaid with gold, and on these pillars was hung a most precious veil formed of the same materials as the one placed at the east end. The first (eastern apartment) was named the "holy place," and was 20 cubits by 10. The other, named "the most holy place" and "the holy of holies," was 10 cubits by 10. The height of each apartment was 10 cubits.

SECTION 5. THE COURT OF THE TABERNACLE.

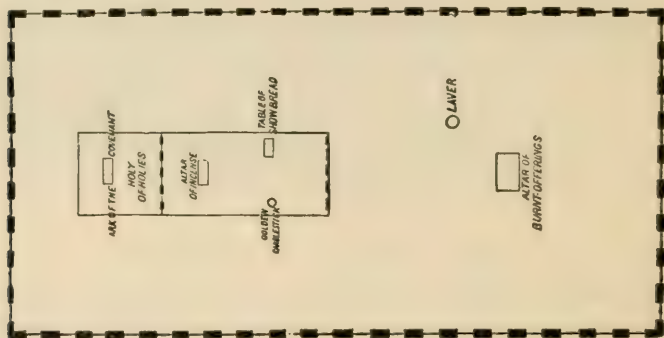
For the protection of the tabernacle, of the priests and Levites who served at it, and of the worshippers who brought in their victims and other offerings, Moses, by the order of God, built around it a court open to the sky, whose dimensions were 100 cubits in length and 50 in breadth. It was surrounded with 60 pillars of brass, with silver capitals, and placed at the distance

⁽¹⁾ Exod. xxvii.

⁽²⁾ Exod. xxvi.

of 5 cubits from each other, 20 on each side and 10 on each end. Their sockets were of brass and were fastened to the earth with pins of the same metal. ⁽¹⁾

Their height was probably 5 cubits, that being the length of the curtains that were suspended on them. ⁽²⁾ But the best protection of the tabernacle and its court consisted in the presence of the people of God who pitched their tents around them as will be seen hereafter.



SECTION 6. FURNITURE OF THE TABERNACLE AND ITS COURT.

In the "holy place," (the first apartment of the tabernacle) there were placed the *altar of incense*, the *table for the show bread*, and the *seven branched gold candlestick*. The altar of incense was in the center, directly in front of the ark of the covenant. The table of the show bread on its right or north side, and the golden candlestick on the left or south side. In the "holy of holies," within the veil, and shrouded in darkness, there was but one object, the ark of the covenant, containing the two tables of stone inscribed with the ten commandments.

⁽¹⁾ Ez. xxxii.

⁽²⁾ Ex. xxxviii.

In the *court* of the tabernacle there were the altar of holocausts or whole burnt offerings and the laver with its foot and base. The altar of holocausts was placed on a line between the door of the court and the door of the tabernacle; the laver stood between the altar and the door of the tabernacle. For the description of this altar and laver, which served for the sacrifices see Ex., xx, 26, and xxx.

SECTION 7. MINISTERS OF THE TABERNACLE.—THE HIGH PRIEST.

The house of God now erected in the desert could not be without a sufficient number of ministers destined to keep it in proper order, to worship the Almighty in His sanctuary, and to attend to the pious wants of the worshippers. But above all things the ministers of the court of the great King, might not appoint themselves, intrude themselves in that office. Moses had been chosen to be the ruler of God's people, he was also a prophet and a priest, and through him the Almighty made his will known to the children of Israel. This office was to pass away, but not till after he had properly organized the worship of God.

“The high priest.” Take unto thee also, said God to Moses, Aaron thy brother with his sons, from among the children of Israel that they may minister to me in the priests' office: Aaron Nadab and Abiu, Eleazar and Ithamar.” Here were five men, Aaron and his four sons, taken from among the people, set apart for a high office. But although five are appointed priests, one only shall be the high priest, the supreme pontiff. The first prerogative requisite in a spiritual leader, is knowledge. He must have the light of God; his declarations regarding doctrine and the will of God must be infallible; he must be most holy, since he is the chief representative of God, charged with the direction of every thing pertaining to His worship; and as su-

preme pontiff, all others, priests, Levites and lay people owe to him respect and obedience. Nothing can be more remarkable than the minute directions given to Moses for the making of the vestments and ornaments of Aaron, and the manner of his consecration to the office of high priest. One can not, forget the oil poured down upon his head, the anointing of his body with sacred ointment, the many sacrifices offered for him, and the offerings he made after his consecration.

Consecration had made Aaron the minister of the most high God, and also a mediator with Him of the children of Israel. This duty of mediator, he might never forget, and therefore he carried on his breast the "rational," on which were inscribed the names of the twelve tribes; to him belonged the performing of the great yearly expiation, and the direction of all things connected with the sacrifices. Need we wonder to see how much Almighty God was jealous of the character of His pontiff? Need we wonder to see how dreadfully He punished Nadab, Abiu and Core who revolted against the authority of Aaron?

The spirit of God Himself has been pleased to give us an account of the history of Aaron, the first high priest, of his prerogatives and powers. "Moses exalted Aaron, his brother, and like to himself of the tribe of Levi. He made an everlasting covenant with him, and gave him the priesthood of the nation, and made him blessed in glory. And he girded him about with a glorious girdle, and clothed him with a robe of glory, and crowned him with majestic attire. He put upon him a garment to the feet and breeches and an ephod, and he compassed him with many little bells of gold all around about, that as he went there might be a sound, and a noise made that might be heard in the temple, for a memorial to the children of his people. He gave him a holy robe of gold and blue and purple, a woven work of a wise man endowed with judgment and

truth, of twisted scarlet, the work of an artist, with precious stones cut and set in gold and graven by the work of a lapidary for a memorial according to the number of the tribes of Israel. And a crown of gold upon his mitre, wherein was engraved *holiness*, an ornament of honor, a work of power, and delightful to the eyes for its beauty. Before him there were none so beautiful, even from the beginning. No stranger was ever clothed with them, but only his children alone, and his grand-children forever. His sacrifices were consumed with fire every day.” (¹) “Moses filled his hands and anointed him with holy oil. This was made to him for an everlasting testament, and to his seed as the days of heaven, to execute the office of the priesthood, and to have praise, and to glorify His people in His name. He chose him out of all men living, to offer sacrifice to God, incense and a good savour, for a memorial to make reconciliation for his people. And he gave him power in his commandments, in the covenants of His judgments, that he should teach Jacob His testimonies, and give light to Israel in His law. And strangers stood up against him, and through envy the men that were with Dathan and Abiron compassed him about in the wilderness, and the congregation of Core in their wrath. The Lord God saw and it pleased Him not, and they were consumed in His wrathful indignation. He wrought wonders upon them, and consumed them with a flame of fire, and He added glory unto Aaron. * * * But he shall not inherit among the people in the land, and he hath no portion among the people, for He Himself is his portion and His inheritance.” (²) The office of high priest descended to his third son, Eleazar. (³) He and his successors was like Aaron at the head of all religious affairs, was the ordinary

(¹) Lev. viii.

(²) Eccelis. xlv, 1 *et seq.*

(³) Num. iii, 32. Dent. x, 6.

judge of the great difficulties that belonged thereto and even had charge of the general justice and judgment of the Hebrew nation. He was continually reminded of his obligation to lead a perfect life by the inscription, *holy to the Lord*, which shone conspicuously on his mitre, and by the sacrifices over which he presided, of which prayer and confession were essential elements.

SECTION 8. PRIESTS.

The priests under the law of Moses stood highest in dignity after the supreme pontiff or high priest. They also must be of the family of Aaron, of the tribe of Levi. To the priests alone belonged the power to offer sacrifice to the Lord. The priests served immediately at the altar. They slew and dressed the public victims, or at least it was done by the Levites under their direction (sometimes also by the private offerers). But all offerings of victims upon the altar, the sprinkling of blood included, were made by the priests alone. They kept up a perpetual fire on the altar of holocausts, dressed and lighted the lamps in the *holy place*, prepared the twelve loaves of the shew bread, and put them on the table every Sabbath morning. Every day, night and morning, a priest appointed by casting of lots at the beginning of every week, brought into the sanctuary a smoking censer of incense, and set it on the golden altar, otherwise called the altar of incense. ⁽¹⁾ On account of the sacredness of their functions Moses was directed to say to them: "Speak to the priests, the sons of Aaron. * * * Let not a priest incur an uncleanness at the death of his citizens : (a) but only for his kin, such as are near in blood, that is to say, for his

⁽¹⁾ Tim. i. 9.

(a) An uncleanness, such as was contracted in laying out the dead body, or touching it, or in going into the house, or assisting at the funeral.

father and for his mother, and for his son and for his daughter, for his brother also; and for a maiden sister who has no husband, but not even for the prince of his people shall he do anything that shall make him unclean. * * * They shall be holy to their God, and shall not profane His name, for they offer the burnt offering of the Lord and the bread of their God, and therefore they shall be holy. * * * They are consecrated to God, and offer the loaves of proposition. Let them therefore be holy, because I also am holy, the Lord who sanctify them." (1) A memorable event, recorded in the 10th chapter of Leviticus, showed forth the indignation of God against the priests, who might be careless in the discharge of their priestly functions. "And Nadab and Abiu, the sons of Aaron, taking their censers put fire therein, and incense on it, offering before the Lord strange fire, * * * and fire coming out from the Lord destroyed them, and they died before the Lord. And Moses said to Aaron: This is what the Lord has spoken; I will be sanctified in them that approach to me, and I will be glorified, in the sight of all the people. And when Aaron heard this, he held his peace, and Moses called Misael and Elisaphan, the sons of Oriel, the uncle of Aaron, and said to them: Go and take away your brethren from before the sanctuary and carry them without the camp. And they went forthwith and took them as they lay, vested with linen tunics and cast them forth as had been commanded them." The priests under the law of Moses had also the office of teachers of their brethren. To them it was said: (2) "the lips of the priest shall keep knowledge, and they shall seek the law at his mouth, because he is the angel of the Lord of hosts." Not only were the priests teachers of the law,

(1) *Levit. xxi, 1 et seq.*

(2) *Malach. ii, 7.*

they were also judges, appointed to pronounce concerning that which was clean or unclean, holy or unholy. To them it belonged to decree what kind of victim the individual offerer was bound to offer for his sin after he had confessed it to them. To the prayer of the priest and the offering of the sacrifice for sin was annexed the pardon of his transgression. Hence "The Lord also said to Aaron, you shall not drink wine nor anything that may make drunk, thou nor thy sons, when you enter into the tabernacle of the testimony, lest you die; because it is an everlasting precept through your generations: and that you may have knowledge to discern between holy and unholy, between unclean and clean; and may teach the children of Israel my ordinances which the Lord has spoken to them, by the hand of Moses." ⁽¹⁾

SECTION 9. THE LEVITES.

Under this name may be comprised all the descendants of Levi, but chiefly those who were employed in the lower services about the tabernacle, by which they were distinguished from the priests who were of the race of Levi by Aaron, and were employed in the higher functions. God chose the Levites for the service of the tabernacle, and temple, instead of the first born son of each family. "And the Lord spoke to Moses saying, Bring the tribe of Levi, and make them stand in the sight of Aaron the priest, to minister to him, and let them watch, and observe whatever appertaineth to the service of the multitude before the tabernacle of the testimony, and let them keep the vessels of the tabernacle, serving in the ministry thereof. And thou shalt give the Levites for a gift, to Aaron and to his sons, to whom they are delivered by the children of Israel. But thou shalt appoint

⁽¹⁾ Lev. x. 8 *et seq.*

Aaron and his sons over the service of the priesthood. The stranger that approaches to minister shall be put to death. And the Lord spoke to Moses saying: I have taken the Levites from the children of Israel, for every first born, that openeth the womb among the children of Israel, and the Levites shall be mine." (1) In the wilderness the Levites took charge of the tabernacle and its contents, camping around it as its proper guardians, and conveying it from place to place, under the direction of the priests: each of the three families having a separate portion. They kept watch around it during the night, and when the worshippers withdrew from the court in the evening, they addressed the Levites saying "Behold now bless ye the Lord, all ye servants of the Lord, who stand in the court of the Lord *in the night*. Lift up your hands to the holy places, and bless ye the Lord." (2) Besides their services in the tabernacle they helped the priests in teaching the people and administering justice. Although their office was not of a character so sacred as that of the priest, they might not perform the functions thereof, until after they had been duly consecrated. "And the Lord spoke to Moses saying: Take the Levites out of the midst of the children of Israel, and thou shalt purify them. According to this rite, let them be sprinkled with the water of purification, and let them shave all the hairs of their flesh; and when they shall have washed their garments, and are cleansed. They shall take an ox of the herd, and for the offering thereof, fine flour tempered with oil; and thou shalt take another ox of the herd for a sin offering. And thou shalt bring the Levites before the tabernacle of the covenant, calling together all the multitude of the children of Israel. And when the Levites are before the Lord, the children of Israel shall put their hands

(1) Num. iii, 5 *et seq.*

(2) Ps. cxxxiii.

upon them. And Aaron shall offer the Levites, as a gift in the sight of the Lord from the children of Israel, that they may serve in His ministry. The Levites also shall put their hands upon the heads of the oxen, of which thou shalt sacrifice one for sin, and the other for a holocaust to the Lord, to pray for them. And thou shalt set the Levites in the sight of Aaron and of his sons, and shall consecrate them, being offered to the Lord, and shall separate them from the midst of the children of Israel to be mine. And afterwards they shall enter into the tabernacle of the covenant to serve me. * * * And Moses and Aaron, and all the multitude of the children of Israel did with the Levites all that the Lord had commanded Moses. And they were purified and washed their garments. And Aaron lifted them up in the sight of the Lord and prayed for them: that being purified they might go into the tabernacle of the covenant to do their services before Aaron and his sons." (1) The duration of their ministry in the desert lasted from their 25th to their 50th-year.

God Himself was pleased to extol the dignity of the Levites appointed to serve Him when He said: " * * * The God of Israel hath spared you from all the people, and joined you to Himself, that you should serve Him in the service of the tabernacle, and should stand before the congregation of the people, and should minister to Him." (2) The Levites were to have no territorial possessions. In place of them they were to receive the tithes of corn, fruit and cattle; but they paid the priests the tenth of their tithes; and as they had no land, the tithes which the priests received from them were considered as the first fruits which they were to offer to the Lord.

(1) Num. viii, 5 *et seq.*

(2) Num. xvi, 9.

CHAPTER IV.

SACRIFICES COMMANDED TO BE OFFERED BY THE LAW OF
MOSES—THEIR DIFFERENT KINDS—CEREMONIES.

Sacrifices were of many different kinds. There were the bloody and unbloody sacrifices, and the bloody sacrifices were of three kinds.

1. *The whole burnt offering or holocaust.* In this sacrifice the whole of the victim was destroyed by fire in recognition of the sovereign dominion of God over all His creatures, in acknowledgement of the guilt of the offerer, in gratitude for his blessings, and as an expression of his determination to spend his life to the honor of his creator. This sacrifice was to be offered on the altar of Holocausts. They were accompanied with an offering of flour, oil and wine. The daily, national holocausts were two lambs: one offered about sun rise, the other at the decline of day, before the evening incense offering. A greater number of holocausts for the nation was to be offered on the Sabbath and great festivals; and private individuals might also, and sometimes were bound to offer whole burnt offerings to the Lord.

2. *The sin and trespass offerings.* These were offered as their names indicate for great sins, sins of the whole nation, or for individual trespasses. The victims offered and slain, and the ceremonials used in these sacrifices were in keeping with the nature of the sin which they were intended to expiate.

3. *Peace offerings.* This kind of sacrifices was prescribed for certain occasions. They were offered by the whole nations, or by individuals in thanksgiving for blessings, or as a means to obtain grace. In the consecration of Aaron the high priest, in the consecration of the altar of holocausts, and in other impor-

tant occasions, we find that the three sacrifices were offered in succession. 1. The sacrifice for sin to prepare access to God. 2. The holocaust to acknowledge His sovereign dominion. 3. The peace offering to return thanks to God, to ask for continuous favor and to rejoice with Him.

4. *Unbloody sacrifices or offerings.* They consisted of fine flour unbaked or made into cakes. This offering was salted and mingled with oil, and frankincense was placed upon it. These offerings partook of the nature of other sacrifices in as much as they were partly or wholly destroyed.

Besides those sacrifices offered by the priests on the altar of holocausts or on the altar of incense, "the holy place" might be called a banquet room: lighted up with the golden chandelier, the lamps of which were fed with most pure oil, fragrant with the sweet smell of incense, and containing further the table of the shew bread, or of the twelve loaves, declaring as it were in its silent language that the life of each member of the twelve tribes depended upon the goodness of the Almighty.

The following remarks will enable the reader to understand more perfectly all this matter of sacrifices commanded by the law of Moses :

1. There were sacrifices of different kinds, and they were offered very frequently, both for the nation and for individuals, because they were imperfect, insufficient in themselves to give due honor to God, but well apt to excite in the offerer sentiments of adoration, repentance and thanksgiving. The frequency of those offerings seemed to suggest the idea, that men and God desired the blood of a victim of greater worth than the blood of goats and oxen.

2. When a *sin offering* was sacrificed for the people, the high priest or a private person, none of the offerers was permitted to eat of its flesh, for they might not rejoice at the ban-

quet of God, who acknowledged themselves guilty, by offering to Him a sin offering.

3. It is acknowledged that private persons when offering a victim for sin, confessed their transgression to the priest, that he directed them to bring a victim of greater or lesser value according to the nature of the transgression. Formulae of general confessions were prescribed to be read by the high priest in the case of sin offerings for the nation or for the priests. Confession of sin was followed by the imposition of the hands of the sinner on the head of the victim. The victim was next put to death, and its blood was poured down around the altar of holocausts. It is natural to infer, that after participating in the sacrifice, the devout Israelite must have returned home with a contrite heart, and a firm determination to serve God.

4. Two ceremonies which were to be performed in the offering of sacrifices, were, the touching the horns of the altar with the blood of the victims, and the sprinkling of the same blood seven times towards the veils of the "holy place" and of the "holy of holies." The children of Israel believed in, and sighed after a Redeemer. Theirs were the sentiments of him who prayed, "Come to save us, Lord God of hosts." The sight of the altar stained with blood, and of the inner veil concealing from view the holy of holies, the place of His glorious dwelling, were well apt to remind them of the need they had of the Redeemer. And in truth, although reconciliation with God was obtainable by a proper offering of victims, this reconciliation was due to the disposition of the offerer, and the future merits of Jesus Christ, and not to any intrinsic value of the victims. Hence, although many souls went before God after death, in a state of justice, none of them was permitted to enter heaven, but they were detained in limbo until He came, one drop of whose blood could purge the world from all its sins.

5. The victim set apart for the sacrifice was to be a male without blemish. If lame, blind or in any manner disfigured or feeble, it should not be sacrificed to the Lord. ⁽¹⁾ The perfection of the victim was a warning to the offerer, that his heart must be pure before his God. The victim once selected was considered as a thing sacred, and might not be used for another purpose. It became as it were, the property of God.

6. In the peaceful sacrifices, there was we might say a three-fold communion, a participation with the victim. The part consumed on the altar by fire was the share of God who has need of no food offerings. The second part was that of the priest who was entitled to it, and the third, was the part of the offerer. We readily fancy that great must be the joy of the pious Israelite, who after offering a holocaust to the great God who made all things, after confessing his sin and offering a victim for its expiation, now sat down reconciled with God, surrounded with his family in the court of the tabernacle, being allowed to eat with the Levite of the meats presented to God and accepted by Him. Great as was the privilege to eat of the manna which fell about the camp, greater was the honor of communing with God by partaking of His banquet. Greater still must have been the joy and delight of the Jews, when after reaching the promised land, they offered not animals only, but also the first fruits of their lands, and commemorated as a nation the great mercies of God to themselves and their fathers.

A remarkable feature of the worship of God in the desert consisted in this, that it was unchangeable and common to all, and well adapted to their state and habits. The whole body of the people in the desert consisted of 600,000 fighting men besides women and children, and was disposed into four battalions so arranged as to enclose the tabernacle in a square, and each under

⁽¹⁾ Deut. xv. 21.

a general standard. The mode in which this vast mass of people was arranged was admirable. As the tents of the Israelites stretched many miles away from the tabernacle, we fancy that the column of smoke during the day rose up to such a height as to be seen by the whole multitude. This sight in itself, and the thoughts that it evoked, of the dwelling of God among them, of the table of the commandments written by the finger of God contained in the ark of the covenant, were a powerful incentive to devotion.

The high priest was indeed infallible in matters which demanded explanations of the law, but the ten commandments, the obligation to offer sacrifices, the laws regarding the priesthood, their consecration and several offices he could not change. All the priests and Levites were subject to his behests. These were careful to remind their bretheren of their obligation to keep the Sabbath, to participate in the sacrifices offered for the nation, to celebrate the great anniversaries of the Pasck, of the promulgation of the law.

The manna which fell around their tents, the large streams of water flowing from rocks at the bidding of Moses, in such abundance as to suffice to a multitude of three millions of people, and to their cattle ; the sight of Mount Sinai, of the Red Sea, the sound of the sacred trumpets calling for the sacrifice or intimating the order to march, all was beautiful in the government, religious and civil, of the Israelites.

What shall we say of Moses, the founder of their worship, who spoke with God mouth to mouth, whose face after his conversation with God sent forth rays of light? His presence amongst them, the wonderful works which he performed, the prophecies which he made, reminded them of the choice which God had made of them to be His people, and, as such, of their special obligation to serve Him. Had the Jews always been

obedient to God who spoke to them through His faithful representative, had they always been mindful of the presence of Him who dwelt among them in His tabernacle, whether in their encampments or in their journeys, they would have been a blessed nation indeed. Blessed also would be many men in our days, who entirely neglect to worship their Creator, if they would observe the ten commandments; that is, if they loved God with all their hearts and their neighbour as themselves, and would remember that there is no worship to God without sacrifice.

Moses, the great law-giver, the worker of miracles, but above all, the lover of his bretheren, was allowed to behold the land promised to his people, but only at a distance. On account of a want of confidence in the power of God, of which he was guilty, but for a moment only, he was called out of this life before crossing the Jordan. His last recommendations to the Israelites were that they should ever observe the laws and ordinances of God, and be grateful to Him who had done such great things in their favor. Yet the most ardent desire of his heart was that they should hope in a redeemer to come, of whom he was indeed the prototype, but who was greater than he. “The Lord thy God will raise up to thee a prophet, of thy nation and of thy bretheren, like unto me : him thou shalt hear.”¹

In the preceding pages we have endeavored to write the history of the worship of God as revealed or ordered by Himself. We made no reference from those ordinances which were types of things to come, to the things which they prefigured in a distant future. If God will permit, we will later on relate the history of the Messiah, and speak of the worship which He has established, and then will be the time to point out the admirable relation of the figures to the things prefigured. But as to the law of Moses, it was to last to the days of Jesus Christ, with such immaterial changes as circumstances demanded.

¹ Deut. xviii., 15.

CHAPTER V.

FROM THE DEATH OF MOSES AND AARON TO DAVID.

Moses, a short time before his death, had declared to the Israelites that Josue, the son of Nun, was to be his successor as their leader; he had in presence of them laid his hands upon him, bid him to be courageous, promised to him that God would be with him and enable him to enter the promised land, to destroy their enemies who had possession of it, and to divide the country between the tribes. Eleasar became high priest after the death of Aaron, his father, and he continued as Aaron had done, to direct everything connected with the worship of God. The priests and Levites remained faithful and subject to him employed in the carrying of the ark and of the tabernacle, moving the altars and every article of the sacred furniture. From the book of Josue we know that holocausts, sacrifices for sins and peace offerings continued to be offered, and that the sacred ark which contained the two tables of stone written o'er by the finger of God, with the tabernacle which protected it, remained the center of the worship of the Israelites, proclaiming in its own silent manner the unity, the power and mercy of God, both by the memory of past events suggested by its presence, and by the wonderful works of which it became the instrument. From the time that the children of Israel had conquered the promised land, the ark, and the tabernacle that sheltered it, remained in Silo near Bethel (nineteen miles north of Jerusalem), to the time of Samuel (450 years).

The last act of Josue was to "gather together all the tribes of Israel in Sichem, to call for the ancients, and the princes and the judges and the masters, and they stood in the sight of the Lord" (that is probably in presence of the taber-

naele, brought for this occasion from Silo). The people declared repeatedly and swore that they would serve the Lord, the former alliance between God and the Israelites was renewed, the customary sacrifices were offered, and a record of the whole was subjoined by Josue to that of Moses, in order that it might be deposited in or near the ark. ⁽¹⁾

Little is recorded in the sacred books of the manner in which the Israelites worshipped God, their Creator and leader, except that whenever they neglected to sacrifice to Him, and that they worshipped idols, He never failed to punish them by permitting them to be overcome by the Philistines. When they repented and implored forgiveness, He always heard their prayers and sent to them judges, or men whom he filled with His spirit, who led them to victory and acted amongst them as their leaders. Let it be noticed, however, that since the death of Moses to the days of Samuel, as also before and after those epochs, Almighty God wished to be served by obedience to His laws, by renouncement to one's passions, and self-denial. Thus, fasting and prayer were always the means of obtaining those extraordinary gifts granted to those whom God chose to do great things in His church. Thus, the wife of Manus, who became the mother of Samson, was told by an angel, "Thou art barren and without children, but thou shalt conceive and bear a son. Now therefore beware and drink no wine nor strong drink, and eat not any unclean thing." ⁽²⁾ But when he who was consecrated to God from his mother's womb ⁽³⁾ gave way to licentiousness, regardless of his sacred vows, he became weak as a child, the Lord having departed from him. We think that the reader will be thankful to us for quoting here the very

⁽¹⁾ Josue, c. 24. See the book of Judges.

⁽²⁾ Judges, xiii, 3.

⁽³⁾ Samson. Judg., xvi.

beautiful history of the birth of Samuel. It will help to throw more light on the nature of the Jewish worship, and the spirit which animated the true children of Israel.

Silo, the theatre of the following event, is now a deserted place. But in the days of Heli it was a place of much importance, for it was the center of the worship of the whole nation. There were here not only tents, but houses solidly built, for the priests, the Levites and others. There, stood the tabernacle, which contained the ark of the covenant, the altar of incense, the altar of holocausts, and around these the court of the tabernacle. Fervent prayers were here offered to God by priests and lay people, and also sacrifices of diverse kinds, and here the worship of God was continued night and day as it did during forty years in the desert, and as it was to be continued later on in the temple of Jerusalem.

“There was a man of Ramathaimsophim, of Mount Ephraim, and his name was Elcana, the son of Jeroham, the son of Elias, the son of Thobe, the son of Suph, an Ephraimite. And he had two wives; the name of one was Anna, and the name of the other Phenenna. Phenenna had children; but Anna had no children. And this man went up out of his city, upon the appointed days, to adore and to offer sacrifice to the Lord God of hosts in Silo. And the two sons of Heli, Ophni and Phinees, were there priests of the Lord. Now the day came, and Elcana offered sacrifice, and gave to Phenenna his wife, and to all her sons and daughters, portions; but to Anna he gave one portion with sorrow, because he loved Anna. And the Lord had shut up her womb. Her rival also afflicted her, and troubled her exceedingly, in so much that she upbraided her, that the Lord had shut up her womb; and thus she did every year, when the time returned, that they went up to the temple of the Lord; and thus she provoked her; but Anna wept and did not eat. Then Elcana, her

husband, said to her: Anna why weepest thou? And why doest not thou eat? And why doest thou afflict thy heart? Am not I better to thee than ten children? So Anna arose after she had eaten and drunk in Silo; and Heli the priest sitting upon a stool, before the door of the temple of the Lord: as Anna had her heart full of grief, she prayed to the Lord shedding many tears. And she made a vow saying: O Lord of hosts, if Thou wilt look down on the affliction of Thy servant, and wilt be mindful of me, and not forget Thy handmaid, and wilt give to Thy servant a man child, I will give him to the Lord all the days of his life, and no razor shall come upon his head. And it came to pass, as she multiplied prayers before the Lord, that Heli observed her mouth. Now Anna spoke in her heart, and only her lips moved, but her voice was not heard at all. Heli therefore thought her to be drunk, and said to her: how long wilt thou be drunk? Digest a little the wine, of which thou hast taken too much. Anna answering said: not so my Lord; for I am an exceeding unhappy woman, and have drunk neither wine, nor any strong drink, but I have poured out my soul before the Lord. Count not thy handmaid for one of the daughters of Belial: for out of the abundance of my sorrow and grief have I spoken till now. Then Heli said to her: go in peace, and the God of Israel grant thee thy petition, which thou hast asked of Him. And she said, would to God thy handmaid may find grace in thy eyes. So the woman went on her way, and ate, and her countenance was no more changed. And they rose in the morning, and worshipped before the Lord; and they returned and came into their house in Ramatha: and Elcana knew Anna his wife: and the Lord remembered her. And it came, when the time was come about, Anna conceived and bore a son, and called his name Samuel: because she had asked him of the Lord. And Elcana her husband went up and all his

house, to offer to the Lord the solemn sacrifice and his vow. But Anna went not up: but she said to her husband, I will not go till the child be weaned and till I may carry him, that he may appear before the Lord, and may abide always there. And Elcana her husband said to her: do what seemeth good to thee, and stay till thou wean him: and I pray that the Lord may fulfil His word. So the woman staid at home, and gave her son suck till she weaned him. And after she had weaned him, she carried him with her, with three calves and three bushels of flour, and a bottle of wine, and she brought him to the house of the Lord in Silo. Now the child was as yet very young. And they immolated a calf and offered the child to Heli. And Anna said, I beseech Thee my Lord: I am that woman who stood before thee here praying to the Lord. For this child did I pray; and the Lord hath granted me my petition, which I asked of Him. Therefore I also have lent him to the Lord; all the days of his life, he shall be lent to the Lord. And they adored the Lord there.”⁽¹⁾ Here we see generous parents sacrificing to God their only son more dear to them than their own lives. The Almighty will not fail to reward them in the person of Samuel. “And Elcana went to Ramatha to his own house;”⁽²⁾ but the child ministered in the sight of the Lord, before the face of Heli the priest. Now the sons of Heli were children of Belial.”⁽³⁾

At this time when the ark of the covenant and the Tabernacle were in Silo, the true Israelites used to come there, bringing in their victims and offerings, and put them in the hands of the sons of Heli who were priests under their father; but their unworthy scandalous conduct in the house of God withdrew

⁽¹⁾ I Kings, c. i.

⁽²⁾ Ramatha, or Arimathea, the Ramley of our days.

⁽³⁾ *Ibid.* c. ii.

men from the sacrifice of the Lord. Therefore the sin of the young men was very great before the Lord, and the aged high priest had not the courage to put a stop to their evil deeds." "But Samuel ministered before the face of the Lord: being a child girded with linen Ephod. And his mother made him a little coat, which she brought to him on the appointed days, when she went up with her husband to offer the solemn sacrifice. * * * ⁽¹⁾ the child Samuel advanced and grew on, and pleased both the Lord and men." ⁽²⁾ Samuel was but a child when the Lord revealed through him to Heli, all the evils which were to fall upon his house: but the Lord continued to be with him "and not one of his words fell to the ground, and all Israel from Dan to Beerseba knew that Samuel was a faithful prophet of the Lord. And the Lord again appeared in Silo, for the Lord revealed Himself to Samuel in Silo, according to the word of the Lord. And the word of Samuel came to pass to all Israel." ⁽³⁾

At this time the Israelites were visited by a dreadful calamity. They were defeated with great slaughter by the Philistines, the ark of the covenant was carried away by them: Heli and his two sons perished on the same day.

The ark remained but a short time in the possession of the Philistines, for in all the places that they carried it to, they were grievously afflicted. It came to Bethsames first, then was carried to the house of Obinadab in Cariathiarim. ⁽⁴⁾ But the tabernacle remained in Silo and also the altar of holocausts. Priests were appointed by Samuel to serve at the tabernacle and others to give praise to God before the ark. This ark was undoubtedly

⁽¹⁾ I Kings, c. iii.

⁽²⁾ *Ibid.*

⁽³⁾ I Kings, (x) c. iii, 19 to 21.

⁽⁴⁾ I Kings, c. vii, 1.

protected in this place by a tent and a court. But although details are not given in the sacred records, we know that the Almighty continued to be honored by sacrifices offered at the hands of the sons of Levi, who also failed not to instruct the people in the law of God especially on the recurrence of the Sabbaths, and of great solemnities. In the following passage which relates to the life of Samuel we find an example of the spirit which animated the devout Israelites: "And Samuel spoke to all the house of Israel saying: if you turn to the Lord with all your heart, put away the strange gods from among you, Baalim and Astaroth: and prepare your hearts unto the Lord, and serve Him only, and He will deliver you out of the hands of the Philistines. Then the children of Israel put away Baalim and Astaroth and served the Lord only. And Samuel said: gather all Israel to Masphath, that I may pray to the Lord for you. And they gathered together to Masphath, and they drew water (for purification ?) and poured it out before the Lord, *and they fasted on that day, and they said there: we have sinned against the Lord.*

Samuel judged Israel all the days of his life: and whenever his people were threatened with a calamity he ever averted it by his prayers, his exhortations to penance, and the offering of sacrifices. For by such acts of worship was the favor of God obtained under the law of Moses, as it is under the new dispensation, by a more noble sacrifice united to sentiments of love and compunction.

CHAPTER VI. DAVID.

SECTION 1.—HIS EARLY HISTORY.

The mere mention of the name of David, reminds us at once of the young hero who overcame Goliath, of the great prophet and songster, of the great penitent, of the holy King, who did so much for the promotion of the worship of God.

David, the youngest of the sons of Jesse, was born at Bethlehem, and after God had rejected, Saul, King of Israel, because of his disobedience to His commandments as intimated to him by Samuel, and of his sacrilegious offering of a sacrifice, was anointed king by the great prophet. He continued however for some time after to watch over the flocks of his father, then was adopted in the house of King Saul, whose fury he calmed down by playing on his harp. David was not at Socho of Juda with the army of Israel, when Goliath the Philistine came forward during several days to insult the Israelites, and challenge some one of them to a single combat. He, however, arrives providentially amongst the soldiers of Saul, when Goliath comes forward as on the previous days to challenge some one of them to a single combat.

We feel as it were electrified when we behold the young prophet “ruddy and beautiful to behold and of a comely face” (¹) advancing toward the giant with no other arms than a staff and a sling.

David did undoubtedly rely to a great extent upon his extraordinary strength and agility. “And David said to Saul: thy servant kept his father’s sheep, and there came a lion, or a bear, and took a ram out of the midst of the flock: and I pursued after them, and struck them, and delivered it out of their mouth: and they rose up against me, and I caught them by the

(¹) I Kings xvi, 12.

throat and I strangled and killed them." But he relied still more upon the protection of God, whose annointed he was. The love of God and of his people which animate his heart impart to him supernatural strength. "I will go now and take away the reproach of the people: for who is this uncircumcised Philistine, who has dared to curse the army of the living God? * * * the Lord who delivered me out of the paw of the lion, and out of the paw of the bear, He will deliver me out of the hand of this Philistine. * * * And David said to the Philistine: thou comest to me with a sword and with a spear and with a shield: but I come to thee in the name of the Lord of hosts, the God of the armies of Israel, which thou hast defied this day, and the Lord will deliver thee into my hands and I will slay thee, and take away thy head from thee. * * * that all the earth may know that there is a God in Israel: and all this assembly shall know, that the Lord saveth not with sword and spear: for it is His battle, and He will deliver you into our hands." (1) The result of the single combat is known to the reader. David with no other arms than the staff "which he always had in his hands" and a sling and five smooth stones out of the brook, prevailed over Goliath the Philistine.

Let all those who may feel disposed to find fault with the ceremonial laws of the Jews established by Almighty God Himself, pause here, and ask themselves the question, where and how was young David taught to know God, to love Him, to sacrifice his life for Him? He may never have visited Silo before the ark of the covenant had been taken away from it. He however must have seen the tabernacle built by Moses and the brazen altar for the holocausts which remained many years in this city. Here he had seen the priests offering sacrifices, and

(1) I Kings xvii.

the Levites occupied in the diverse ministrations of their calling. He had been taught by them of the wonderful things which the Almighty had done for His people. David had also visited at Cariathiarim in the house of Abinadab, and knelt down before the ark of the covenant which contained the two tables of stone written over with the hand of God. He had seen the twelve loaves exposed before the ark, and the smoke arising from the altar of incense, and the lamps burning day and night from the seven-branched gold chandelier. He had heard the high priest explain the two-fold commandment of the love of God and of our neighbour: but above all things David had knelt down before the ark of the covenant, he had offered most fervent prayers in presence of that sacred ark, which was in an especial manner the house of God. "He had compassed the altar of the Lord, that he might hear the voice of His praise, and tell of His wondrous works." (')

Great and intimate indeed were the secret communications of God, dwelling in the ark with the devout worshippers who knelt down before it and caused sacrifices to be offered for them on the brazen altar. This fact is particularly remarkable in the person of David.

SECTION 2. HIS PSALMS.

Although he had already been anointed king, and destined to succeed Saul, his enemy, he had yet no power as long as Saul lived, but by a particular disposition of providence, was during a long time cruelly persecuted by him. During this time of trial it was that David composed many of those sacred songs called the psalms, wherein he so admirably teaches us concerning the infinite attributes of the Divinity. "I will extol Thee, O God, my King, and I will bless Thy name for ever, yea for

(') Ps. xxv.

ever and ever. Every day will I bless Thee, and I will praise Thy name for ever, yea, for ever and ever. Great is the Lord, and greatly to be praised, and of His greatness there is no end. Generation and generation shall praise Thy works, and they shall declare Thy power. They shall speak of the magnificence of the glory of Thy holiness: and shall tell Thy wondrous works. And they shall speak of the might of Thy terrible acts: and shall declare Thy greatness. They shall publish the memory of the abundance of Thy sweetness: and shall rejoice in Thy justice. The Lord is gracious and merciful: patient and plenteous in mercy. The Lord is sweet to all: and His tender mercies are over all His works. Let all Thy works O Lord, praise Thee, and let Thy saints bless Thee. They shall speak of the glory of Thy Kingdom: and shall tell of Thy power. To make Thy might known to the sons of men; and the glory of the magnificence of Thy kingdom. Thy kingdom is a kingdom of all ages: and Thy dominion endureth throughout all generations. The Lord is faithful in all His words: and holy in all His works. The Lord lifteth up all that fall: and setteth up all that are cast down. The eyes of all hope in Thee O Lord: and Thou givest them meat in due season. Thou openest Thy hand, and fillest with blessing every living creature. The Lord is just in all His ways: and holy in all His works. The Lord is nigh unto all them that call upon Him: to all that call upon Him in truth. He will do the will of them that fear Him, and He will bear their prayer, and save them. The Lord keepeth all them that love Him, but all the wicked He will destroy. My mouth shall speak the praises of the Lord: and let all flesh bless His holy name, yea for ever and ever." (1)

The consideration of the greatness of the mercy of God induced David to praise Him, to desire to possess Him "as the

(1) Ps. c. xliv.

hart panteth after the fountains of water, so my soul panteth after Thee O God. My soul hath thirsted after the strong living God: when shall I come and appear before the face of God!" (1) I will bless the Lord at all times, His praise shall be always in my mouth. In the Lord shall my soul be praised, let the meek hear and rejoice, O magnify the Lord with me, and let us extol His name for ever. * * * O taste, and see that the Lord is sweet: blessed is the man that hopeth in Him. Fear the Lord all ye His saints, for there is no want to them that fear Him." (2)

Nothing could be more fervent, more humble, more confident than the prayer of David: "Hear, O Lord, my prayer: give ear to my supplication in Thy truth; hear me in thy justice, and enter not into judgment with Thy servant, for in Thy sight no man living shall be justified. Hear me, speedily, O Lord, my spirit hath fainted away: turn not away Thy face from me, lest I be like unto them that go down into the pit.

* * * Deliver me from my enemies, O Lord: to Thee have I fled. Teach me to do Thy will, for Thou art my God. * * *

(3) The inspired canticles which David wrote in the desert of Judea, which he probably sang in its caves on his harp; which later on were sung in the tabernacle of Zion, and still later in the temple of Solomon, and are now chanted in all our temples, are considered by the church as the work of the Holy Ghost, and as the most devout of all supplications.

If we consider not the language only, but the sentiments of David, we shall justly conclude that the spirit of Jesus Christ, who teaches us under the Gospel, was the same who taught the just under the law of Moses.

(1) Ps. xli.

(2) Ps. xxxii.

(3) Ps. cxlii.

David, pursued by Saul heading an army of 3,000 picked men, lay hid with his followers in a cave of the stronghold of Engaddi; Saul comes into the cave alone. He is now in the power of David, whose men incite him to kill his cruel enemy, and thus to become king of Israel; but his eyes spared him, for he said: "I will not put out my hand against my Lord, because he is the Lord's anointed." ⁽¹⁾

Not many days after this occurrence, when Saul was still pursuing David at the head of an army, the latter goes on with one attendant by night to the camp of the king of Israel, enters the tent unperceived, and takes away the king's spear and the cup of water which was at his head. Abisai was about to pierce Saul with his lance, but David said, kill him not, for who shall put forth his hand against the Lord's anointed, and shall be guiltless." ⁽²⁾ David was he who being cursed by Semei when he had to flee from Absalom, said to Abisai, who desired to revenge the outrage * * * "Let him curse, for the Lord hath bid him curse David * * * perhaps the Lord may look upon my affliction, and the Lord may render me good for the cursing of this day." ⁽³⁾

David, so admirable by his valor, his piety, his meekness, was still more remarkable by the penance he performed for his crimes. The penitential psalms which he wrote breathe forth the sentiments of compunction and sorrow which should animate all penitents. But for the better understanding of the latter part of the life of David and of what he did for the worship of God, we must here speak of Jerusalem as it appeared in the days of which we write.

⁽¹⁾ I Kings, xxiv.

⁽²⁾ I Kings, xxvi.

⁽³⁾ II Kings, xvi.

CHAPTER VII.

JERUSALEM IN THE DAYS OF DAVID.

After the death of Saul and of his sons, David, after consulting the will of God through the high priest, went and dwelt in Hebron with his faithful followers and he was there anointed King by the men of Juda, over the tribes of Juda, the rest of the tribes remaining faithful to Isboseth the son of Saul. The number of the days that David abode reigning in Hebron over the house of Juda was seven years and six months, but after this lapse of time the rest of the Israelites having now no king after the death of the son of Saul, and being mindful besides, of the past services of David, and of the choice that God had made of him, came to Hebron and anointed him king over the whole nation. Hitherto Jerusalem had remained in the possession of the Jebusites. David who had hitherto resided in Hebron had need of a central point for a capitol, he therefore laid seige to the fortress of Zion, the great stronghold of the city, and took it.

Jerusalem did then, as it does now, occupy the southern termination of a table land which is cut off from the country round it on its west, south and east sides by ravines more than usually deep and precipitous. These ravines leave the level of the table land, the one on the west and the other on the northeast of the city, and fall rapidly until they form a junction below its southeast corner. The eastern one, the valley of the Kedron commonly called the valley of Josophath, runs nearly straight from north to south. But the western one, the valley of Hinnon, runs south for a time and then takes a sudden bend to the east until it meets the valley of Josophath, after which the two rush off as one, to the Dead sea. How sudden is their descent may be gathered from the fact, that the level at the point of junction

about a mile and a quarter from the starting point of each, is more than 600 feet below that of the upper plateau, from which they began their descent. So steep is the fall of the ravine, so trench-like their character, and so close do they keep to the promontory at whose feet they run, as to leave on the beholder, almost the impression of the ditch at the foot of a fortress, rather than that of valleys formed by nature. The promontory thus encircled, is itself divided by a longitudinal ravine running up it from south to north, called the valley of the Tyropeon, rising gradually from the south, like the external ones, till at last it arrives at the level of the upper plateau, dividing the central mass into two unequal portions. Of these two, Mount Zion, that on the west, is the higher and more massive on which the city of Jerusalem now stands, and in fact always stood. The hill on the east of the Theropeon, Mount Moriah, is considerably lower and smaller. The valleys which surround Jerusalem were much deeper in the days of David than they are now, having been filled up in part by the ruins of many wars and overturnings: but Zion is still 300 feet above the valley on the south-west, and above 500 feet above ain Rogel. It was a position of great military strength, and the Jebusites who held it in the days of David had built upon it a fortress, which seemed so impregnable, that they scornfully defied assault. But David laid siege to it, captured it, and thenceforth it was called the city of David. He seems to have greatly delighted in its beauty and strength, and to have loved it as a type of the church of the Messiah. He dwelt in the castle of Zion and built round about from Mello and inwards⁽¹⁾ and its fortifications were made stronger by Joab—and he went up prospering, “and growing up, and the Lord God of Hosts was with him.”

(1) II Kings. v, 9.

CHAPTER VIII.

BRINGING OF THE ARK. PSALMS COMPOSED ON THAT OCCASION.
WISE REGULATIONS FOR THE WORSHIP OF GOD ABOUT THE
TABERNACLE.

SECTION 1. BRINGING OF THE ARK.

The name of David became famous in all the countries and the Almighty had spread the terror of it amongst all the nations. Many others in his place would have yielded to pride and forgotten their Creator : but David found in his successes an incentive to his gratitude and a motive to promote the worship of God.

“ And David consulted with the captains of thousands, and of hundreds, and with all the commanders, and he said to all the assembly of Israel, if it please you, and if the words that I speak come from the Lord our God, let us send to the rest of our brethren into all the countries of Israel, and to the priests, and the Levites that dwell in the suburbs of the cities, to gather themselves to us, and let us bring back again the ark of our God to us, for we sought it not in the days of Saul.” (1)

The Ark of the Covenant now at Cariathiarim, separated from the Tabernacle, which remained in Gabaon, had not been treated by the nation with the veneration which was due to it. Now that David was at peace, at the head of a great nation, and living in a beautiful capitol, it was natural that he would desire to see it in Jerusalem, knowing that here, it would be properly honored.

“ And all the multitude answered that it should be so, for the word pleased all the people. So David assembled all Israel from Sehor of Egypt even to the entering into Emath, to bring

(1) 1. Par. xiii.

the ark of God from Cariathiarim. And David went up with all the men of Israel to the hill of Cariathiarim, which is in Juda, to bring home the ark of the Lord God sitting upon the Cherubims where His name is called upon. And they carried the ark of God upon a new cart out of the house of Abinadab, and Oza and his brother drove the cart and David and all Israel played before God with all their might with hymns and with harps and with psalteries and timbrels and cymbals and trumpets. And when they came to the floor of Chidon, Oza put forth his hand to hold up the ark, for the ox being wanton made it lean a little on one side. And the Lord was angry with Oza, and struck him, because he had touched the ark, and he died there before the Lord.”⁽¹⁾

According to the law, when the sacred ark was to be transported, the priests were bound first of all to wrap three veils around it; no Livite might touch it under pain of death before this had been done: then it might not be drawn in a cart, but should be carried on their shoulders by Livites of the family of Chaath, and to this family Oza did not belong.⁽²⁾ “And David was troubled because the Lord had divided Oza, and he called that place the breach of Oza to this day; and he feared God at that time, saying: how can I bring in the ark of God to me? And therefore he brought it not home to himself, that is into the city of David, but carried it aside into the house of Obedom the Gethite, and the ark of God remained in the house of Obedom three months, and the Lord blessed his house and all he had.”⁽³⁾

David having heard of it resolved to translate it within his capital. This translation was made with much greater solemnity than the former, and especially with stricter conformity to the prescrip-

⁽¹⁾ 1 Paral., c. xiii.

⁽²⁾ Numb., iv, 4-15.

⁽³⁾ 1 Par. c. iii.

tions of the law. He gathered together all Israel into Jerusalem. He assembled the high priests Sadoc and Abiathar with the six chiefs of the Livites, and said to them, You are the princes of the families of Levi, sanctify yourselves with your brethren, and carry the ark of Jehova, the God of Israel, unto the place which I have prepared for it, lest that as He struck us formerly because you were not there, the same might happen to us now, if we do anything contrary to His ordinances. He told them also to appoint some of their brethren to lead the singing and the music. The three principal leaders were Heman, Asaph and Ethan; whose names we read in some of the titles of the psalms.⁽¹⁾ "So the priests and the Livites were sanctified, to carry the ark of the Lord the God of Israel. And the sons of Levi took the ark of God, as Moses had commanded according to the word of the Lord, upon their shoulders, with the staves. So David and all the ancients of Israel, and the captains over thousands, went to bring the ark of the covenant of the Lord out of the house of Obedom with joy, and when God had helped the Livites who carried the ark of the covenant of the Lord, they offered in sacrifice seven oxen and seven rams." The following fact related of David by the sacred writer, shows the spirit of devotion which animated the holy king. "And David was clothed with a robe of fine linen, and all the Livites that carried the ark, and the singing men, and Chonenias the ruler of the prophecy among the singers: and David also had on him an ephod of linen. And David danced with all his might before the Lord, and when the ark of the Lord was come into the city of David, Michol, the daughter of Saul, looking out through a window, saw King David leaping and dancing before the Lord, and she despised him in her heart * * *"⁽²⁾ And she "coming out to meet David, said: how glorious was the king of Israel

(1) 1 Par. xv. 19.

(2) 1 Par. xv. 27.

to-day, uncovering himself before the hand-maids of his servants, and was naked, as if one of the buffoons should be naked. And David said to Michol : before the Lord who chose me rather than thy father and than all his house, and commanded me to be ruler over the people of the Lord in Israel, I will both play and make myself meaner than I have done : and I will be little in my own eyes; and with the hand-maids of whom thou speakest, I shall appear more glorious." (¹)

SECTION 2. PSALMS COMPOSED FOR THE OCCASION BY DAVID.

On this most solemn occasion David had composed the following admirable hymn of praise, which indeed must have drawn tears from the eyes of those who remembered what God had done for their fathers. "In that day David made Asaph the chief to give praise to the Lord with his brethren. Praise ye the Lord and call upon His name, make known His doings among the nations. Sing to Him : yea, sing praises to Him, and relate all His wondrous works. Praise ye His holy name : let the heart of them rejoice that seek the Lord. Seek the Lord and his power : seek ye His face for evermore. Remember His wonderful works which he has done, His signs and the judgments of His mouth. O ye seed of Israel, His servants, ye children of Jacob, His chosen. He is the Lord our God, His judgments are in all the earth. Remember forever His covenant, the word which He commanded to a thousand generations : the covenant which He made with Abraham, and his oath to Isaac : and He appointed the same to Jacob for a precept, and to Israel for an everlasting covenant, saying, to thee will I give the land of Chanaan, the lot of your inheritance : when they were but small number, very few and sojourning in it. And they passed

(¹) II Kings, vi.

from nation to nation, and from a kingdom to another people. He suffered no man to do them wrong, and reprov'd kings for their sakes. Touch not my anointed, and do no evil to my prophets. Sing ye to the Lord all the earth, shew forth from day to day His salvation. Declare His glory among the Gentiles, His wonders among all people. For the Lord is great and exceedingly to be praised, and He is to be feared above all gods : for all the gods of the nations are idols, but the Lord made the heavens. Praise and magnificence are before him, strength and joy in his place. Bring ye to the Lord, O ye families of the nation ; bring ye to the Lord glory and empire. Give to the Lord glory to his name, bring up sacrifice, and come ye in His sight, and adore the Lord in holy becomingness. Let all the earth be moved at His presence, for he has founded the world immovable. Let the heavens rejoice, and the earth be glad : and let them say among the nations, the Lord hath reigned. Let the sea roar, and the fullness thereof ; let the field rejoice, and all things that are in them. Then shall all the trees of the world give praise before the Lord, because He is come to judge the earth. Give ye glory to the Lord, for He is good, for his mercy endureth forever ; and say ye : Save us. O God our Saviour, and gather us together, and deliver us from the nations, that we may give glory to Thy holy name and may rejoice in singing Thy praises. Blessed be the Lord, the God of Israel, from eternity to eternity, and let all the people say Amen and a hymn to God." Let the reader recall here to his mind that the above psalm was sung on Mount Zion, a very high mountain almost in sight of the river Jordan, which their fathers had crossed in a miraculous manner under Josue : in the very country inhabited once by the patriarchs Abraham, Isaac and Jacob : in presence of the ark which contained the tables of the commandments written over with the finger of God, a vase con-

taining some of the manna of the desert, and the rod of Aaron that had blossomed: let him remember that the children of Israel saw themselves now a powerful nation, governed by a most wise king, and possessed of a very large and fertile territory, whilst nearly all their enemies were subdued—let the reader recall all these things to his mind, and he will see how appropriate was the hymn of thanksgiving sung by the sacred singers on Mount Zion, and how every word of it must have filled the Israelites with joy and gratitude.

The house of Obededom is supposed to have stood on a plateau of four acres, six miles west by south of Jerusalem. At the moment that the priests lifted up the ark, the Levites sang, “Let God arise, and let His enemies be scattered, and let them that hate Him flee from before His face. As smoke vanisheth, so let them vanish away, as wax melteth before the fire, so let the wicked perish at the presence of God. And let the just feast, and rejoice before God and be delighted with gladness. Sing ye to God, sing a psalm to His name, make a way for Him who ascendeth upon the west; the Lord is His name.” After singing the above canticle of praise, David in the same psalm, reminded Israel of the goodness of God toward them, when taking them out from the captivity of Egypt, he performed so many wonders in their behalf in the desert. “O God when Thou didst go forth in the sight of Thy people, when Thou didst pass through the desert, the earth was moved, and the heavens dropped at the presence of the God of Sinai, at the presence of the God of Israel. Thou didst pour down upon Thy people, a free rain (the manna) O God, and it (Thy people) was weakened, but Thou hast made it perfect. In it (Thy inheritance) shall (did) Thy animals, (the quails) dwell; in Thy sweetness O God Thou hast provided for the poor.” Turning now his attention to the mountain of Zion, whither the ark was

being carried, he addresses it in this manner : “The mountain of God is a fat mountain, a curdled mountain, a fat mountain. Why suspect, ye curdled mountains ? A mountain in which God is well pleased to dwell : for there the Lord shall dwell unto the end.” At the sight of the triumphant march of his people toward Jerusalem, David continues : “They see Thy goings, O God, the goings of my God, of my King who is in His sanctuary. (The ark.) Princes go before joined with singers, in the midst of young damsels playing on timbrels in the choruses, bless ye God the Lord, from the fountains (offsprings) of Israel. There is Benjamin a youth, in exstasy of mind. The princes of Juda are their leaders ; the princess of Zabulon, the princes of Nephthali. Command Thy strength, O God, confirm O God what thou hast wrought in us, from Thy temple in Jerusalem, that Kings may offer presents to Thee. * * * Sing to God, ye kingdoms of the earth : sing ye to the Lord. Sing ye to God who mounteth alone the heavens of heavens, to the east. Behold, He will give to His voice, the voice of power : give ye glory to God for Israel, His magnificence and His power is in the clouds. God is wonderful in His saints (sanctuaries ?) The God of Israel is He who will give power and strength to His people. Blessed be God.” ⁽¹⁾ Many sacrifices were offered to the Lord during the triumphal march to the city of David, but when at last they came in sight of Zion, they sang out, “The earth is the Lord’s and the fullness thereof : the world and all they that dwell therein : for he has founded it upon the seas, and hath prepared it upon the rivers. Who shall ascend into the mountain of the Lord, or who shall stand in his holy place ? The innocent in hands, and clean of heart, who hath not taken his soul in vain, nor sworn deceitfully to his neighbors. He shall

⁽¹⁾ Psalm, 67.

receive a blessing from the Lord, and mercy from God his Saviour. This is the generation of them that seek Him, of them that seek the face of the God of Jacob. Lift up your gates, O ye princes, and be ye lifted up, O eternal gates, and the King of glory shall enter in. Who is this King of glory? the Lord who is strong and mighty, the Lord mighty in battle. Lift up your gates, O ye princes, and be ye lifted up to eternal gates, and the King of glory shall enter in. Who is this King of glory? The Lord of hosts. He is the King of glory." (1)

SECTION 3. WISE REGULATIONS.

"So they brought the ark of God and set it in the middle of the tent which David had pitched for it; and they offered holocausts and peace offerings before God. And when David had made an end of offering holocausts and peace offerings, he blessed the people in the name of the Lord, and he divided to all and every one, both men and women, a loaf of bread and a piece of roasted beef and flour fried with oil." (2) We have no description of this tent or tabernacle erected by David, except that its cover was made of skins. It is however right to surmise that it was a perfect copy of that erected by Moses, which was at this time in Silo; and also that there were in it "the most holy place, and the holy place," and before the inmost curtain the altar of incense, the seven branch gold candlestick and the table of the shew bread. We must also suppose that David made a court to protect the tabernacle; erected dwellings for the priests near it, and had a laver and a brazen altar for holocausts placed in the court; for he appointed priests and Levites "to minister before the ark of the Lord and to remember His works, and to

(1) Ps. xxiii.

(2) I Paral. xvi.

glorify and praise the Lord God of Israel * * * in their courses—others he appointed over the instruments of psaltery and harps, and to sound the cymbals. Porters were also appointed by David to open and close the doors of the new tabernacle on Mount Zion.”

Before the tabernacle of the Lord (built by Moses) in the high place which was in Gabaon, David appointed Sadoc the priest and his brother priests, “that they should offer holocausts to the Lord, upon the altar of holocausts (that of the desert) continually, morning and evening, according to all that is written in the law of the Lord, which he commanded Israel. Here also in Gabaon, as on Mount Zion, some were appointed by name to give praise to the Lord, because his mercy endureth forever. Others sounded the trumpet, and played on the cymbals, and all kinds of musical instruments, to sing praises to God. Others were appointed to act as porters.” (¹)

CHAPTER IX.

DAVID'S POWER.—HIS SIN—PENANCE—TRIALS—PSALMS ON THOSE OCCASIONS.

After David had been anointed king over Israel, and had taken the citadel of Zion, “Hiram, king of Sidon, sent messengers to him, and cedar trees and carpenters and masons for walls, and they built a house for David.” (²) David dwelt in this magnificent palace. “Now it came to pass when the king sat in his house, and the Lord had given him rest from all his

(¹) I Paral. xvi.

(²) II Kings v, 11.

enemies, he said to Nathan the prophet, dost thou see that I dwell in a house of cedar, and the ark of God is lodged within skins : and Nathan said to David, do all that is in thy heart for God is with thee." But the very same night Almighty God made known to His prophet that David should not build him a house although he approved of his intention, saying : "I declare to thee that the Lord will build thee a house" that is, that high destinies are in store for thy family, "and when thou shalt have ended thy days to go to thy fathers, I will raise up thy seed after thee which shall be of thy sons : and I will establish his kingdom. He shall build me a house, and I will establish his throne forever. I will be to him a father, and he shall be to me a son : and I will not take my merey away from him, as I took it from him that was before thee. But I will settle him in my house and in my kingdom forever." Those magnificent promises applied less to Solomon, than to Him who is pre-eminently called the Son of David by the prophets, the evangelists, the Jews and the Christians. In this sense it was that David understood the promise of God, and he went, prostrated himself before the Lord and said : "Who am I, O Lord God, and what is my house, that thou should'st give such things to me ? But even this has seemed little in Thy sight, and therefore Thou hast also spoken concerning the house of Thy servant for the time to come, and hast made me remarkable above all men, O Lord God." "And what can David say more unto Thee ? For Thou knowest Thy servant, O Lord God. For thy word sake, and according to Thy own heart Thou hast done all these great things, so that Thou would'st make it known to thy servant. Therefore Thou art magnified O Lord God, because there is none like to Thee, neither is there any God besides Thee, in all the things that we have heard with our ears. And what nation is there upon earth, as Thy people Israel whom God went to redeem for a people to

Himself, and to make Him a name, and to do for them great and terrible things upon the earth, before the face of thy people, whom thou redeemedst to Thyself out of Egypt, from the nations and their Gods. For Thou hast confirmed to Thyself Thy people Israel to be an everlasting people: and Thou O Lord, art become their God. And now O Lord, raise up forever the word that thou hast spoken concerning thy servant, and concerning his house, and do as thou hast spoken. That thy name may be glorified forever, and it may be said, the Lord of hosts is God over Israel, and the house of Thy servant David shall be established before the Lord. Because Thou, O Lord of hosts, God of Israel, hast revealed to the ear of Thy servant, saying, I will build thee a house, therefore hath thy servant found in his heart to pray this prayer to Thee. And now O Lord God, Thou art God, and Thy words shall be true: for Thou hast spoken to Thy servant these good things. And now begin and bless the house of thy servant, that it may endure forever before Thee, because Thou, O Lord God hast spoken it, and with thy blessing let the house of thy servant be blessed forever. ⁽¹⁾ After receiving of God those magnificent promises, David prefigured the spiritual conquests of the Messiah by the victories he gained over the neighboring nations, viz: the Moabites, the Syrians and Idumeans. ⁽²⁾ David established admirable order in his own house, and regulated equally well the administration of his vast kingdom. ⁽³⁾ He showed the uprightness of his heart by rewarding munificently the children of those who had served him or his predecessor in the kingdom. He seemed at this time of his life to have attained the highest degree of glory that any man can aspire to and to be beloved of God as

(1) II Kings, vii. Paral. xvii.

(2) See II Kings, viii.

(3) I Paral. xviii.

well as of men ; but he undoubtedly neglected to pray, to watch upon himself, and he fell into a horrible crime, which we relate in all its circumstances as we find it in the sacred book.

The fall of David is a warning to all ; the example of Urias demonstrates to what degree of virtue this simple soldier had attained by serving God according to His law ; and the penitence of David will inspire us with sentiments like unto his, and a boundless confidence in the mercy of God.

It may not be amiss, for the purpose of showing the greatness of the crime of David, to mention that it was probably from the celebrated fortress of Jebus which he had taken by assault, that he looked at that unfortunate woman whose beauty caused him to fall. His palace stood on Mount Zion, the mountain of God which was so dear to his heart, within sight of the tent which he had erected over the ark ; within the hearing of the sacred songs which himself had composed, where-with the priests of the most high celebrated His praise night and day. Perhaps from his palace he saw the lights which shone around the tabernacle. But David was now carried away by passion ; he might apply to himself the words which he had recited on the recurrence of each pasch : “ they have eyes and they do not see, and they have ears and they do not hear.”

“ And it came to pass at the return of the year, at the time that kings go forth to war, that David sent Joab and his servants with him, and all Israel, and they spoiled the children of Ammon and besieged Rabba ; but David remained in Jerusalem. In the meantime, it happened that David arose from his bed after noon, and walked upon the roof of the king’s house ; and he saw from the roof of his house a woman washing herself, over against him ; and the woman was very beautiful. And the king sent and inquired who the woman was ; and it was told him that she was Bethsabee the daughter of Eliam, the wife of

Urias the Hethite. And David sent messengers and took her, and she came in to him, and he slept with her : and presently she was purified from her uncleanness, and she returned to her house, having conceived. And she sent and told David, and said : I have conceived.”⁽¹⁾ According to the law of Moses an adulterous woman and her accomplice were liable to be punished with death. David’s perplexity was now very great. With a view to conceal his crime from Urias, he sent to Joab, saying : “Send me Urias the Hethite. And Joab sent Urias to David, and Urias came to David. And David asked how Joab did, and the people, and how the war was carried on. And David said to Urias, go into thy house and wash thy feet. And Urias went from the king’s house, and there went out after him a mess of meat from the king. But Urias slept before the gate of the king’s house, with the other servants of his Lord, and went not down to his own house. And it was told David by some that said : Urias went not to his house. And David said to Urias : Didst not thou come from thy journey ? Why didst not thou go down to thy house ? And Urias said to David : the ark of God, and Israel and Juda dwell in tents, and my Lord Joab and the servants of my Lord abide upon the face of the earth, and shall I go into my house, to eat and to drink, and to sleep with my wife ? By thy welfare, and by the welfare of thy soul, I will not do this thing. Then David said to Urias : Tarry here to-day, and to-morrow I will send thee away. Urias tarried in Jerusalem that day and the next. And David called him to eat and to drink before him, and he made him drunk ; and he went out in the evening, and slept on his couch with the servants of his Lord, and went not down into his house.” The next morning he sent him back with the following letter to Joab : “Set ye Urias in the front of the battle where the fight

⁽¹⁾ II Kings, xi.

is strongest ; and leave ye him that he may be wounded and die." Joab did but too well fulfil the behest of his master, and he sent word to David concerning the death of Urias. Bethsabee, who was probably ignorant of the plot which lead to the death of her husband, mourned for him. "Then David sent and brought her into his own house, and she became his wife and she bore him a son, and this thing which David had done was displeasing to the Lord."

(¹) David was no longer the man according to the heart of God. He however did not abandon him and "sent to him Nathan the prophet, who said to him : There were two men in one city, the one rich and the other poor. The rich man had exceeding many sheep and oxen. But the poor man had nothing at all but one little ewe lamb, which he had bought and nourished up ; and which had grown up in his house together with his children, eating of his bread and drinking of his cup and sleeping in his bosom, and it was unto him as a daughter. And when a certain stranger had come to the rich man, he spared to take of his own sheep and oxen to make a feast for that stranger, who was come to him, but took the poor man's ewe, and dressed it for the man that was come to him. And David's anger being exceedingly kindled against that man, he said to Nathan : As the Lord liveth, the man who has done this is a child of death. And Nathan said to David : Thou art the man." (²) He then reproached him in God's name for his two-fold crime of adultery and murder and his ingratitude to God who had loaded him with so many blessings. He announced to him that great calamities would soon fall upon his house, that the sword should not depart from it, "because thou hast despised me, and hast taken the wife of Urias the Hethite to be

(¹) II Kings, xi.

(²) II Kings, xii.

thy wife. * * * And David said to Nathan : I have sinned against the Lord. And Nathan said to David : The Lord also hath taken away thy sin ; thou shalt not die. Nevertheless, because thou hast give occasion to the enemies of the Lord to blaspheme, for this thing the child that is born to thee shall surely die. * * * The Lord struck the child which the wife of Urias had borne to David, and his life was despaired of. And David besought the Lord for the child ; and David kept a fast, and going in by himself, lay upon the ground. And the ancients of his house came to make him rise from the ground, but he would not, neither did he eat meat with them. And it came to pass on the seventh day that the child died, and the servants of David feared to tell him that the child was dead : for they said, behold when the child was yet alive we spoke to him and he would not hearken to our voice : how much more will he afflict himself if we tell him that the child is dead ? But when David saw his servants whispering he understood that the child was dead, and he said to his servants : Is the child dead ? They answered him, he is dead. Then David arose from the ground, and washed and anointed himself ; and when he had changed his apparel, he went into the house of the Lord and worshipped, and then he came into his own house and he called for bread and ate. And his servants said to him : What thing is this that thou hast done ? Thou didst fast and weep for the child while it was alive ; but when the child was dead thou didst rise up and eat bread. And he said : Whilst the child was yet alive I fasted and wept for him ; for I said, who knoweth whether the Lord will not give him to me, and the child may live ? But now that he is dead, why should I fast ? Shall I be able to bring him back any more ? I shall go to him rather, but he shall not return to me. And David comforted Bethsabee his wife * * * and she bore a son, and he called his name

Solomon,"⁽¹⁾ that is peaceful, through a prophetic reference to his peaceful reign, and also to that of the Messiah, of whose person Solomon was to be the type. The Lord loved Solomon, and directed Nathan the prophet to have him called Jedediah, or amiable to the Lord.

We can now appreciate the enormity of the sin of David who had fallen so low after attaining a degree of virtue so exalted. His impenitence lasted a long time; for the child was born of his adulterous commerce with Bethsabee, and David had not yet returned to his God. Did he during the time of his impenitence use to go and pray before the ark, especially on the Sabbath or Festival Days? We imagine that he was afraid to kneel down in the presence of that house of God, which contained the two tables of stone on which the Almighty had written with His own hand—"Thou shalt not commit adultery. Thou shalt not kill." Did David during the long sad days of his revolt against God, compose any psalm in praise of the mountain of Zion, in praise of the great merciful God who dwelt in the tabernacle? Did he go to Gabaon and have holocausts and sacrifices for sin offered there on the altar of brass erected by Moses? These are questions that can not be answered, yet we know that no one can serve two masters. David had gone down to the *depths*. Blessed, therefore, was the day when he at the voice of Nathan confessed and exclaimed "I have *sinned*, and when the prophet declared to him: The Lord has taken away thy sin." From that moment he began a life of penance. From that moment we behold him lie down prostrate on the floor of his palace and we hear him exclaim in the bitterness of his soul. "Have mercy on me, O God, according to Thy great mercy: and according to the multitude of Thy tender mercies blot out my iniquity. Wash me yet more

(¹) II Kings, xii.

from my iniquity, and cleanse me from my sin; * * * turn away Thy face from my sins, and blot out all my iniquities. * * * Cast me not away from Thy face, and take not Thy Holy Spirit from me." "O Lord rebuke me not in thy indignation, nor chastise me in Thy wrath. Have mercy on me, O Lord, for I am weak; heal me, O Lord, for my bones are troubled. * * * Turn to me, O Lord, and deliver my soul: O save me for Thy mercy's sake." "Out of the depths I have cried to Thee O Lord, Lord hear my voice. Let Thy ears be attentive to the voice of my supplication, if Thou, O Lord, wilt mark iniquities, Lord, who shall stand it?" How well he has described to us his grief and remorse. "Thy arrows are fastened in me, and Thy hand has been strong upon me. There is no health in my flesh because of Thy wrath; there is no peace for my bones because of my sins. * * * I am become miserable, and am bowed down to the end. I walked sorrowful all the day long. * * * I am afflicted, and humbled exceedingly; I roared with the groanings of my heart. My heart is troubled, my strength has left, and the light of my eyes itself is not with me."

The penitent King hereby humbly acknowledged his guilt before God. "I know my iniquity, and my sin is always before me. * * * To Thee only (principally) have I sinned, and have done evil before Thee. * * * Deliver me from blood (the blood of Urias.) O God, thou God of my salvation * * * I have acknowledged my sin to Thee, and my injustice I have not concealed. I said I will confess against myself my injustice to the Lord, and Thou hast forgiven the wickedness of my sin." David had prayed and fasted for the recovery of his sick child, and how much more severe was now his penance for his own grievous transgressions! "I have labored in my groanings, every night I will wash my bed: I will water my couch with my tears." If Thou hadst desired sacrifice, I would indeed have given it:

with burnt offerings Thou wilt not be delighted. A sacrifice to God is an afflicted spirit : a contrite and humbled heart, O God, Thou wilt not despise." The sentiments of penance which filled the heart of David were united with a humble confidence in his mercy. If he says to the Lord: "If Thou, O Lord, wilt mark my iniquities, Lord who shall stand it? he replies, * * * "with Thee, Lord, there is merciful forgiveness, and by reason of Thy law I have waited for Thee, O Lord My soul hath relied on His word, my soul hath hoped in the Lord. * * * Because with the Lord there is mercy and with Him plentiful redemption."

Almighty God had pardoned the sins of David but had declared that on account of his scandals the sword would not depart from his house; and the punishment foretold soon became a fact. Ammon, one of his sons, fell in love with Tamar, the sister of Absalom, the son of David, and ravished her, for which crime he was killed treacherously by Absalom. Absalom fled and kept away from the presence of his angered father for three years, and then after being forgiven by David, and admitted to his presence, he revolted against and pursued him at the head of an army of people whom he had drawn to his party. David now old, had to flee before Absalom, and to withdraw towards the forests of Ephraim. During this flight he gave a remarkable evidence of his devotion to the service of God, and of his deep regret for his transgressions. "All they who accompanied the king, wept with a loud voice, and all the people passed over: the King also himself went over the brook of Cedron, and all the people marched toward the way that looketh to the desert." Sadoc, the priest, to whom belonged the chief care of the ark, thought its presence might be a protection, and knew well how dear it was to the heart of David. He therefore "came and all the Levites with him carrying the

ark of the covenant of God, and they set down the ark of God * * * but "the King said to Sadoc: Carry back the ark of God into the city; if I find grace in the sight of the Lord, He will bring me again, and He will show me it, and his tabernacle. But if He shall say to me, thou pleasest me not; I am ready, let Him do that which is good before him." (') The army of the rebellious son was defeated by the troops of David commanded by Joab. But this cruel general in violation of the order of David who would have the *Boy Absalom to be saved*, pierced his heart with his lances whilst he lay suspended from a thick and large oak, between the heaven and the earth. Then it was that David carried away by his grief, "went up to the high chamber over the gate, and wept; and as he wept he spoke in this manner: My son Absalom, Absalom my son, who would grant me that I might die for thee! Absalom my son, my son Absalom!" (")

Many were the trials which David had to undergo before his death, since the day of his ascension to the throne over all Israel; he had to fight against the enemies of his country, to witness the revolt of his subjects, to see many evils and calamities in his own family or among his officers; but with the protection of God, he rose above all difficulties.

Gratefulness to God was one of the most remarkable qualities of this King. Let us hear the canticle of David, the servant of the Lord, words that he spoke on the day that the Lord delivered him from the hands of all his enemies, and from the hand of Saul. "I will love Thee, O Lord my strength. The Lord is my firmament, my refuge and my deliverer. My God is my helper, and in Him will I put my trust; my protector and the horn of my salvation, and my support. Praising, I will call

(') II Kings, xv.

(") *Ibid*, xviii.

upon the Lord, and I shall be saved from my enemies. The sorrows of death surrounded me; and the torrents of iniquity troubled me. The sorrows of hell encompassed me, and the snares of death prevented me. In my affliction I called upon the Lord, and I cried to my God, and He heard my voice from His holy temple (of heaven) and my cry before Him came into His ears. * * * He sent from on high and took me, and received me out of many waters. He delivered me from my strongest enemies, and from them that hated me, for they were too strong for me. They prevented me in the day of my affliction, and the Lord became my protector, and He brought me forth into a large place. He saved me, because He was well pleased with me. And the Lord will reward me according to my justice, and will repay me according to the cleanness of my hands, because I have kept the ways of the Lord, and have not done wickedly against my God. For all His judgments are in my sight, and His justices I have not put away from me. And I shall be spotless with Him, and shall keep myself from my iniquity. And the Lord will reward me according to my justice, and according to the cleanness of my hands before His eyes. With the holy Thou wilt be holy, and with the innocent man Thou wilt be innocent. And with the elect Thou wilt be elect, and with the perverse, Thou wilt be perverted. For Thou wilt save the humble people, but wilt bring down the eyes of the proud. For Thou lightest my lamp, O Lord. O my God enlighten my darkness. For by Thee I shall be delivered from temptation, and through my God I shall go over a wall. As for my God, His way is undefiled, the words of the Lord are fire tried. He is the protector of all that trust in Him. For who is God but the Lord? or who is God, but our God? God who hath girt me with strength, and made my way blameless. Who hath made my feet like the feet of harts, and who setteth me

upon high places. Who teaches my hands to war, and Thou hast made my arms like a brassen bow. And Thou hast given me the protection of Thy salvation, and Thy right hand hath held me up, and Thy discipline hath corrected me unto the end, and Thy discipline the same shall teach me. Thou hast enlarged my steps under me and my feet are not weakened. I will pursue after my enemies, and overtake them, and I will not turn again till they are consumed. I will break them, and they shall not be able to stand ; they shall fall under my feet. And thou hast girded me with strength unto battle, and hast subdued under me them that rose up against me, and Thou hast made my enemies turn their back upon me, and hast destroyed them that hate me. They cried, but there was none to save them, to the Lord, but He heard them not. And I shall beat them as small as the dust before the wind. I shall bring them to naught, like the dirt in the streets. Thou wilt deliver me from the contradictions of the people. Thou wilt make me head of the Gentiles. A people which I knew not hath served me, at the hearing of the ear they have obeyed me. The children that are strangers have lied to me, strange children have faded away, and have halted from their paths. The Lord liveth, and blessed be my God, and let the God of my salvation be exalted. O God who avengest me, and subduest the people under me, my deliverer from my enemies. And Thou wilt lift me up above them that rise up against me ; from the unjust man Thou wilt deliver me. Therefore will I give glory to Thee, O Lord, among the nations, and I will sing a psalm to Thy name, giving great deliverance to his King, and showing mercy to David His anointed, and to His seed forever." (1)

(1) Ps. xvii.

CHAPTER X.

MOUNT MORIAH.

In the following event connected with the life of David, we shall admire his devotion to the welfare of his people and his zeal to promote the glory of God. "And satan rose up against Israel, and moved David to number Israel." The taking of this census was unnecessary, and in the manner in which it was made it was contrary to the prescriptions of the law, which said: "When thou shalt take the sum of the children of Israel according to their number, every one of them shall give a price for their soul to the Lord, and there shall be no scourge among them when they shall be reckoned. And this shall everyone give that passeth at the naming. * * * He that is counted in the number from twenty years and upwards, shall give the price. The rich man shall not add half a sicle, and the poor man shall diminish nothing. And the money received which was contributed by the children of Israel, thou shalt deliver unto the uses of the tabernacle of the testimony, that it may be a memorial of them before the Lord, and He may be merciful to their souls." (1) This law had been neglected, and it may be that the action of David had been prompted by ambition or pride. Joab seemed to fear the consequence of it and said to David: "The Lord make this people a hundred times more than they are, but my Lord the King, are they not all Thy servants, why does my Lord seek this thing, which may be imputed as a sin to Israel? But the King's word rather prevailed." The people were numbered, but "God was displeased with this thing that was commanded and He struck Israel. And

(1) Ex. xxx.

David said to God : I have sinned exceedingly in doing this. I beseech Thee take away the iniquity of Thy servant for I have done foolishly." We may surmise that God upon the confession of David, blotted away the guilt of his soul, but He required atonement. "The Lord sent a pestilence upon Israel, and there fell of Israel seventy thousand men. And He sent an angel to Jerusalem to strike it, and as he was striking it, the Lord beheld, and took pity for the greatness of the evil, and said to the angel that destroyed : It is enough, now stop thy hand. And the angel of the Lord stood by the threshing floor of Ornan the Jebusite. And David lifting up his eyes saw the angel of the Lord standing between heaven and earth, with a drawn sword in his hand, turned against Jerusalem, and both he and the ancients clothed in hair cloth; fell down flat on the ground. And David said to God : Am not I he who commanded the people to be numbered, it is I that have sinned, it is I that have done the evil, but as for this flock, what has it deserved ? O Lord my God, let Thy hand be turned, I beseech Thee upon me, and upon my father's house, have mercy and let not Thy people be destroyed. And the angel of the Lord commanded God to tell David to go up and build an altar to the Lord God in the threshing floor of Ornan the Jebusite. And David went up according to the word of God, which he spoke to him in the name of the Lord. Now when Ornan looked up and saw the angel, he and his four sons hid themselves, for at that time he was threshing wheat in the floor. And as David was coming to Ornan, Ornan saw him and went out of the threshing floor to meet him, and bowed down to him, with his face to the ground. And David said to him, give me this place of thy threshing floor, that I may build therein an altar to the Lord, but thou shalt take of me as much money as it is worth, that the plague may cease from the people. And Ornan said to David, take it and let my Lord the

King do all that pleaseth him, and moreover, the oxen also. I give for a holocaust, and the drays for wood, and the wheat for the sacrifice. I will give it all willingly. And King David said to him, it shall not be so, but I will give thee money as much as it is worth, for I must not take it from thee, and so offer to the Lord holocausts free of cost. So David gave to Ornan for the place six hundred sicles of gold of just weight (for the whole mountain, having paid separately besides for the threshing floor and the oxen). And he built there an altar to the Lord, and he offered holocausts and peace offerings, and he called upon the Lord, and he heard him by sending fire from heaven upon the altar of the holocaust. And the Lord commanded the angel, and he put up his sword again into the sheath. And David seeing that the Lord had heard him, in the threshing floor of Ornan the Jebusite, forthwith offered victims there." (1) The pious King desired on that day to go to Gabaon, where was the tabernacle of God which Moses made, and the altar of holocausts used by the Israelites in the desert, but he "could not go to the altar to pray to God, for he was seized with an exceeding great fear, seeing the sword of the angel of the Lord." (2) But in the fire which came down from heaven and devoured the holocaust in the threshing floor of Ornan, he saw that God approved of this place for the building of the temple.

It was well known in Israel, that God desired to be worshiped in a temple built on the place which He would choose, when the people would be settled in the country, and David himself had been praised by the Almighty for the desire he had entertained to be himself the builder of that house of God. Great then was the joy of David, when the Almighty inspired him to say of Mount Moriah: "This is the house of God and this is

(1) 1 Paral. xxi.

(2) *Ibid.*

the altar for the holocaust of Israel.”⁽¹⁾ Apart from the natural beauty of the spot, Moriah had witnessed the sacrifices of Melchisedeck and of Abraham, and on this same day the Lord had heard David by sending fire from heaven upon the altar of the holocaust.

Next to the days of the publication of the ten commandments and of the ceremonial laws on Mount Sina, this day of the designation of the site for the temple must be considered as one of the most remarkable in the history of the people of God, and of the worship which himself had instituted for His people.

The temple which David had desired to build, was erected some years after this event, on the threshing floor of Ornan, by his son Solomon. Here, on the day of the dedication of the magnificent structure, they sang the following psalm, composed by the wisest of men for this occasion. In reading it one seems to behold anew all that was done by David in the carrying of the ark to the mountain of Zion in the city of David. “O Lord, remember David, and all his meekness” (in the midst of his trials,) “how he swore to the Lord, he vowed a vow to the God of Jacob. If I shall enter into the tabernacle of my house, if I go up into the bed wherein I lie; if I give sleep to my eyes, or slumber to my eyelids, or rest to my temples, until I find out a place for the Lord, a tabernacle for the God of Jacob. Behold we have heard of it in Ephrata, we have found it in the fields of the wood. We will go into His tabernacle: we will adore in the place where his feet stood. Arise, O Lord, unto Thy resting place, Thou and the ark which Thou hast sanctified. Let Thy priests be clothed with justice, and let Thy saints rejoice.” After celebrating the zeal of his father in carrying the ark to Mount Zion and finding a place for the Lord, Solomon implores the mercy of God upon himself in consideration

⁽¹⁾ 1 Par. xxii.

of David his father. "For thy servant David's sake, turn not away the face of Thy anointed. For the Lord hath chosen Zion. He hath chosen it for His dwelling. This my rest for ever and ever, here will I dwell, for I have chosen it. Blessing I will bless her widow. I will satisfy her poor with bread. I will clothe her priests with salvation, and her saints will rejoice with exceeding great joy. There will I bring forth a horn to David. (The power and glory promised to his son.) I have prepared a lamp for my anointed. His enemies I will clothe with confusion, but upon him shall my sanctification flourish." (1)

CHAPTER XI.

LAST DAYS OF DAVID.—HE MAKES PREPARATIONS FOR THE BUILDING OF THE TEMPLE.

Solomon, son of David by Bethsabee, was before his birth designated by God to succeed David, and his succession was early promised to Bethsabee. His kingly prospects and life, were, however, endangered by the attempted usurpation of Adonias. But David, at the instance of Nathan and Bethsabee, promptly interfered, and caused Solomon to be anointed and enthroned. Before David's death, Solomon was again formally and publicly proclaimed and anointed king, and received from his father a solemn charge as his successor, and as the builder of the future temple. "And David assembled all the chief men of Israel, the princes of the tribes, and the captains of the companies, who waited on the king, and the captains over thousands, and over hundreds, and those who had charge over the

(1) Ps. cxxxii.

substance and possessions of the king, and his sons with the officers of the court, and the men of power, and all the bravest of the army at Jerusalem, and the king rising up and standing, said : Hear me my brethren, and my people ; I had a thought to have built a house in which the ark of the Lord, and the footstool of our God might rest, and I prepared all things for the building. And God said to me : thou shalt not build a house to my name, because thou art a man of war, and hast shed blood. But the Lord God of Israel chose me of all the house of my father, to be king over Israel forever ; for of Juda He chose the princes ; and of the house of Juda, my father's house : and among the sons of my father, it pleased him to choose me king over all Israel. And among my sons (for the Lord hath given me many sons), He hath chosen Solomon, my son, to sit upon the throne of the kingdom of the Lord over Israel. And he said to me : Solomon, thy son, shall build my house and my courts ; for I have chosen him to be my son, and I will be a father to him. And I will establish his kingdom forever, if he continue to keep my commandments, and my judgments, as at this day. Now then, before all the assembly of Israel, in the hearing of our God, keep ye and seek all the commandments of the Lord our God, that you may possess the good land, and may leave it to your children after you forever. And thou, my son Solomon, know the God of thy father, and serve Him with a perfect heart and a willing mind ; for the Lord searcheth all hearts, and understandeth all the thoughts of minds ; if thou seek Him, thou shalt find Him : but if thou forsake Him, He will cast thee off forever. Now, therefore, seeing the Lord hath chosen thee to build the house of the sanctuary, take courage and do it. And David gave to Solomon, his son, a description of the porch shown to him from above, (1) and of the temple.

(1) Par. xxviii, 19.

and of the treasury, and of the upper floor, and of the inner chambers, and of the house for the mercy seat, as also of all the courts, which he had in his thoughts, and of the chambers round about, for the treasures of the house of the Lord, and for the treasures of the consecrated things." (1)

With this David gave to Solomon the order in which the priests and Levites were to be distributed for the right performance of the acts of divine worship. He also informed him of the great amount of gold, silver, brass, iron and marble which he had collected toward this building. These riches were still increased by voluntary contributions by the Israelites, of precious stones, gold, silver brass and iron. They all felt rejoiced when they made those offerings, for they cheerfully offered them to Jehovah. David especially was beside himself for joy. * * * "He blessed the Lord before all the multitude, and said : Blessed art Thou, O Lord the God of Israel, our father from eternity to eternity. Thine, O Lord, is magnificence and power, and glory and victory : and to Thee is praise, for, all that is in heaven and in earth is Thine. Thine is the kingdom, O Lord, and Thou art above all princes. Thine are riches, and Thine is glory. Thou hast dominion over all, in Thy hand is power and might : in Thy hand greatness, and the empire of all things. Now, therefore, our God, we give thanks to Thee, and we praise Thy glorious name. Who am I, and what is my people, that we should be able to promise Thee all these things ? all things are Thine, and we have given Thee what we received of Thy hand, for we are sojourners before Thee, and strangers as were all our fathers. Our days upon earth are as a shadow, and there is no stay. O Lord our God, all this store that we have prepared to build Thee a house for thy holy name, is from Thy hand, and

(1) I Par. xxviii.

all things are Thine. I know, my God, that Thou provest hearts and lovest simplicity, wherefore also, I, in the simplicity of my heart have joyfully offered all the things, and I have seen with great joy Thy people which are here present offer Thee their offerings. O Lord, God of Abraham and of Isaac, and of Israel our fathers, keep forever this will of their hearts, and let this mind remain always for the worship of Thee. And give to Solomon, my son, a perfect heart, that he may keep Thy commandments and Thy ceremonies, and do all things and build the house for which I have provided the charges. And David commanded all the assembly : Bless ye the Lord our God. And all the assembly blessed the Lord, the God of their fathers : and they bowed themselves, and worshipped God, and then the king. And they sacrificed victims to the Lord : and they offered holocausts the next day, a thousand bullocks, a thousand rams, a thousand lambs with their libations, and with everything prescribed, most abundantly for all Israel. And they ate and drank before the Lord that day with great joy. And they anointed the second time Solomon the son of David, and they anointed him to the Lord to be prince, and Sadoc to be high priest. ⁽¹⁾

David died in a good age full of days and riches and glory. The days that he reigned over Israel were forty years: in Hebron he reigned seven years, and in Jerusalem three and thirty years. He was thirty years of age when he began to reign. He was buried in the city of David or in the fortress of Zion.

No man's memory has ever been held in greater veneration than that of David : not merely by the descendants of Israel after a lapse of thirty centuries, but by all Christians all over the world. Indeed, if we except his fall and the year of his impenitence, we find him to be a model for our imitation, as the son of Isai, the conqueror of Goliath, the respectful sub-

(¹) I Par. xxix.

ject of the king who persecuted him, but especially as the servant of God, to whose will he submits in trials and dangers, whose greatness, goodness and providence he celebrates in his psalms, whose knowledge and glory he endeavors to promote in every manner. When reigning over all Israel he looks upon his throne as the throne of God himself. "He hath chosen Solomon my son to sit upon the throne of the Kingdom of the Lord over Israel." ⁽¹⁾ The law of God was the rule of David's government, and when he is about to die, he commands his son to always observe the law which the Lord gave to Moses, "that thou mayst understand all that thou doest."

To meditate on the law of God day and night were the delights of King David; he announced it in presence of kings, and was not ashamed. This law had made him wiser than his enemies, more gifted with intelligence than his masters, than old men of consummate wisdom. ⁽²⁾

David fell, but he repents, and becomes the model of penitents for all ages to come. When the prophet places his crime before his eyes, he acknowledges his guilt, his heart is moved with sorrow, he humbly awaits all the punishments announced to him. He spends whole nights in weeping, waters his couch with his tears, and not satisfied with the works of penance which he does in secret, he writes down penitential psalms, which proclaim his fall to all future generations. We hear him on this very day repeat through the voices of innumerable Christians: "Have mercy on me, O Lord, according to Thy great mercy." * * * We hear him still proclaim in grateful accents: "Bless the Lord, O my soul; and let all that is within me bless His holy name. Bless the Lord, O my soul, and never forget all He hath done for thee. Who forgiveth all thy

⁽¹⁾ I Par. xxviii. 5.

⁽²⁾ Ps. cxviii.

iniquities; who healeth all thy diseases. Who redeemeth thy life from destruction, who crowneth thee with mercy and compassion. Who satisfieth thy desires with good things. Thy youth shall be renewed like the eagle's. The Lord doeth mercy and judgment for all that suffer wrong. He hath made His ways known to Moses; His wills to the children of Israel. The Lord is compassionate and merciful; long suffering and plenteous in mercy. He will not always be angry; nor will he threaten forever. He hath not dealt with us according to our sins, nor rewarded us according to our iniquities. For according to the height of the heavens above the earth, He has strengthened His mercy towards those that fear him. As far as the east is from the west, so far hath He removed our iniquities from us. As a father has compassion on his children, so hath the Lord compassion on them that fear Him; for He knows our frame; He remembereth that we are dust; man's days are as grass, as the flowers of the field, so shall he flourish. For the spirit shall pass in him, and he shall not be, and he shall know his place no more; but the mercy of the Lord is from eternity and unto eternity upon them that fear Him; and His justice unto children's children to such as keep His covenant and are mindful of His commandments to do them. The Lord hath prepared His throne in heaven, and His kingdom shall rule over all. Bless the Lord all ye His angels; you that are mighty in strength and execute His word, hearkening for the voice of His orders. Bless the Lord, all ye His hosts, you ministers of His, that do His will. Bless the Lord, all His works, in every place of His dominion: O my soul, bless thou the Lord." (1)

Zeal toward the beauty of the house of God, and the order of this worship seemed to be the distinctive trait of David's character. He could not bear to live in a palace whilst the ark of

(1) Ps. civ.

God was kept under a tent. He swore he would not enter the interior of his house, to give no sleep to his eyes until he had found a place for Jehovah, a dwelling for the God of Jacob. As to the house he had willed to build, he wished it to be a structure so magnificent that it would spread in every country of the world the name and the glory of Jehovah. To the construction of this temple all the nations contributed, viz.: Israel and its king by voluntary contributions, the neighboring people by the riches taken away from them in war, or the tributes laid upon them. Tyre, Sidon, Egypt, all the allies of David and his son, will send them not costly materials only, but also architects and skilled workmen. One hundred and fifty thousand proselytes gathered from all parts of the world, hewed stone in the mountains, and carried them to the proper place.

David wished the beauty of the worship of God to be in keeping with the future temple. He therefore set apart twenty-four sacerdotal families which were to succeed one another in the service of the temple, and the oblation of sacrifices under the high priest. Twenty-four thousand Levites were appointed to help them in their functions. Four thousand singers and musicians, divided into twenty-four courses, led by two hundred and eighty-eight directors, were to replace one another every week, to sing the praise of the Eternal. He appointed Asaph, Heman and Idithan to be head directors.

No people ever had or ever will have hymns comparable with those of King David. He sang with a perfection never attained by profane authors, all that is true, all that is great, sublime and amiable. He praised Him *who is*, proclaimed the magnificence of His works, the wonders of His providence, the riches of His mercy, the sweetness of his law. He wrote of man, his baseness and greatness, his fall and restoration, his life of a day on earth and his immortal hopes; he told in his

sacred songs of the mediator between God and man. His passion. His death. His resurrection and triumph. His empire over the nations, and the church which he was to found.

David was king over Israel, and he loved to remind his people of the special providence of God unto them; but he delighted above all, to tell of the desired of all nations, the Saviour of the world, and of the struggles and triumphs of his church. Let us read the 109th Psalm, and listen to David's instructions as regarding the ineffable generation of the Messiah, His eternal priesthood, and future ruling of the world. (1) "The Lord said to my Lord, sit Thou at my right hand, until I make Thy enemies Thy footstool. The Lord will send forth the sceptre of thy power out of Sion; rule thou in the midst of Thy enemies. With Thee is the principality, in the day of Thy strength, in the brightness of the saints. From the womb before the day star I begot Thee. The Lord hath sworn, and He will not repent. Thou art a priest forever according to the order of Melchisadeck. The Lord at thy right hand hath broken kings in the day of His wrath. He shall judge among nations; He shall fill ruins; He shall crush the heads in the land of many. He shall drink of the torrent in the way, therefore shall He lift up the head." Which are those bitter waters wherewith he will be drenched; who is the Lord born on the bosom of Jehovah, the priest eternal, the future ruler of the universe? David divinely inspired has declared it, and a thousand years later, the Christ will repeat it on the cross of Calvary. "O God, my God, why hast Thou forsaken me? Far from my salvation are the words of my sins. O my God, I shall cry by day, and Thou wilt not hear, and by night, and it shall not be reputed as folly in me. But Thou dwellest in the holy place, the praise of

(1) This psalm Jesus Christ applied to Himself. Math. xxii, 45.

Israel. In Thee have our fathers hoped; they have hoped, and Thou hast delivered them. They cried to Thee and they were saved; they trusted in Thee, and were not confounded. But I am a worm and no man; the reproach of men, and the outcast of the people. All they that saw me have laughed me to scorn; they have spoken with the lips and wagged the head. He hoped in the Lord, let Him deliver Him; let Him save Him, seeing He delighted in Him. For Thou art He that hast drawn me out of the womb, my hopes from the breasts of my mother. I was cast upon Thee from the womb. From my mother's womb. Thou art my God, depart not from me. For tribulation is very near; for there is none to help me. Many cares have surrounded me; fat bulls have besieged me. They have opened their mouths against me, as a lion ravenous and roaring. I am poured out like water, and all my bones are scattered. My heart is become like wax melting in the midst of my bowels. My strength is dried up like a potsherd, and my tongue hath cleaved to my jaws; and Thou hast brought me down into the dust of death. For many dogs have encompassed me; the council of the malignant hath besieged me. They have dug my hands and feet, they have numbered all my bones. And they have looked, and stared upon me. They parted my garments among them, and upon my vesture they have cast lots. But Thou, O Lord, remove not Thy help to a distance from me; look toward my defense. Deliver, O Lord, my soul from the sword, my only one from the hand of the dog. Save me from the lion's mouth, and my lowness from the horns of the unicorns. I will declare Thy name to my brethren; in the midst of the church will I praise Thee. Ye that fear the Lord praise Him; all ye the seed of Jacob glorify Him. Let all the seed of Israel fear Him, because he hath not slighted, nor despised the supplication of the poor man. Neither hath

he turned away His face from me : and when I cried to Him He heard me. With Thee is my praise in a great church : I will pay my vows, in the sight of them that fear Him. The poor shall eat and shall be filled : and they shall praise the Lord that seek Him : their hearts shall live for ever and ever. All the ends of the earth shall remember, and shall be converted to the Lord, and all the kindreds of the Gentiles shall adore in his sight. For the Kingdom is the Lord's, and He shall have Dominion over the nations. All the fat ones of the earth have eaten, and have adored ; all they that go down to the earth shall fall before Him, and to Him my soul shall live, and my seed shall serve Him. There shall be declared to the Lord a generation to come, and the heavens shall show forth His justice to a people that shall be born, which the Lord hath made." (1)

In this gospel-like prophetic language which the Saviour will repeat on Calvary, we find the least expected circumstances of His passion. His hands and His feet are pierced, His garments are divided, they cast lots upon his tunic. We find in this psalm the very words used by those who insulted Him ; and we see next, the great church wherein God is to be praised for evermore, and the most distant peoples, the most powerful of the earth returning to Him. Their conversion however was not to be brought about without struggle, and of this struggle we are also informed by David, in the following psalm interpreted in this sense by the apostles themselves. "Why have the Gentiles raged, and the peoples devised vain things ? The Kings of the earth stood up, and the princes met together, against the Lord and against His Christ. Let us break their bonds asunder and let us cast away their yoke from us. He that dwelleth in heaven shall laugh at them ; and the Lord shall deride them. Then shall He speak to them in His anger, and trouble them in His

(1) Ps. xxi.

rage. But I am appointed King by Him over Zion, His holy mountain, preaching His commandment. The Lord hath said to me, Thou art my Son, this day have I begotten Thee. Ask of me, and I will give thee the Gentiles for thy inheritance, and the utmost parts of the earth for thy possession. Thou shalt rule them with a rod of iron, and shalt break them in pieces like a potter's vessel. And now, O ye Kings understand; receive instruction you who judge the earth. Serve ye the Lord with fear, and rejoice unto Him with trembling. Embrace discipline, lest at any time the Lord be angry, and you perish from the just way. When his wrath shall be kindled in a short time, blessed are all they that trust in him." (1)

There are many other psalms of David of which the prophecies concerning the Messiah were applied to our Lord Jesus Christ by the apostles and the synagogue. "Sacrifice and oblation Thou didn't not desire; but Thou hast pierced ears for me. Burnt offering and sin offering Thou didn't not require: then said I, behold I come. In the head of the book it is written of me, that I should do Thy will. O my God, I have desired it, and Thy law in the midst of my heart. I have declared Thy justice in a great church, lo, I will not restrain my lips, and Lord Thou knowest it. I have not hid thy justice within my heart: I have declared Thy truth and Thy salvation. I have not concealed Thy mercy, and Thy truth from a great council." (2)

In another one of his psalms, David thus addresses the Messiah: "Thy throne, O God, is for ever and ever: the sceptre of Thy Kingdom is a sceptre of uprightness. In the beginning O Lord Thou foundedst the earth, and the heavens are the works of Thy hands. They shall perish, but Thou remainest: and all

(1) Ps. ii.

(2) Ps. xxxix, 7 to 12.

of them shall grow old like a garment, and as a vesture Thou shalt change them, and they shall be changed. But Thou art always the self same, and Thy years shall not fail." (¹)

What has been written of David confirms all that has been said regarding the worship of God, viz : That God has ever required of men exterior sacrifices, obedience to the pontiffs appointed by Him, observance of his commandments, and hope in the Redeemer to come. David had the honor not merely of prophesying about the Christ, but also of tipifying Him ; and the Israelites over whom he reigned never forgot that the desired of all nations was to be son of David.

CHAPTER XII.

SECTION 1.—SOLOMON—BUILDING OF THE TEMPLE—ITS DEDICATION—THE FALL OF SOLOMON—DEVOUT WORSHIPERS IN THE TEMPLE.

These two names, Solomon and the Temple, suggest the remembrance of the most glorious epoch in the history of the Israelites. All the earthly promises made by the Lord to the patriarchs were realized in the days of Solomon. His empire extended from the river of Egypt to the great River Euphrates, as it had been promised nine hundred years before to Abraham. He was the son promised to David, who would build a temple to the most High. This son of David was destined to be the admiration of men by his wisdom, as the temple which he built was destined to be the wonder of the world on account of its magnificence. Solomon enjoyed a greater honor still, inas-

(¹) Ps. ci.

much as he was a type of that other son of David, the Christ, who is wisdom itself.

Wisdom, alas, was one day to depart from Solomon: his magnificent temple was to be levelled to the ground by a King of Babylon, and Pagan Rome was to destroy by fire this same temple as it had been restored by Herod. This magnificent edifice shall never be rebuilt, for it was but a type of the living temple built upon the rock by Jesus Christ, a temple wherein God will dwell forever and against which the gates of hell shall never prevail.

“Solomon loved the Lord, walking in the precepts of David, his father, only he sacrificed in the high places, and burnt incense.” (1) These high places were devotional places, visited by the Israelites such as Cariathiarim, Ramatha, Bethel, Galgala, Maspha, Gabaa of Benjamin, Silo, Hebron and others. Samuel offered sacrifices in these places as David did on the threshing floor of Ornan. It was only after the construction of Solomon’s temple, that the worship of God was concentrated in this sanctuary. At the beginning of the reign of Solomon, Gabaon must have been the most celebrated of those high places; for there was the first tabernacle and the altar of burnt offerings built by Moses in the desert. (The ark was on Mount Zion.) “Solomon went to Gabaon to sacrifice there. * * * A thousand victims for holocausts did Solomon offer upon that altar in Gabaon. And the Lord appeared to Solomon in a dream by night, saying: Ask what thou wilt that I should give thee, and Solomon said: Thou hast shown great mercy to Thy servant, David, my father, even as he walked before Thee in truth, and justice, and an upright heart with Thee: and Thou has kept Thy great mercy for him, and hast given him a son to sit on his throne, as it is this

(1) III Kings iii.

day. And now O Lord, Thou hast made Thy servant king, instead of David, my father, and I am but a child, and know not how to go out, and come in, and Thy servant is in the midst of the people, which Thou hast chosen, an immense people which cannot be numbered nor counted for multitude. Give, therefore, to Thy servant, an understanding heart, to judge Thy people, and discern between good and evil: for who shall be able to judge this people, Thy people which is so numerous? And the word was pleasing to the Lord that Solomon had asked such a thing. And the Lord said to Solomon: Because Thou hast asked this thing, and hast not asked for thyself long life, nor riches, nor the lives of thy enemies, but hast asked for thyself wisdom to discern judgment, behold I have done for thee according to thy words, and have given thee a wise and understanding heart, insomuch that there has been no one like thee before thee, nor shall arise after thee. Yea, and the things also which thou didst not ask, I have given thee, to wit: riches and glory, so that not one hath been like thee among the kings in all days heretofore, and if thou wilt walk in my ways, and keep my precepts, and my commandments, as thy father walked, I will lengthen thy days. And Solomon awaked, and perceived that it was a dream; and when he was come to Jerusalem, he stood before the ark of the covenant of the Lord, and offered holocausts, and sacrificed victims of peace offerings, and made a great feast for all his servants." (1)

With great wisdom, and amid long peace, Solomon reigned not only over the whole of Israel, but over all the countries conquered by David from the Euphrates river to the confines of Egypt. Edom also had been subjected, and the kings of all those countries paid tribute to Solomon. Juda and Israel rested

without any fear, each one under his vine tree and his fig tree, from Dan to Bersabee during all the days of Solomon. “And God gave to Solomon wisdom and understanding, exceedingly much, and largeness of heart as the sand that is on the sea shore. And the wisdom of Solomon surpassed the wisdom of all the orientals, and of the Egyptians. And he was wiser than all men; wiser than Ethan the Ezrahite, and Heman, and Chaleol, and Dorda the son of Mahol, and he was renowned in all nations round about. Solomon also spoke three thousand parables, and his poems were a thousand and five. And he treated about trees, from the cedar that is in Libanus, unto the hyssop that comes out of the wall; and he discoursed of beasts, and of fowls, and of creeping things, and of fishes. And they came from all nations to hear the wisdom of Solomon, and from all the kings of the earth who heard of his wisdom.” ⁽¹⁾ Of the three thousand parables which Solomon spoke, we possess but a few contained in the book of Proverbs, which the church considers as one of her canonical books. Here are some of those admirable inspired sentences: “The fear of the Lord is the beginning of wisdom. * * * The Lord giveth wisdom, and out of his mouth cometh prudence and knowledge. * * * Have confidence in the Lord, with all thy heart, and lean not upon thy own prudence. * * * The steps of man are guided by the Lord, but who is the man that can understand his own way? * * * The way of the fool is right in his own eyes; but he that is wise hearkeneth unto counsels. * * * Hast thou seen a man wise in his own conceit? there shall be more hope of a fool than of him. * * * The victims of the wicked are abominable to the Lord; the vows of the just are acceptable. The way of the wicked is an abomination to the Lord;

(1) III Kings, iv.

he that followeth justice is beloved by him. * * * He that turneth away his ears from hearing the law, his prayer shall be an abomination. * * * All the ways of a man are open to his eyes, the Lord is the weigher of spirits. Lay open thy works to the Lord, and thy thoughts shall be directed. By mercy and truth iniquity is redeemed, and by the fear of the Lord men depart from evil. * * * He that hath mercy on the poor lendeth to the Lord and He will repay him. * * * He that oppresseth the poor upbraideth His maker; but he that hath pity on the poor honoreth Him. * * * Touch not the bounds of little ones, and enter not into the fields of the fatherless, for their defensor is strong, and he will judge their cause against thee. * * * If thy enemy be hungry, give him to eat; if he thirst, give him water to drink. For thou shalt heap hot coals upon his head, and the Lord will reward thee." (1)

Out of the 1005 canticles composed by Solomon, we possess only one, viz., the *Canticle of Canticles*. The greatest doctors of the church, and in particular Origen, St. Ambrose, St. Bernard, St. Thomas, Bossuet, who commented this work, consider it as a type of the nuptials of the Lamb, of the ineffable union of the Word of God with our humanity, with the church, with the devout souls. God, through the lips of the prophets, declareth Himself the spouse of the nation of Israel. Under the new dispensation the Christ is the head of the church. The beloved disciple, St. John, ends his revelations by describing the eternal mystery of the bridegroom and bride, of the Christ and His church.

SECTION 2. BUILDING OF THE TEMPLE.

Hardly had Solomon ascended the throne, when Hiram, king of Tyre, the constant friend of David, sent ambassadors to him.

(1) Proverbs.

Solomon sent to Hiram also, requesting that he would cause the Sidonians, who were accounted to be very skillful workmen, to cut down cedars of Lebanon for him, and at his expense, to build a house to the Lord. "For the house which I desire to build is great; for our God is great above all Gods. Who, then, shall be able to build Him a worthy house? If heaven and the heaven of heavens cannot contain Him, who am I, that I should be able to build him a house? But to this end only, that incense may be burnt before Him. Send me, therefore, a skillful man, that knoweth how to work in gold and in silver, in brass and in iron, in purple, in scarlet and in blue, and that hath skill in engraving, with the artizans which I have with me in Judea and Jerusalem, whom David, my father, provided. Send me also cedars and fir trees, and pine trees, from Libanus. For I know that thy servants are skillful in cutting timber in Libanus, and my servants shall be with thy servants, to provide me timber in abundance; for the house which I desire to build is to be exceeding great and glorious. And I will give thy servants, the workmen that are to cut down the trees, for their food, twenty thousand cases of wheat, and as many cases of barley, and twenty thousand measures of wine, and twenty thousand measures of oil. And Hiram, king of Tyre, sent letters to Solomon, saying: Because the Lord hath loved His people, therefore He hath made thee king over others. And he added, saying: Blessed be the Lord, the God of Israel, who made heaven and earth, who hath given to King David a wise and knowing son, endued with understanding and prudence, to build a house to the Lord and a palace to himself. I therefore have sent thee my father, Hiram, a wise and most skillful man." (1)

Things being thus prepared, Solomon numbered the strangers

(1) II Par. ii.

or proselytes living in his kingdom. They were found to be 153,600. Of these 70,000 were employed in carrying burdens, 80,000 in cutting stones in the mountains, 3,600 in directing the works. As among those 153,600 there was no account of the women, old men, and children under twenty, but only of the men, we may rightly infer that there were in those days one million of strangers or proselytes in the sole kingdom of Israel who adored the true God. From among the Israelites Solomon chose 30,000 workmen of whom he sent 10,000 in turn every month, to the mountains of Libanus, to help the Sidonians to cut down the trees, and to prepare the frames. For the timber and stones were all cut to the proper dimensions before being carried to Joppe, and from Joppe to Jerusalem.

The Scripture is silent as to the number of Tyrian workmen sent by Hiram to Solomon. Eupolemus, quoted by Eusebius, gives their number as 80,000. He adds that 80,000 Egyptian workmen were sent to Solomon by his father-in-law ; or in all, 343,600 workmen.

The construction of the temple lasted seven years, and thirteen years more were spent in the building of the palaces. Immense sums of money were required to carry on the construction of the temple, but David alone had provided in gold and silver a sum valued at \$2,000,000,000, and the resources of Solomon were also immense.

The place chosen for erecting this magnificent structure was the threshing floor of Ornan the Jebusite, on Mount Moriah. It occupied a central position, on the boundary line between Juda and Benjamin, representing the southern and northern tribes. The summit originally was uneven and its sides irregular, but the Jews worked in earnest to level and extend it. The plan and the whole model of this structure were laid by the same divine architect who planned the tabernacle, namely, God

Himself : and it was built, much in the same form as the tabernacle, but was of double its dimensions. The utensils for the sacred service were also the same as those used in the tabernacle, only several of them were larger in proportion to the more spacious edifice to which they belonged. The foundations of the edifice were laid by Solomon in the year B. C. 1011, about 480 years after the exodus and the building of the tabernacle, and it was finished B. C. 1004.

The front or entrance to the temple was on the eastern side, and consequently facing the mount of Olives, which commanded a noble view of the building. The temple itself, strictly so called, which comprised the porch, the sanctuary and the holy of holies, formed only a small part of the sacred precincts, being surrounded by spacious courts, chambers and other apartments, which were much more extensive than the temple itself. It should be observed that the word temple does not always denote the central edifice itself, but in many passages some of the outer courts are intended, sometimes the whole of the mountain Moria, surrounded by walls.

The following account will give a general idea of the building : The temple itself was seventy cubits long, the porch being ten cubits, the holy place forty cubits, and the most holy place twenty cubits. The width of the porch, holy and most holy places, was twenty cubits, and the height over the holy and most holy places was thirty cubits ; but the height of the porch was much greater, being no less than 120 cubits, or four times the height of the rest of the building (unless there is here an error of transcription). To the north and south sides, and to the west end of the holy and most holy places, or all around the edifice, from the back of the porch on one side to the back of the porch on the other side, certain buildings were attached. These were side chambers and consisted of three stories, each

five cubits high, and joined to the wall of the temple without. The material used was white stone, the woodwork was of cedar with planks of fir.

Solomon's temple appears to have been surrounded by two main courts; the inner court that of the priests, and the outer court that of Israel. These were separated by a middle wall or partition, with lodges for priests and Levites, for wood, oil, etc.

The places of the two veils of the tabernacle were occupied by partitions, in which were folding doors of olive tree, "and he carved upon them figures of Cherubims and figures of palm trees, and carvings very much projecting, and he overlaid them with gold." (¹) The whole interior of the sanctuary and of the holy of holies was lined with woodwork richly carved and overlaid with gold. "And all the walls of the temple round about, he carved with divers figures and carvings, and he made in them Cherubims and palm trees, and divers representations, as it were standing out and coming forth from the wall." (²) Indeed, both within and without the building was conspicuous chiefly by the lavish use of the gold of Ophir and Parvaim.

Above the sacred ark, which was placed as of old in the most holy place, were made new Cherubims, one pair of whose wings met above the ark, and another pair reached to the walls behind them. In the holy place, beside the altar of incense which was made of cedar overlaid with gold, there were ten golden candlesticks, in place of one, five to the right and five to the left, and the table of the shew bread was replaced by ten golden tables, bearing, besides the shew bread, the innumerable golden vessels for the service of the sanctuary. In the inner court there was an altar of burnt offerings much larger than the old one. This was made of brass, twenty cubits long, twenty cubits broad and

(¹) III Kings, viii, 32.

(²) III Kings, vii, 29.

ten high. ⁽¹⁾ Here also instead of the brazen laver there was the molten sea of brass, a master-piece of Hiram's skill, for the ablutions of the priests. It was called a sea from its great size. There were besides in this inner court or court of the priests, ten other *lavens* set on wheels so as to be easily moved to any part of the court where water was needed. The molten sea, resting on the twelve oxen, was placed at the right hand of the door of the inner court, and the altar of holocausts in front of the porch of the temple. No doubt but here in the days of Solomon, as in the days of Joel, the priests prayed and invited the people to penance. "Between the porch and the altar, the priests, the Lord's ministers, shall weep and shall say, Spare, O Lord, spare Thy people, and give not Thy inheritance to reproach." ⁽²⁾

SECTION 3. DEDICATION OF THE TEMPLE.

The dedication of the temple of Solomon was undoubtedly the grandest ceremony performed under the old law. "Solomon brought in all the things that David, his father, had vowed ; the silver and the gold and all the vessels, he put among the treasure of the house of God. And after this he gathered together all the ancients of Israel, and all the princes of the tribes, and the heads of the families of the children of Israel to Jerusalem, to bring the ark of the covenant of the Lord out of the city of David, which is Zion. And all the men of Israel came to the king, in the solemn day of the seventh

⁽¹⁾ It is thought by some that the rock Sakkrah which they nowadays see in the mosque of Omar, was inside this altar of holocausts in the days of Solomon, but we incline to the opinion of those who say that the rock of Sakkrah was covered by the new tabernacle built by Solomon.

⁽²⁾ See the description. II Par. iv.

⁽³⁾ Joel ii. 17.

month. And when all the ancients of Israel were come, the Levites took up the ark, and brought it together with all the furniture of the tabernacle, and the priests with the Levites carried the vessels of the sanctuary, which were in the tabernacle. And King Solomon and all the assembly of Israel, and all that were gathered together before the ark, sacrificed rams and oxen without number, so great was the multitude of the victims. And they brought in the ark of the covenant of the Lord into its place, that is to the oracle of the temple, into the holy of holies, under the wings of the cherubims, so that the cherubims spread their wings over the place in which the ark was set, and covered the ark itself and its staves. And there was nothing else in the ark but the tables which Moses put there at Horeb when the Lord gave the law to the children of Israel at their coming out of Egypt." They now placed outside of the ark, but near it, the things which had been put into it, heretofore, to wit: the pot of manna, the rod of Aaron which had blossomed, and the book (not the tables) of the law. "Now when the priests were come out of the sanctuary (for all the priests that could be found there, were sanctified: and as yet at that time the courses and orders of the ministries were not divided among them,) both the Levites and the singing men, that is, both they that were under Asaph, and they that were under Heman, and they that were under Idithum, with their sons and their brethren, clothed with fine linen, sounded with symbols, and psalteries and harps, standing on the east side of the altar and with them a hundred and twenty priests sounding with trumpets. So when all sounded together, both with trumpets and voice, and symbols, and organs, and with divers kinds of musical instruments and lifted up their voices on high, the sound was heard afar off: so that when they began to praise the Lord and to say: 'Give glory to the Lord, for He is good,

for His mercy endureth forever': the house of God was filled with a cloud. Nor could the priests stand and minister by reason of the cloud, for the glory of the Lord had filled the whole house." (1)

Then Solomon said: The Lord promised that He would dwell in a cloud. But I have built a house to His name, that He might dwell there, forever. And the king turned his face, and blessed all the multitude of Israel, for all the multitude stood attentive and he said: Blessed be the Lord the God of Israel, who hath accomplished indeed that which He spoke to David my father, saying: From the day that I brought my people out of the land of Egypt, I chose no city among all the tribes of Israel, for a house to be built in it to my name: neither chose I any other man, to be the ruler of my people Israel. And whereas David my father had a mind to build a house to the name of the Lord the God of Israel, the Lord said to him: for as much as it was thy will to build a house to My name, thou hast done well indeed in having such a will: but thou shalt not build the house, but thy son, who shall come out of thy loins, he shall build a house to My name. The Lord therefore hath accomplished his word which He spoke: and I am risen up in the place of David my father, and sit upon the throne of Israel, as the Lord promised: and have built a house to the name of the Lord God of Israel. And I have put in it the ark, wherein is the covenant of the Lord, which He made with the children of Israel. And he stood before the altar of the Lord in presence of all the multitude of Israel, and stretched forth his hands. For Solomon had made a brazen scaffold, and had set it in the midst of the temple, which was five cubits long, and five cubits broad and three cubits high: and he stood upon

(1) II Par. v.

it: then kneeling down in presence of all the multitude of Israel, and lifting up his hands toward heaven, he said: O Lord God of Israel, there is no God like Thee in heaven nor in earth: who keepest covenant and mercy with Thy servants, that walk before Thee with all their hearts: who hast performed to Thy servant David, my father, all Thou hast promised him; and hast accomplished in fact, what Thou hast spoken with the mouth, as also the present time proveth. Now then, O Lord God of Israel, fulfil to Thy servant David, my father, whatsoever Thou hast promised him, saying: There shall not fail Thee a man in my sight, to sit upon the throne of Israel: yet so that Thy children take heed to their ways, and walk in my law, as Thou hast walked before me. And now, Lord God of Israel, let Thy word be established which Thou hast spoken to Thy servant David. Is it credible, then that God should dwell with men on earth? If heaven and the heavens of heavens do not contain Thee, how much less this house, which I have built? But to this end only, it is made, that Thou mayest regard the prayer of Thy servant, and his supplication, O Lord my God: and mayest hear the prayers which Thy servant poureth out before Thee. That Thou mayest open Thy eyes upon this house, day and night, upon the place wherein Thou hast promised that Thy name should be called upon, and that Thou wouldst hear the prayer which Thy servant prayeth in it: hearken then to the prayers of Thy servant, and of Thy people Israel. Whosoever shall pray in this place, hear Thou from Thy dwelling-place, that is, from heaven, and show mercy. If any man sin against his neighbour, and come to swear against him, and bind himself with a curse before the altar in this house: then hear Thou from heaven, and do justice to Thy servants, so as to requite the wicked by making his wickedness fall upon his own head and to revenge the just, rewarding him according to his justice.

If Thy people Israel be overcome by their enemies (for they will sin against Thee) and being converted shall do penance, and call upon Thy name, and pray to Thee in this place, then hear Thou from heaven and forgive the sin of Thy people Israel, and bring them back into the land, which Thou gavest to them, and their fathers. If the heavens be shut up, and there fall no rain by reason of the sins of the people, and they shall pray to Thee in this place, and confess to Thy name, and be converted from their sins, when Thou dost afflict them; then hear Thou from heaven, O Lord, and forgive the sins of Thy servants and of Thy people Israel, and teach them the good way, in which they may walk; and give rain to Thy land, which Thou hast given to Thy people to possess. If a famine arise in the land, or a pestilence or blasting, or mildew, or locusts, or caterpillars; or if their enemies waste the country, and besiege the cities, whatsoever scourge or infirmity shall be upon them: then if any of Thy people Israel, knowing his own scourge and infirmity shall pray, and shall spread forth his hands in this house; hear Thou from heaven, from Thy high dwelling-place, and forgive, and render to every one according to his ways, which Thou knowest him to have in his heart: (for Thou only knowest the hearts of the children of men) that they may fear Thee and walk in Thy ways all the days that they live upon the face of the land, which Thou hast given to our fathers. If the stranger also, who is not of Thy people Israel, come from a far country, for the sake of Thy great name, and Thy strong hand, and Thy stretched-out arm, and adore in this place: hear Thou from heaven Thy firm dwelling-place, and do all that which that stranger shall call upon Thee for; that all the people of the earth may know Thy name, and may fear Thee, as Thy people Israel, and may know that Thy name is invoked upon this house, which I have built. If Thy people go out to war against

their enemies, by the way that Thou shalt send them, and adore Thee towards the way of this city, which Thou hast chosen, and the house which I have built to Thy name: then hear Thou from heaven their prayers and their supplications, and revenge them. And if they sin against Thee (for there is no man that sinneth not) and Thou be angry with them, and deliver them up to their enemies, and they lead them away captive to a land either afar off, or near at hand, and if they be converted in their heart, in the land to which they were led captive, and do penance, and pray to Thee in the land of their captivity, saying: we have sinned; we have done wickedly; we have dealt unjustly; and return to Thee with all their heart, and with all their soul, in the land of their captivity to which they were led away, and adore Thee towards the way of their own land which Thou gavest their fathers, and of the city, which Thou hast chosen, and the house which I have built to Thy name: then hear Thou from heaven, that is, from Thy firm dwelling-place, their prayers, and do judgment, and forgive Thy people although they have sinned: for Thou art my God: let Thy eyes, I beseech Thee, be open, and let Thy ears be attentive to the prayer, that is made in this place. Now therefore arise, O Lord God, into Thy resting place, Thou and the ark of Thy strength: let Thy priests, O Lord God, put on salvation, and Thy saints rejoice in good things. O Lord God, turn not away the face of Thy anointed: remember the mercies of David Thy servant." (1)

"And it came to pass when Solomon had made an end of praying, all this prayer and supplication to the Lord, that he rose from before the altar of the Lord, for he had fixed both knees on the ground, and had spread his hands towards heaven. And he stood and blessed all the assembly of Israel with a loud

(1) II Par. vi.

voice saying. Blessed be the Lord who has given rest to His people Israel, according to all that He promised, there hath not failed so much as one word, of all the good things that He promised by His servant Moses. The Lord our God be with us, as He was with our fathers, and not leave us nor cast us off. But may he incline our hearts to Himself, that we may walk in all His ways, and keep His commandments, and His ceremonies, and all His judgments which He commanded our fathers. And let these my words, wherewith I have prayed before the Lord, be nigh unto the Lord our God, day and night, that He may do judgment for His servant, and for His people Israel day by day. That all the people of the earth may know, that the Lord He is God, and that there is no other besides Him. Let our hearts also be perfect with the Lord our God, that we may walk in His statutes, and keep His commandments, as at this day.

When Solomon had made an end to this prayer, fire came down from heaven, and consumed the holocausts and the victims, and the majesty of the Lord filled the house, so that the priests could not enter the temple of the Lord. * * * Moreover, all the children of Israel saw the fire coming down, and the glory of the Lord upon the house, and falling down with their faces to the ground, upon the stone pavement they adored and praised the Lord, because He is good, because His mercy endureth forever. ⁽¹⁾ And the King and all the people sacrificed victims before the Lord, for Solomon offered a sacrifice of 22,000 oxen and 120,000 rams, and so the King and all the people dedicated the house of God. And the priests stood in their offices, and the Levites with the instruments of music of the Lord which King David made to praise the Lord, because his mercy

(1) II Par. vii.

endureth forever. * * * The priests sounded the trumpets before them and all Israel stood. ⁽¹⁾

This dedication lasted the seven days which preceded the feast of the tabernacles, and as this later feast lasted seven days more the people remained assembled fourteen days. As the altar of holocausts, did not suffice for all the victims, Solomon sanctified for this occasion the middle of the court. On the eighth day of the feast of the tabernacles, which was the fourteenth of the solemnity, King Solomon dismissed all the multitude which had come from the entrance of Emath, (Antioch of Syria) to the river of Egypt. Then all blessed the King, were all joyful and glad for the good that the Lord had done to David, and to Solomon, and to all Israel. ⁽²⁾

A fact not to be overlooked about the building of the temple, is the great number of strangers who contributed to erect it. To these 153,600 strangers or proselytes who prepared and carried the materials, we must add the workmen of Tyre and Sydon. The materials were put up in their places, by architects of Tyre helped by those of Juda. But this temple built by strangers was built for them also. Solomon, far from excluding them, publicly declares that they are entitled to enter and to pray within it. The temple was then, from the day of its dedication a visible centre of religious unity, not for the Jews only, but for all men. This magnificent structure was erected and stood upon Mount Moriah for two objects: one regarding the present, the other regarding the time to come. In the present it was destined to unite together all the children of Jacob, and with them all the faithful, scattered over the whole world; as regards the future, it typified the founding of the Christian church, the sanctification of the just and the final and eternal glorification

⁽¹⁾ 2 Par. vii.

⁽²⁾ *Ibid.*

of souls in the bosom of God in heaven. After the dedication of the temple, Solomon built for himself a magnificent palace, and another one for his queen. His court and officers were lodged and fed with a magnificence becoming their great monarch. Everything in Jerusalem was conducted with wisdom and regularity. Everything about Solomon indicated wisdom and wealth.

SECTION 4.—FALL OF SOLOMON.

After he had done these great things, whilst enjoying the grateful affection of his people and the universal admiration of the neighboring nations, the Lord appeared to him a second time, as he had already done in Gabaon. But on this occasion, terrible warnings accompanied the promises that were made; yet by thus warning him the Lord conferred a favor on Solomon. The young King, amidst the prosperity and glory which he enjoyed, had much need to be reminded that all this, without fidelity to God, is naught but vanity. ‘And the Lord said to him, I have heard thy prayers and thy supplication, which thou hast made before me. I have sanctified this house which thou hast built, to put my name there forever, and my eyes and my heart, shall be there always. And if thou wilt walk before me, as thy father walked, in simplicity of heart, and in uprightness, and wilt do all that I have commanded thee, and wilt keep my ordinances and my judgments, I will establish the throne of thy kingdom, over Israel forever, as I promised David thy father, saying, there shall not fail a man of thy race upon the throne of Israel. But if you and your children, revolting, shall turn away from following me, and will not keep my commandments, and my ceremonies which I have set before you, but will go and worship strange gods, and adore them, I

will take away Israel from the face of the land, which I have given them, and the temple which I have sanctified to my name. I will cast out of my sight, and Israel shall be a proverb, and a bye word among all people. And this house shall be made an example of, everyone that shall pass by it, shall be astonished, and shall hiss and say, why has the Lord done thus to this land and to this house? And they shall answer, because they forsook the Lord their God, who brought their fathers out of the land of Egypt, and followed strange gods, and adored them, and worshipped them; therefore hath the Lord brought upon them all this evil." (1)

We shall soon see how the threats of Almighty God were realized in the person of Solomon and his people, but it is well to quote here a passage of Ecclesiasticus establishing a parallel between David and Solomon (2). "And as the fat taken away from the flesh so was David chosen from among the children of Israel. He played with lions as with lambs, and with bears he did in like manner as with lambs of the flock in his youth. Did not he kill the giant, and take away reproach from his people? In lifting up his hand, with the stone in the sling, he beat down the boasting of Goliath, for he called upon the Lord the Almighty, and He gave strength in his right hand, to take away the mighty warrior, and to set up the horn of his nation. So in ten thousand did He glorify him, and praised him in the blessings of the Lord, in offering to him a crown of glory, for he destroyed the enemies in every side, and extirpated the Philistines, the adversaries unto this day; he broke their horn forever. In all his works he gave thanks to the Holy One, and to the most high with words of glory. With his whole heart he praised the Lord and loved God that made him: and He gave him power

(1) III Kings, ix.

(2) Eccle. xliii.

against his enemies, he set singing before the altar, and by their voices he made sweet melody, and to the festivals beauty, and set in order the solemn tunes, even to the end of his life, that they should praise the holy name of the Lord, and magnify the holiness of God in the morning." We are by this passage reminded of what we have read of the zeal of David for promoting the glory of God. This great King became a great sinner but he confessed and wept. "The Lord took away his sins, and exalted his horn forever; and He gave him a covenant of the kingdom, and a throne of glory in Israel." Let us hear what is said of Solomon, and tremble. "After him (David) arose up a wise son, and for his sake He cast down all the power of the enemies. Solomon reigned in days of peace, and God brought all his enemies under him, that he might build a house in His name, and prepare a sanctuary forever. O, how wise wast thou in thy youth. And thou wast filled as a river with wisdom, and thy soul covered the earth. And thou didst multiply riddles in parables; thy name went abroad to the islands far off, and thou wast beloved in thy peace. The countries wondered at thee for thy canticles and proverbs, and parables and interpretations, and at the name of the Lord God, whose surname is God of Israel. Thou didst gather gold as copper, and didst multiply silver as lead, and thou didst bow thyself to women, and by thy body thou wast brought under subjection. Thou hath stained thy glory, and defiled thy seed so as to bring wrath upon thy children, and to have thy folly kindled, that thou shouldest make the kingdom to be divided." (1)

Solomon fell, became a worshipper of idols. What was the cause of his fall? In the constitutional law given by Moses in the name of God for the direction of the future king of Israel, the king was forbidden to keep for himself a great number of

(1) Eccle. xlvii.

horses, and particularly not to send his people for them into Egypt. Solomon violated these two laws. It was declared in that document, that the king should not raise his heart above his brethren, nor turn from the law either to the right or to the left ; but the magnificent ivory throne with its many steps and rich ornamentations seemed to be a violation of that law. The king was by this law forbidden to amass great quantities of gold and silver for himself ; but the extravagant expenses of Solomon in forming and keeping his royal court seemed to be another violation of the law of the king. Finally the law forbid him to have a great number of wives, lest they might turn his heart from his duty. “And King Solomon loved many strange women, besides the daughter of Pharaoh, and women of Moab, and of Ammon, and of Edom, and of Sidon, and of the Hethites. Of the nations concerning which the Lord said to the children of Israel: You shall not go in unto them, neither shall any of them come into yours ; for they will most certainly turn away your heart to follow their gods ; and to these was Solomon joined with a most ardent love. And he had seven hundred wives as queens, and three hundred concubines, and the women turned away his heart. And when he was now old, his heart was turned away by woman to follow strange gods ; and his heart was not perfect with the Lord his God, as was the heart of David his father. But Solomon worshipped Astharte, the goddess of the Sidonians, and Moloch, the god of the Ammorites. And Solomon did that which was not pleasing before the Lord, and did not fully follow the Lord, as David his father. Then Solomon built a temple for Chamos, the idol of Moab, on the hill that is over against Jerusalem, and for Moloch the idol of the children of Ammon. And he did in this manner for all his wives that were strangers, who burnt incense and offered sacrifice to their god. And the Lord was angry with Solomon, be-

cause his mind was turned away from the Lord, the God of Israel, who had appeared to him twice, and had commanded him concerning this thing, that he should not follow strange gods : but he kept not the things which the Lord commanded him. The Lord therefore said to Solomon, because thou hast done this, and hast not kept my covenant, and my precepts which I have commanded thee, I will divide and rend thy kingdom, and will give it to thy servant. Nevertheless in thy days I will not do it, for David thy father's sake ; but I will rend it out of the hand of thy son. Neither will I take away the whole kingdom, but I will give one tribe to thy son for the sake of David my servant and Jerusalem which I have chosen." ⁽¹⁾

"Solomon slept with his fathers and was buried in the city of David his father, and Roboam his son reigned in his stead." ⁽²⁾ Solomon at one time the wisest of all men, is he saved ? We find nothing in the scripture to help us to solve this question. Jewish doctors generally think that he was converted. But the fathers of the church are divided on this question. Among the books of the scriptures there is one, *Ecclesiastes*, or the Preacher, which seems written by him in acknowledgment of his sorrow. The words of Ecclesiastes, the son of David, king of Jerusalem. Vanity of vanities, says Ecclesiastes: vanity of vanities, and all is vanity. What has a man more of all his labors that he taketh under the sun ? * * * I, Ecclesiastes, was king over Israel in Jerusalem. And I proposed in my mind to seek and search out wisely concerning all things that are done under the sun. * * * I have seen all things that are done under the sun, and behold all is vanity and vexation of spirit. The perverse are hard to be corrected, and the number of fools is infinite. * * * I said in my heart, I will go and abound with delights and enjoy good

⁽¹⁾ III King xi, 1-13.

⁽²⁾ *Ibid* 43.

things : and I saw that this also was vanity. Laughter I counted error, and to mirth I said, Why art thou vainly deceived ? * * * I heaped to myself silver and gold, and the wealth of kings and provinces * * * and I surpassed in riches all that were before me in Jerusalem. My wisdom also remained with me. And whatsoever my eyes desired, I refused them not, and I withheld not my heart from enjoying every pleasure, and delighting itself in the things which I had prepared. * * * And when I turned myself to all the works which my hands had wrought, and to the labours wherein I had laboured in vain, I saw in all things vanity and vexation of mind. * * * And I said in my heart, God shall judge both the just and the wicked, and then shall be the time of every thing. * * * My soul hath surveyed all things. * * * And I have found a woman more bitter than death : who is the hunter's snare and her heart is a net and her hands are bands. He that pleaseth God shall escape from her, but he that is a sinner shall be caught by her. One man among a thousand I have found, a woman among them all I have not found. * * * Young man, know that God will bring thee into judgment. Remove anger from thy heart, and put away evil from thy flesh, for youth and pleasure are vain. Remember thy Creator in the days of thy youth, before the time of affliction come. * * * before the dust returns into its earth from whence it was, and the spirit returns to God who gave it. * * * Let us all hear together the conclusion of the discourse : fear god and keep His commandments, for this is all of man. And all things that are done God will bring into judgment for every error, whether it be good or evil." (1)

Would to God that we could find in the works of Solomon still stronger evidences of his repentance, such words for instance as the words of David his father : " Have mercy on me, O Lord,

(1) Ecclesiastes.

according to Thy great mercy, and according to the multitude of Thy tender mercies blot out my iniquities. Cast me not away from before Thy face. * * * A contrite and humble heart, O Lord, Thou shalt not despise."

The licentiousness of Solomon which turned his heart from God, made him erect temples to the gods of his wives, and unite with them in offering incense to idols, must have had a baneful effect on the manners of his people; and the heavy taxes he laid upon them toward the erection of splendid but yet unnecessary works, and the extravagant expenses of his court indisposed them against him.

SECTION 5. THE DEVOUT WORSHIPPERS IN THE TEMPLE OF SOLOMON.

In one sense, however, Solomon promoted the glory of the God of Israel and made His name known among all surrounding nations. By him the ark, the dwelling of God, the evidence of God's covenant with his people, had been brought to Jerusalem, and placed in a temple which was a marvel of architectural beauty. Therein were the tables of the commandments, that wonderful monument of the apparition on Sinai. That temple he had adorned with unusual splendor, and he continued for its service the admirable order established by David among the priests and the Levites. The temple of Solomon was a house of prayer night and day, a most holy place where holocausts, sacrifices for sins and peace offerings were offered to God, morning and evening, on all the Sabbaths, on the new moons, on the occurrence of such anniversaries as the passover, the promulgation of the law, the feast of the tabernacles. The devout worshippers who came to this temple from all parts of the extensive kingdom of Solomon brought into the court of the temple their victims, their first fruits, the first sheaves of

their harvest; after confessing their sinfulness, uniting their prayers, thanksgiving and praise to those of the sacrifices, they and their children partook with the Levites of the meats offered to the Almighty, and returned home joyfully, after experiencing that one day in the courts of the Lord is above a thousand; for had not the Almighty promised that he had sanctified that place? that his eyes would ever be upon it? When these faithful Israelites returned from Jerusalem, and cast a last look upon the temple, the sight must indeed have baffled description. In our own days the sight of the place of the temple of Solomon and of the city Jerusalem, from the Mount of Olives, is extremely beautiful. But Solomon had built walls of immense height all around the temple: the temple itself looked like a mass of gold. It had been designed by the Almighty himself, was surrounded with other numerous buildings and galleries of responding beauty, the whole being enclosed in an esplanade of very great size. When the beholder stood on the east of the city he saw towering above the temple the mountain of Zion covered with palaces, fortresses and towers erected by David and Solomon; but from whatever point one might look towards Moriah, he could not fail to see the glorious house of the God of Israel, behold the smoke arising from the altar of holocausts, and hear the sound of the trumpets and the thousands of voices who sang to the Lord "because He is good, because His mercy endureth forever." But when from the courts of the temple he turned his eyes to the hills around the city, and beheld them covered with the hosts of the worshippers, or when in the streets of Jerusalem he saw other children of Israel coming in crowds to adore the God of their fathers, from all parts of the known world, he must undoubtedly have exclaimed: "He hath not done in like manner to every nation. * * * O my soul, bless the Lord and all things that are within me, bless His holy

name." We fancy that when about to leave the house of God, on the recurrence of a great festival, he had heard thousands of Levites singing together: "Behold how good and how pleasant it is for brethren to dwell together in unity? like the precious ointment on the head, that ran down upon the beard, the beard of Aaron, which ran down to the skirt of his garment ⁽¹⁾ as the dew of Hermon which descendeth upon Mount Zion. For there the Lord hath commanded blessing and life for evermore." There were in and about Jerusalem many spots connected with memories particularly dear to the children of Israel. Not to speak of the temple built upon the place chosen by Almighty God for His dwelling on Mount Moriah, there was on Mount Zion the site of the tabernacle, wherein had stood the ark brought in by David with so much pomp and solemnity. Again on Mount Moriah, they might in these distant ages point out to the place where Abraham prepared to sacrifice Isaac, and to that other on which Melchisedeck offered sacrifice in bread and wine. The tomb of David on Mount Zion was undoubtedly a place of pilgrimage to all the devout Jews. If time did not permit them to visit Hebron, Jericho, Cariathiarim, Bethel and other noted places not very distant from the great city, some of them had on their way home to pass through places equally celebrated, for instance, to journey along the shores of the Dead Sea, to cross the Jordan in the very spot where its waters were divided at the presence of the ark, to pass by the valley of the Terebinth, where David slew Goliath, or through the land of Galgal, where manna ceased to fall down from heaven for their forefathers. Now these children of Israel in the days of Solomon were very numerous, owing to the extent of His kingdom, and the fertility of the soil, but many of them were also scattered among the surrounding nations, so that the name of the

(1) A reference to the consecration of Aaron by Moses.

God of Israel, who made heaven and earth, was through them made known and glorified among the Gentiles. This was a remote preparation for the coming of the Messiah.

Solomon by building his magnificent temple to the honor of the true God was instrumental in realizing the objects for which it was built. For the sake of David His servant, and of Jerusalem which He had chosen, God whilst permitting the division of Solomon's kingdom, reserved one tribe for his son and his descendants. This tribe was the tribe of Juda wherein was Jerusalem and the temple whereinto He dwelt. This city of the great God, with its priests and its altars, continued to be the centre of the true worship of Israel. Jerusalem was in the tribe of Juda, for the Messiah was to be born of the family of Juda, he was to be of the seed of David, and therefore it was necessary that the genealogy of his descendants should be kept up faithfully until He would come who had been promised to Adam and the patriarchs.

CHAPTER XIII.

SECTION I. DIVISION OF THE KINGDOM OF SOLOMON—THE KINGDOM OF ISRAEL—WORSHIP OF GOD AMONG THE SEPARATED TRIBES.

The glory of the kingdom of Solomon did not continue : its disruption had been foretold by prophets and it occurred immediately after the death of this mighty prince. Already in the latter part of his reign, luxury had brought about corruption among the people and weakness in the government. The tyranny and insolence of Roboam, son and successor of Solomon, com-

pleted the ruin of his kingdom, causing ten of the twelve tribes to repudiate his sway and adhere to Jeroboam. Henceforth we see two kingdoms in the land promised to Abraham : the kingdom of Juda, which comprised the tribe of that name and the tribe of Benjamin ; and the kingdom of Israel which comprised the other ten tribes. The kingdom of Israel contained much more land, and a more numerous population than the kingdom of Juda. The kingdom of Juda however retained the great city of Jerusalem for its capital, with its temple, its altar, and above all the ark of the covenant. It possessed moreover at this time a very rich treasury gathered by Solomon, and its population became also much increased by many priests, Levites, and other Israelites who desired to remain faithful to God, and left the kingdom of the schismatic Israelites.

SECTION 2. THE KINGDOM OF ISRAEL.

The kingdom of Israel lasted only 250 years. During that short period it had as many as nineteen kings, nearly all of whom were very wicked, and perished by the hands of assassins who became their successors. The people imitated the wickedness of their rulers notwithstanding the warnings and threats of many prophets of God, till at last weakened by internal dissensions and external wars, they were all carried away, (though not all at the same time) to Ninive, by Salmanasar king of the Assyrians. To replace the Israelites taken into captivity, the Assyrian rulers sent into their country people of several other nations which they had conquered. The territories of the ancient kingdom of Israel constitutes the countries which we now name, Galilee and Samaria. The people who dwelt in them in the days of Jesus Christ were called Samaritans, from the city of Samaria, which for some time was the capital of the kingdom of Israel.

What could become of the worship of God as instituted by Himself among a people who were now forbidden to go to the city of the great God? For such indeed was the policy of Jeroboam from the beginning of his reign. Fearing lest his people might forsake him if they were to visit Jerusalem, and participate in the magnificent ceremonies of its glorious temple, he not only forbid them to go, but he excluded the Levites from his kingdom, and made two golden calves, of which he placed one at Bethel in the south, and the other in Dan in the north part of his kingdom. (Both these places had been noted shrines in former days.) * * * Jeroboam directed it to be taught to his people, that these were the gods who brought their ancestors out of the land of Egypt and out of the house of bondage. These gods of Jeroboam had also their priests and their altars, and incense was offered to them by false priests who had nothing to recommend them, save their readiness to obey the ruler of the day and accept the retribution offered by him. The people of Jeroboam and of his successors did therefore become idolaters like their kings, and some of them worshipped not only the golden calves, but also images of Baal and of the sun. Of Jeroboam it is said, "He made to himself priests for the high places, and for the devils, and for the calves which he had made." ⁽¹⁾

Achab also who had espoused Jesabel a daughter of Eth-baal, king of Sidon, built in Samaria itself a temple and an altar to Baal, and planted a grove in honor of Astarte. Under the name Baal (Lord) the Phenicians adored the sun, and under the name Astarte they adored the moon, which they also named the queen of heaven. This Astarte was the goddess of impure love. Baal was honored by the offering of human victims, and Astarte by revolting prostitutions. Such was the

⁽¹⁾ II^d Par. xi, 15.

destination of those sacred groves of the Idolaters. Baal and Astarte were never separated. Wherever there was a temple erected in honor of Baal, there was a grove planted by it, in honor of the goddess.

Woe to the people who are kept away from the true altar, and are led astray by lying teachers. It appears, however, evident from the account of the Scriptures, that the remembrance of the God of Israel was never entirely lost among the ten schismatical tribes. Not to speak of Tobias the saintly captive of Ninive, and of others, we read that when Elias answered Almighty God, "With zeal have I been zealous for the Lord God of hosts: for the children of Israel have forsaken Thy covenant: they have thrown down Thy altars, they have slain Thy prophets with the sword, and I alone am left, and they seek my life to take it away." The Lord said to him: "I have left me seven (that is many) thousand men in Israel, whose knees have not been bowed before Baal, and every mouth that hath not worshipped him, kissing the hands." ⁽¹⁾ These faithful people of the kingdom of Israel were wont to go to Jerusalem, on the recurrence of the great anniversaries of Pasch, Pentecost and the feast of the tabernacles. They beheld the beauty of the house of God, erected by their forefathers in the days of Solomon; they brought to the priests the sons of Levi, their first fruits, their tithes and their victims. They heard the harmony of the sacred trumpets, the powerful choruses of thousands of trained voices singing together the inspired psalms of the prophets; and above all they knelt in the presence of the sacred ark which stood under the tabernacle, whereinto were contained the two tables of stone written over with the finger of God, and near the same, a measure of the miraculous manna, the rod of Aaron which had blossomed, and the book of Moses

(1) III Kings, xix.

containing the ordinances and ceremonies established by God through his ministry. The devout pilgrims to Jerusalem, failed not on their return to mention to their neighbours and relatives the feelings they had experienced in the holy city. Is it not right to infer that they repeated to them the first words of the commandments. "I am the Lord thy God, who brought thee out of the land of Egypt and of the house of bondage. Thou shalt have no strange gods before Me. Thou shalt not make to thyself any graven thing, etc. Hear Israel, the Lord thy God, is one." There was moreover at certain epochs much intercourse between the people of the two kingdoms, for, if at times they were at war with one another, they were more often at peace; they even on some occasions were united in fighting a common enemy. It was therefore perfectly known among the ten tribes that God had at times punished Judah, and that He had at other times protected it and defeated its enemies, as in the days of Sennacherid when He sent an angel who killed 185,000 Assyrians and thus relieved Jerusalem which they had besieged.

Finally during the 250 years duration of the Kingdom of Israel, Almighty God in His mercy ceased not to send prophets among them, to reproach them for their idolatry and invite them to return to His true worship. In the following words of Joel (¹) we have a sample of the exhortations of these holy men to the erring children of Juda and Israel. "Be converted to me with all your heart, in fasting and in weeping, and in mourning; and rend your hearts, and not your garments, and turn to the Lord your God; for he is gracious and merciful, patient and rich in mercy, and ready to repent of the evil. * * * Blow the trumpet in Zion, sanctify a fast, call a solemn assembly.

(¹) Joel, iii.

Gather together the people, sanctify the church, assemble the ancients, gather together the little ones, and them that suck at the breasts: let the bridegroom go forth from his bed, the bride out of her bridal chamber. Between the porch and the altar, the priests, the Lord's ministers, shall weep and shall say: "Spare, O Lord, spare Thy people, and give not Thy inheritance to reproach."

SECTION 3. OF THE PROPHETS.

Before relating more at length what Almighty God did to reclaim the Idolaters of the Kingdom of Israel, we think it necessary to say a word concerning prophets in general; and then we shall speak in particular of the prophets sent to the Israelites of the northern Kingdom. By prophets we understand men to whom the Lord revealed in a superhuman manner either the past, the present or the future. In that sense Adam, Enoch, Noe, Abraham, Isaac, Jacob, Moses, Samuel, David and others were prophets, although none of them wrote a book of prophecies.

There were among the Hebrews two classes quite distinct of these privileged men, who were also called men *of God*, angels or messengers of the Lord. The *Nebim* or prophets, had no other function save to act as divine messengers, and devoted their lives to the guiding of the people in matters of religion, particularly at such times that the priests acted in a manner unworthy of their character, and when the people were sunk into idolatry and immorality. To fight the battles of the Lord was their only work; they were looked upon as men endowed with a public office, and character. The second class was that of the *Seers*. To these the Almighty revealed things to come, but did not bid them to relinquish their ordinary condition of life. They, however, prophesied, were favored with visions

from God, nay at times with most important revelations. Thus, kings David and Solomon, were favored with divine revelations, yet they continued to act as kings and rulers. These two classes of prophets are clearly pointed to in the Old Testament. The greater part of prophets did not write their prophecies; sixteen of them, however, wrote their revelations, viz: the four greater prophets, and the twelve minor prophets whose works are in our Bibles, and are declared by the Church as canonical, and divinely inspired.

There were under Josue schools or academies of prophets whose disciples lead an austere and retired life, spending their time in studying and meditating upon the law of God. Some of these schools existed at Naioth of Ramatha under Samuel, also under the prophets Elias and Elijeus at Bethel, in the plain of Jericho, and in the days of Elias on Mount Carmel. These schools lasted to the time of the Babylonian captivity, and it seems that the captives themselves went to hear the prophets when such were found among them. Not all those who called themselves prophets were sent by the Almighty. The true prophets were known by the holiness of their lives, the miracles which they performed, and the accomplishment of the prophecies which they had made. Other men there were who wished to be considered as prophets or seers animated by the spirit of revelation, but they were generally creatures of tyrants whose pride they flattered by promising to them success in their undertakings, and allowing them to continue in idolatrous, and immoral practices. As early as in the days of Moses, the children of Israel had been put on their guard against false prophets, and had been taught how to detect them.

“ If there rise in the midst of thee a prophet, or one that saith he hath dreamed a dream, and he foretel a sign and a wonder,

And that come to pass which he spoke, and he say to thee : Let us go, and follow strange gods, which thou knowest not, and let us serve them :

Thou shalt not hear the words of that prophet or dreamer : for the Lord your God tryeth you, that it may appear whether you love him, with all your heart, and with all your soul, or no.

Follow the Lord your God, and fear him, and keep his commandments, and hear his voice : him you shall serve, and to him you shall cleave.

And that prophet or forger of dreams shall be slain : because he spoke to draw you away from the Lord your God, who brought you out of the land of Egypt, and redeemed you from the house of bondage : to make thee go out of the way, which the Lord thy God commanded thee : and thou shalt take away the evil out of the midst of thee." (1)

SECTION 4—ELIAS THE PROPHET IN THE KINGDOM OF ISRAEL.

Among the prophets whom God sent to recall the shismatic Israelites to the worship of Himself, such as He had established it, the most remarkable was *Elias the Thisbite of the inhabitants of Gilead*. His works and miracles are related in the third Book of Kings, from chapter seventeenth to the end of the book, and also in the first chapters of the fourth book.

The life and miracles of this great prophet are summed up as follows in the book of Ecclesiasticus : (2)

“ And Elias the prophet stood up, as a fire, and his word burnt like a torch.

He brought a famine upon them, and they that provoked him in their envy, were reduced to a small number ; for they could not endure the commandments of the Lord.

(1) Deuter. xiii.

(2) Eccle. xlviii.

By the word of the Lord he shut up the heaven, and he brought down fire from heaven thrice ;

Thus was Elias magnified in his wonderous works. And who can glory like to thee ?

Who raisedst up a dead man from below, from the lot of death, by the word of the Lord God.

Who broughtest down kings to destruction, and brokest easily their power in pieces, and the glorious from their bed.

Who hearest judgment in Sina, and in Horeb the judgments of vengeance.

Who anointedst kings to penance, and makest prophets successors after thee.

Who wast taken up in a whirlwind of fire, in a chariot of fiery horses.

Who art registered in the judgments of times to appease the wrath of the Lord : to reconcile the heart of the father to the son, and to restore the tribes of Jacob.

Blessed are they, that saw thee, and were honoured with thy friendship.

For we live only in our life, but after death our name shall not be such.

Elias was indeed covered with the whirlwind, and his spirit was filled up in Eliseus : in his days he feared not the prince, and no man was more powerful than he.

No word could overcome him, and after death his body prophesied.

In his life he did great wonders, and in death he wrought miracles.

For all this the people repented not, neither did they depart from their sins, till they were cast out of their land, and were scattered through all the earth. "

Elias the prophet lived in the days of Achab the wicked King of Israel, whom the scripture describes as follows :

“And Achab the son of Amri did evil in the sight of the Lord above all that were before him.

Nor was it enough for him to walk in the sins of Jeroboam the son of Nabat : but he also took to wife Jezabel daughter of Ethbaal king of the Sidonians. And he went, and served Baal, and adored him.

And he set up an altar for Baal in the temple of Baal, which he had built in Samaria.

And he planted a grove : and Achab did more to provoke the Lord the God of Israel, than all the kings of Israel that were before him.”

Now Elias appeared suddenly to Achab and addressed him thus : “As the Lord liveth, the God of Israel, in whose sight I stand, there shall not be dew nor rain these years, but according to the words of my mouth.” (1) The prophecy of Elias did not prove false. Neither rain or dew fell in the kingdom of Israel for three years; but in the third year “the word of the Lord came to Elias saying, go and show thyself to Achab, that I may give rain upon the face of the earth.” Achab having come to meet Elias said to him : “Art thou he that troublest Israel ? And he (Elias) said : I have not troubled Israel, but thou and thy father’s house, who have forsaken the commandments of the Lord, and have followed Baalim. Nevertheless send now, and gather to me all Israel unto Mount Carmel, and the prophets of Baal four hundred and fifty, and the prophets of the groves four hundred, who eat at Jezabel’s table. Achab sent to all the children of Israel, and gathered together the prophets unto Mount Carmel.” (2) Whoever has visited Mount Carmel, as the

(1) III Kings, xvii, 1.

(2) *Ibid.* xviii.

writer has, will easily understand that no better place in the world could be selected for the meeting of a whole nation. And Elias coming to all the people, said : How long do you halt between two sides ? If the Lord be God follow him, but if Baal, then follow him. And the people did not answer him a word. And Elias said again to the people : I only remain a prophet of the Lord, but the prophets of Baal are four hundred and fifty men. Let two bullocks be given us, and let them choose one bullock for themselves, and cut in pieces, and lay it upon the wood, but put no fire under : and I will dress the other bullock, and lay it on wood, and put no fire under it.

Call ye on the names of your gods, and I will call on the name of my Lord : and the God that shall answer by fire, let him be God. And all the people answering said : A very good proposal.

Then Elias said to the prophets of Baal : Choose you one bullock and dress it first, because you are many : and call on the names of your gods, but put no fire under.

And they took the bullock, which he gave them, and dressed it : and they called on the name of Baal from morning even until noon, saying : O Baal, hear us. But there was no voice, nor any that answered : and they leaped over the altar that they had made.

And when it was now noon, Elias jested at them saying : Cry with a louder voice : for he is a god, and perhaps he is talking, or is in an inn, or on a journey, or perhaps he is asleep, and must be awakened.

So they cried with a loud voice, and cut themselves after their manner with knives and lancets, till they were all covered with blood.

And after mid-day was past, and while they were prophesying, the time was come of offering sacrifice, and there was no

voice heard, nor did any one answer, nor regard them as they prayed :

Elias said to all the people : Come ye unto me. And the people coming near unto him, he repaired the altar of the Lord, that was broken down.

And he took twelve stones according to the number of the tribes of the sons of Jacob, to whom the word of the Lord came, saying : Israel shall be thy name.

And he built with the stones an altar to the name of the Lord : and he made a trench for water, of the breadth of two furrows round about the altar.

And he laid the wood in order : and cut the bullock in pieces, and laid it upon the wood.

And he said : Fill four buckets with water, and pour it upon the burnt offering, and upon the wood. And again he said : Do the same the second time. And when they had done it the second time, he said : Do the same also the third time. And they did so the third time.

And the water ran round about the altar, and the trench was filled with water.

And when it was now time to offer the holocaust, Elias the prophet came near and said : O Lord God of Abraham, and Isaac, and Israel, shew this day that thou art the God of Israel, and I thy servant, and that according to thy commandment I have done all these things.

Hear me O Lord, hear me : that this people may learn that thou art the Lord God, and that thou hast turned their heart again.

Then the fire of the Lord fell, and consumed the holocaust, and the wood, and the stones, and the dust, and licked up the water, that was in the trench.

And when all the people saw this, they fell on their faces and they said : The Lord, He is God, the Lord, He is God.

And Elias said to them : Take the prophets of Baal, and let not one of them escape. And when they had taken them, Elias brought them down to the torrent Cison, and killed them there.

And Elias said to Achab : Go up, eat and drink ; for there is a sound of abundance of rain.

Achab went up to eat and drink ; and Elias went up to the top of Carmel, and casting himself down upon the earth put his face between his knees.

And he said to his servant : Go up, and look toward the sea. And he went up, and looked, and said : There is nothing. And again he said to him : Return seven times.

And at the seventh time : Behold a little cloud arose out of the sea like a man's foot. And he said : Go up and say to Achab ; Prepare thy chariot and go down, lest the rain prevent thee :

And while he turned himself this way and that way, behold the heavens grew dark, with clouds, and wind, and there fell a great rain." (1)

We know not if the Israelites after witnessing the two great miracles, just now described, and deciding so unanimously that " The Lord, He is God, the Lord, He is God," had the courage to renounce the worship of idols and return to the worship of the God of their fathers. Jehovah however continued to act toward them as a father and to multiply wonders in their behalf.

SECTION 5.—MICHAEL.

Not long after the occurrence on Mount Carmel, Benadad, king of Syria, laid siege to the city of Samaria; Achab was ready to surrender, but a prophet of God announced to him:

(1) III Kings, xviii.

“Thus says the Lord : Hast thou seen all this exceeding great multitude? Behold I will deliver them into thy hand this day, that thou mayest know that I am the Lord.” Ahab on the strength of this prophecy counted up his little army, numbering no more than 7232 soldiers, marched up against Benadad and routed him. Again at that time the king of Samaria was informed by a prophet that Benadad, king of Syria, would return the next year to fight him, for his servants had made him believe that the “gods of the Israelites were the gods of the hills, therefore they have overcome us; but it is better that we should fight against them in the plains, and we shall overcome them.

Wherefore at the return of the year, Benadad mustered the Syrians, and went up to Aphec, to fight against Israel.

And the children of Israel were mustered, and taking victuals went out on the other side, and camped over against them, like two little flocks of goats: but the Syrians filled the land.

(And a man of God coming, said to the king of Israel: Thus saith the Lord: Because the Syrians have said: The Lord is God of the hills, but is not God of the valleys: I will deliver all this great multitude into thy hand, and you shall know that I am the Lord.)

And both sides set their armies in array one against the other seven days, and on the seventh day the battle was fought: and the children of Israel slew of the Syrians a hundred thousand footmen in one day.

And they that remained fled to Aphec, into the city: and the wall fell upon seven and twenty thousand men, that were left.” ⁽¹⁾

During the last year of the reign of Ahab, this prince invited Josaphat, king of Juda, to unite his forces with his own, that he might reconquer Ramoth-Galaad, which had been taken

⁽¹⁾ III Kings, xxi.

from him by the Syrians. Josaphat accepted the invitation of Achab, came from Samaria with his army, but as he believed in the true God and in His mercy to His people, he would not go to battle before consulting the will of the Lord, through one of His true prophets.

“And Josaphat said to the king of Israel: Inquire, I beseech thee, this day the word of the Lord.

Then the king of Israel assembled the prophets, about four hundred men, and he said to them: Shall I go to Ramoth-Galaad to fight, or shall I forbear? They answered: Go up, and the Lord will deliver it into the hand of the king.

And Josaphat said: Is there not here some prophet of the Lord, that we may inquire by him?

And the king of Israel said to Josaphat: There is one man left, by whom we may inquire of the Lord. Micheas, the son of Jemla, but I hate him, for he doth not prophesy good to me, but evil. And Josaphat said: Speak not so, O king.

Then the king of Israel called an eunuch, and said to him: Make haste, and bring hither Michael the son of Jemla.

And the king of Israel, and Josaphat, king of Juda, sat each on his throne clothed with royal robes, in a court by the entrance of the gate of Samaria, and all the prophets prophesied before them.

And Sedecias the son of Chanaana made himself horns of iron, and said: Thus saith the Lord: With these shalt thou push Syria, till thou destroy it.

And all the prophets prophesied in like manner, saying: Go up to Ramoth-Galaad, and prosper, for the Lord will deliver it unto the king's hands.

And the messenger, that went to call Micheas, spoke to him, saying: Behold the words of the prophets with one mouth de-

clare good things to the king : let thy word therefore be like to theirs, and speak that which is good.

But Micheas said to him : As the Lord liveth : whatsoever the Lord shall say to me, that will I speak.

So he came to the king, and the king said to him Micheas, shall we go to Ramoth-Galaad to battle, or shall we forbear? He answered him : Go up, and prosper, and the Lord shall deliver it into the king's hands. ⁽¹⁾

But the king said to him : I adjure thee again and again, that thou tell me nothing but that which is true in the name of the Lord.

And he said, I saw all Israel scattered upon the hills, like sheep that have no shepherd, and the Lord said : These have no master : let every man of them return to his house in peace.

(Then the King of Israel said to Josaphat : Did I not tell thee, that he prophesieth no good to me, but always evil?) * *

So the king of Israel and Josaphat king of Juda went up to Ramoth-Galaad."

The battle was fought and the words of Micheas the prophet of God proved to be a true prophesy.

"And a certain man bent his bow, shooting at a venture, and chanced to strike the king of Israel between the lungs and the stomach. But he said to the driver of his chariot : Turn thy hand, and carry me out of the army, for I am grievously wounded.

And the battle was fought that day, and the king of Israel stood in his chariot against the Syrians, and he died in the evening : and the blood ran out of the wound into the midst of the chariot.

⁽¹⁾ *Go up, etc.* This was spoken ironically, and by way of jesting at the flattering speeches of the false-prophets : and so the king understood it, as appears by his adjuring Micheas, in the following verse, to tell him the truth, in the name of the Lord.

And the herald proclaimed through all the army before the sun set, saying: Let every man return to his own city, and to his own country.

And the king died, and was carried into Samaria: and they buried the king in Samaria." (¹)

SECTION 6.—ELISEUS.

Among the prophets whom almighty God sent to the people of the kingdom of Israel, the most remarkable next to Elias was Eliseus. He was the pupil and successor of Elias, and inherited his spirit as well as his office. He was a native of Abel-Meholah, where he was at work ploughing, when Elias called him, and he followed him first as his attendant. About seven years afterwards he witnessed the miraculous ascension of Elias, divided the Jordan with the mantle of his master and became known as the great prophet in Israel. During his long ministry he acted an important part in the public affairs of Israel. Many miracles were wrought at his word, such as the healing of the waters of Jericho, supplying the widow's cruse with oil, and the allied armies of Juda, Israel and Edom with water, restoring to life the dead son of the woman of Sunam, and a year after his death, a corpse deposited in his sepulchre was at once restored to life.

One of the most remarkable events of his prophetic life was, however, the conversion of Naaman, which is thus related :

"Naaman, general of the army of the king of Syria, was a great man with his master, and honourable: for by him the Lord gave deliverance to Syria: and he was a valiant man and rich, but a leper.

Now there had gone out robbers from Syria, and had led

(¹) III Kings, xxii.

away captive out of the land of Israel a little maid, and she waited upon Naaman's wife.

And she said to her mistress : I wish my master had been with the prophet, that is in Samaria : he would certainly have healed him of the leprosy, which he hath.

Then Naaman went in to his lord, and told him, saying : Thus and thus said the girl *that came* from the land of Israel.

And the king of Syria said to him : Go, and I will send a letter to the king of Israel : and he departed, and took with him ten talents of silver, and six thousand pieces of gold, and ten changes of raiment.

And brought the letter to the king of Israel, in these words : When thou shalt receive this letter, know that I have sent to thee Naaman my servant, that thou mayest heal him of his leprosy.

And when the king of Israel had read the letter, he rent his garments, and said : Am I God, to be able to kill and give life, that this man hath sent to me, to heal a man of his leprosy? mark, and see how he seeketh occasions against me.

And when Eliseus the man of God had heard this, to wit : that the king of Israel had rent his garments, he sent to him, saying : why hast thou rent thy garments? Let him come to me, and let him know that there is a prophet in Israel.

So Naaman came with his horses and chariots, and stood at the door of the house of Eliseus :

And Eliseus sent a messenger to him, saying : Go, and wash seven times in the Jordan, and thy flesh shall recover health, and thou shalt be clean.

Naaman was angry, and went away, saying : I thought he would have come out to me, and standing would have invoked the name of the Lord his God, and touched with his hand the place of the leprosy, and healed me.

Are not the Abana, and the Pharphar, rivers of Damascus, better than all the waters of Israel, that I may wash in them, and be made clean ? So as he turned, and was going away with indignation,

His servants came to him, and said to him : Father, if the prophet had bid thee do some great thing, surely thou shouldst have done it : how much rather what he now hath said to thee : Wash, and thou shalt be clean ?

Then he went down, and washed in the Jordan seven times, according to the word of the man of God, and his flesh was restored, like the flesh of a little child, and he was made clean.

And returning to the man of God with all his train, he came, and stood before him, and said : In truth I know there is no other God in all the earth, but only in Israel. I beseech thee therefore take a blessing of thy servant.

But he answered : As the Lord liveth, before whom I stand, I will receive none. And when he pressed him, he still refused.

And Naaman said : As thou wilt : but, I beseech thee, grant to me thy servant, to take from hence two mules' burden of earth : for thy servant will not henceforth offer holocaust, or victims to other gods, but to the Lord.

But there is only this, for which thou shalt intreat the Lord for thy servant, when my master goeth into the temple of Remmon, to worship *there* : and he leaneth upon my hand, if I bow down in the temple of Remmon, when he boweth down in the same place, that the Lord pardon me thy servant for this thing.

And he said to him : Go in peace. So he departed from him in the spring time of the earth.

But Giezi the servant of the man of God said : My master hath spared Naaman this Syrian, in not receiving of him that which he brought : as the Lord liveth, I will run after him, and take something of him.

And Giezi followed after Naaman : and when he saw him running after him, he leaped down from his chariot to meet him, and said : Is all well ?

And he said : *All is well*, my master hath sent me to thee, saying : Just now there are come to me from mount Ephraim, two young men of the sons of the prophets : give them a talent of silver, and two changes of garments.

And Naaman said : It is better that thou take two talents. And he forced him and bound two talents of silver in two bags, and two changes of garments and laid them upon two of his servants, and they carried them before him.

And when he was come and now it was the evening, he took them from their hands, and laid them up in the house, and sent the men away, and they departed ;

But he went in and stood before his master. And Eliseus⁽¹⁾ said : Whence comest thou Giezi ? He answered : Thy servant went no whither.

But he said : Was not my heart present, when the man turned back from his chariot to meet thee ? So now thou hast received money, and received garments, to buy olive yards, and vineyards, and sheep and oxen, and men servants and maid servants. But the leprosy of Naaman shall also stick to thee, and to thy seed forever. And he went out from him a leper as white as snow.

Do you not know that the Lord God of Israel gave to David the kingdom over Israel forever, to him and to his sons by a covenant of salt ?

And Jeroboam the son of Nabat, the servant of Solomon, the son of David, rose up and rebelled against his lord.

And there were gathered to him vain men, and children of Belial : and they prevailed against Roboam the son of Solomon :

(1) For the life of Eliseus, see III and IV Book of Kings.

for Roboam was unexperienced, and of a fearful heart, and could not resist them.

And now you say that you are able to withstand the kingdom of the Lord, which he possesseth by the sons of David, and you have a great multitude of people, and golden calves, which Jeroboam hath made you for gods.

And you have cast out the priests of the Lord, the sons of Aaron, and the Levites: and you have made you priests, like all the nations of the earth: whosoever cometh and consecrateth his hand with a bullock of the herd, and with rams, is made a priest of them that are no gods.

But the Lord is our God, whom we forsake not, and the priests who minister to the Lord are of the sons of Aaron, and the Levites are in their order.

And they offer holocausts to the Lord, every day morning and evening, and incense made according to the ordinance of the law, and the loaves are set forth on a most clean table, and there is with us the golden candlestick, and the lamps thereof, to be lighted always in the evening: for we keep the precepts of the Lord our God, whom you have forsaken.

Therefore God is the leader in our army, and his priests, who sound with trumpets, and their sound is against you: O children of Israel fight not against the Lord the God of your fathers, for it is not good for you." (1)

But the measure of the sins of Israel was now full. Thelath-Phalasar first carried away one-half of them to his own country, and the kingdom of Israel was immediately destroyed by Salmanasar, his son. This king had captured Samaria after a siege of three years, transported the rest of its people into Assyria, in the cities of Hala and Habor in Media, and along the river Goran. Such was the end of this impenitent people.

(1) II. Paral.

Not all the Israelites, however, were rebellious to the God of Abraham, Isaac and Jacob. Many of them continued to worship Him in the land of their exile, to observe all his commandments and ordinances. What can there be more edifying than the life of Tobias, this perfect model of all virtues who lived so many hundred years before Jesus Christ ?

CHAPTER XIV.

HISTORY OF TOBIAS.

“Tobias, of the tribe and city of Nephthali (which is in the upper parts of Galilee above the Naasson, beyond the way that leadeth to the west, having on the left hand the city of Sephet).

When he was made captive in the days of Salmanasar, king of the Assyrians, even in his captivity, forsook not the way of truth.

But every day gave all he could get to his brethren, his fellow-captives, that were of his kindred.

And when he was younger than any of the tribe of Nephthali, yet did he no childish thing in his work.

Moreover, when all went to the golden calves, which Jeroboam, king of Israel had made, he alone fled the company of all,

And went to Jerusalem to the temple of the Lord, and there adored the Lord God of Israel, offering faithfully all his first fruits and his tithes,

So that in the third year he gave all his tithes to the proselytes, and strangers.

These and such like things did he observe when but a boy according to the law of God.

But when he was a man, he took to wife Anna of his own tribe, and had a son by her, whom he called after his own name.

And from his infancy he taught him to fear God, and to abstain from all sin.

And when by the captivity he with his wife and his son and all his tribe was come to the city of Ninive.

(When all ate of the meats of the Gentiles) he kept his soul, and never was defiled with their meats.

And because he was mindful of the Lord with all his heart, God gave him favour in the sight of Salmanasar the king,

And he gave him leave to go whithersoever he would, with liberty to do whatever he had a mind.

He therefore went to all that were in captivity, and gave them wholesome admonitions.

And when he was come to Rages, a city of the Medes, and had ten talents of silver of that with which he had been honoured by the king,

And when amongst a great multitude of his kindred, he saw Gabelus in want, who was one of his tribe, taking a note of his hand he gave him the aforesaid sum of money.

But after a long time, Salmanasar the king being dead, when Sennacherib his son, who reigned in his place, had a hatred for the children of Israel :

Tobias daily went among all his kindred, and comforted them, and distributed to every one as he was able, out of his goods.

He fed the hungry, and gave clothes to the naked, and was careful to bury the dead, and them that were slain.

And when king Sennacherib was come back fleeing from Judea by reason of the slaughter that God had made about him for his blasphemy, and being angry slew many of the children of Israel. Tobias buried their bodies.

But when it was told the king, he commanded him to be slain, and took away all his substance.

But 'Tobias, fleeing naked away with his son and with his wife, lay concealed, for many loved him.

But after forty-five days the king was killed by his own sons,

And 'Tobias returned to his house, and all his substance was restored to him.

But after this, when there was a festival of the Lord, and a good dinner was prepared in 'Tobias' house,

He said to his son: Go and bring some of our tribe, that fear God, to feast with us.

And when he had gone, returning he told him, that one of the children of Israel lay slain in the street. And he forthwith leaped up from his place at the table, and left his dinner, and came fasting to the body :

And taking it up carried it privately to his house, that after the sun was down, he might bury him cautiously.

And when he had hid the body, he ate bread with mourning and fear.

Remembering the word which the Lord spoke by Amos the prophet: Your festival days shall be turned into lamentation and mourning.

So when the sun was down, he went and buried him.

Now all his neighbours blamed him, saying: Once already commandment was given for thee to be slain because of this matter, and thou didst scarce escape the sentence of death, and dost thou again bury the dead ?

But 'Tobias fearing God more than the king, carried off the bodies of them that were slain, and hid them in his house, and at midnight buried them.

Now it happened one day, that being wearied with burying, he came to his house, and cast himself down by the wall and slept.

And as he was sleeping, hot dung out of a swallow's nest fell upon his eyes, and he was made blind.

Now this trial the Lord therefore permitted to happen to him, that an example might be given to posterity of his patience, as also of holy Job.

For whereas, he had always feared God from his infancy, and kept his commandments, he repined not against God because the evil of blindness had befallen him.

But continued immovable in the fear of God, giving thanks to God all the days of his life.

For as the kings insulted over holy Job: so his relations and kinsmen mocked at his life, saying:

Where is thy hope, for which thou gavest alms, and buriedst the dead?

But Tobias rebuked them, saying: Speak not so:

For we are the children of saints, and look for that life which God will give to them, that never change their faith from him.

Now Anna his wife went daily to weaving work, and she brought home, what she could get for their living by the labour of her hands.

Whereby it came to pass, that she received a young kid, and brought it home.

And when her husband heard it bleating, he said: Take heed, lest perhaps it be stolen; restore ye it to its owners, for it is not lawful for us either to eat or to touch any thing that cometh by theft.

At these words his wife being angry answered: It is evident thy hope is come to nothing, and thy alms now appear.

And with these, and other such like words she upbraided him.

Then Tobias sighed, and began to pray with tears.

Saying: Thou art just, O Lord, and all thy judgments are just, and all thy ways *are* mercy, and truth, and judgment.

And now, O Lord, think of me, and take not revenge of my sins, neither remember my offences, nor those of my parents.

For we have not obeyed thy commandments, *and* therefore are we delivered to spoil, and to captivity, and death, and are made a fable, and a reproach to all nations, amongst which thou hast scattered us.

And now, O Lord, great are thy judgments, because we have not done according to thy precepts, and have not walked sincerely before thee.

And now, O Lord, do with me according to thy will, and command my spirit to be received in peace: for it is better for me to die, than to live.

Now it happened on the same day that Sara, daughter of Raguel in Rages (¹) a city of the Medes, received a reproach from one of her father's servant-maids.

Because she had been given to seven husbands, and a devil named Asmodeus had killed them, at their first going in unto her.

So when she reproved the maid for her fault, she answered her, saying: May we never see son or daughter of thee upon the earth, thou murderer of thy husbands.

Wilt thou kill me also, as thou hast already killed seven husbands? At these words she went into an upper chamber of her house: and for three days and three nights did neither eat, nor drink.

But continuing in prayer with tears besought God that he would deliver her from this reproach.

(¹) *Rages*. In the Greek it is *Ecbatana*, which was also called Rages. For there were two cities in Media of the name of Rages: Raguel dwelt in one of them, and Gabelus in the other.

And it came to pass on the third day, when she was making an end of her prayer, blessing the Lord.

She said : Blessed is thy name, O God of our fathers : who when thou hast been angry, wilt shew mercy, and in the time of tribulation forgivest the sins of them that call upon thee.

To thee O Lord I turn my face, to thee I direct my eyes.

I beg O Lord that thou loose me from the bond of this reproach, or else take me away from the earth.

Thou knowest O Lord that I never coveted a husband, and have kept my soul clean from all lust.

Never have I joined myself with them that play : neither have I made myself partaker with them that walk in lightness.

But a husband I consented to take, with thy fear, not with my lust.

And, either I was unworthy of them, or they perhaps were not worthy of me ; because perhaps thou hast kept me for another man.

For thy counsel is not in man's power.

But this every one is sure of that worshipping thee, that his life, if it be under trial, shall be crowned : and if it be under tribulation, it shall be delivered : and if it be under correction, it shall be allowed to come to thy mercy.

For thou are not delighted in our being lost : because after a storm thou makest a calm, and after tears and weeping, thou pourest in joyfulness.

Be thy name, O God of Israel, blessed for ever.

At that time the prayers of them both were heard in the sight of the glory of the most high God.

And the holy Angel of the Lord, Raphael, was sent to heal them both, whose prayers at one time were rehearsed in the sight of the Lord.

Then Tobias thinking that his prayer was heard that he might die, called to him Tobias his son,

And said to him : Hear my son the words of my mouth, and lay them as a foundation in thy heart.

When God shall take my soul, thou shalt bury my body : and thou shalt honour thy mother all the days of her life.

For thou must be mindful what and how great perils she suffered for thee in her womb.

And when she also shall have ended the time of her life, bury her by me.

And all the days of thy life have God in thy mind: and take heed thou never consent to sin, nor transgress the commandments of the Lord our God.

Give alms out of thy substance, and turn not away thy face from any poor person : for so it shall come to pass that the face of the Lord shall not be turned from thee.

According to thy ability be merciful.

If thou have much, give abundantly : if thou have little, take care even so to bestow willingly a little.

For thus thou storest up to thyself a good reward for the day of necessity.

For alms deliver from all sin, and from death, and will not suffer the soul to go into darkness.

Alms shall be a great confidence before the most high God, to all them that give it.

Take heed to keep thyself my son from all fornication, and beside thy wife never endure to know a crime.

Never suffer pride to reign in thy mind, or in thy words : for from it all perdition took its beginning.

If any man hath done any work for thee, immediately pay him his hire, and let not the wages of thy hired servants stay with thee at all.

See thou never do to another what thou wouldst hate to have done to thee by another.

Eat thy bread with the hungry and the needy, and with thy garments cover the naked.

Lay out thy bread, and thy wine upon the burial of a just man, and do not eat and drink thereof with the wicked :

Seek counsel always of a wise man.

Bless God at all times : and desire of Him to direct thy ways, and that all thy counsels may abide in him.

I tell thee also, my son, that I lent ten talents of silver, while thou wast yet a child, to Gabelus, in Rages, a city of the Medes, and I have a note of his hand with me :

Now therefore inquire how thou mayest go to him, and receive of him the foresaid sum of money, and restore to him the note of his hand.

Fear not my son : we lead indeed a poor life, but we shall have many good things if we fear God, and depart from all sin, and do that which is good.

Then Tobias answered his father, and said : I will do all things, father, which thou hast commanded me.

But how I shall get this money, I cannot tell : he knoweth not me, and I know not him : what token shall I give him ? nor did I ever know the way which leadeth thither.

Then his father answered him, and said : I have a note of his hand with me : which when thou shalt shew him, he will presently pay it.

But go now, and seek thee out some faithful man, to go with thee for his hire : that thou mayest receive it, while I yet live.

Then Tobias going forth, found a beautiful young man, standing girded, and as it were ready to walk.

And not knowing that he was an Angel of God, he saluted him, and said : From whence art thou, good young man ?

But he answered : Of the children of Israel. And Tobias said to him : Knowest thou the way that leadeth to the country of the Medes ?

And he answered : I know it, and I have often walked through all the ways thereof, and I have abode with Gabelus our brother, who dwelleth at Rages, a city of the Medes, which is situate in the mount of Ecbatana.

And Tobias said to him : Stay for me I beseech thee, till I tell these same things to my father.

Then Tobias going in told all these things to his father. Upon which his father being in admiration, desired that he would come in unto him.

So going in he saluted him, and said : Joy be to thee always.

And Tobias said : What manner of joy shall be to me, who sit in darkness, and see not the light of heaven ?

And the young man said to him : Be of good courage, thy cure from God is at hand.

And Tobias said to him : Canst thou conduct my son to Gabelus at Rages, a city of the Medes ? and when thou shalt return, I will pay thee thy hire.

And the Angel said to him : I will conduct him thither, and bring him back to thee.

And Tobias said to him : I pray thee, tell me of what family, or what tribe art thou ?

And Raphael the Angel answered : Dost thou seek the family of him thou hirest, or the hired servant himself to go with thy son ?

But lest I should make thee uneasy, I am Azarias the son of the great Ananias. (')

(') *Azarias*. The Angel took the form of Azarias ; and therefore might truly call himself by the name of the man whom he personated. *Azarias* in Hebrew signifies *the help of God*, and *Ananias the grace of God*.

And Tobias answered : Thou art of a great family. But I pray thee be not angry that I desired to know thy family.

And the Angel said to him : I will lead thy son safe, and bring him to thee again safe.

And Tobias answering, said : May you have a good journey, and God be with you in your way, and His Angel accompany you.

Then all things being ready, that were to be carried in their journey, Tobias bid his father and his mother farewell, and they set out both together.

And when they were departed, his mother began to weep, and to say : Thou hast taken the staff of our old age, and sent him away from us.

I wish the money, for which thou hast sent him, had never been.

For our poverty was sufficient for us, that we might account it as riches, that we saw our son.

And Tobias said to her : Weep not, our son will arrive thither safe, and will return safe to us, and thy eyes shall see him.

For I believe that the good Angel of God doth accompany him, and doth order all things well that are done about him, so that he shall return to us with joy.

At these words his mother ceased weeping, and held her peace.

And Tobias went forward, and the dog followed him, and he lodged the first night by the river of Tigris.

And he went out to wash his feet, and behold a monstrous fish came up to devour him. (¹)

(¹) *Fish*. The learned are of opinion that this was the fish which Pliny calls *Callionymus*, Lib. 22. c. 7. The gall of which is of sovereign virtue to remove white specks that grow over the eyes.

And Tobias being afraid of him, cried out with a loud voice, saying : Sir, he cometh upon me.

And the Angel said to him : Take him by the gill, and draw him to thee. And when he had done so, he drew him out upon the land, and he began to pant before his feet.

Then the Angel said to him : Take out the entrails of this fish, and lay up his heart, and his gall, and his liver, for thee : for these are necessary for useful medicines.

And when he had done so, he roasted flesh thereof, and they took it with them in the way : the rest they salted as much as might serve them, till they came to Rages, the city of the Medes.

Then Tobias asked the Angel, and said to him : I beseech thee brother Azarias, tell me what remedies are these things good for, which thou hast bid me keep of the fish ?

And the Angel, answering, said to him : If thou put a little piece of its heart upon coals, the smoke thereof driveth away all kind of devils, either from man or from woman, so that they come no more to them. ⁽¹⁾

And the gall is good for anointing the eyes, in which there is a white speck, and they shall be cured.

And Tobias said to him : Where wilt thou that we lodge ?

And the Angel answering, said : Here is one whose name is Raguel, a near kinsman of thy tribe, and he hath a daughter named Sara, but he hath no other son or daughter beside her.

All his substance is due to thee, and thou must take her to wife.

Ask her therefore of her father, and he will give her to thee to wife.

Then Tobias answered, and said : I hear that she hath been

⁽¹⁾ God was pleased to give to these things a virtue against those proud spirits, to make them, who affected to be like the Most High, subject to such mean corporeal creatures, as instruments of his power.

given to seven husbands, and they all died : moreover I have heard that a devil killed them.

Now I am afraid lest the same thing should happen to me also : and whereas I am the only child of my parents, I should bring down their old age with sorrow to hell. ⁽¹⁾

Then the Angel Raphael said to him : Hear me, and I will shew thee who they are, over whom the devil can prevail.

For they who in such manner receive matrimony, as to shut out God from themselves, and from their mind, and to give themselves to their lust, as the horse and mule, which have not understanding, over them the devil hath power.

But thou, when thou shalt take her, go into the chamber, and for three days keep thyself continent from her, and give thyself to nothing else but to prayers with her.

And on that night, lay the liver of the fish on the fire, and the devil shall be driven away.

But the second night thou shalt be admitted into the society of the holy patriarchs.

And the third night thou shalt obtain a blessing that sound children may be born of you.

And when the third night is past, thou shalt take the virgin with the fear of the Lord, moved rather for love of children than for lust, that in the seed of Abraham thou mayst obtain a blessing in children.

And they went into Raguel, and Raguel received them with joy.

And Raguel looking upon Tobias, said to Anna his wife : How like is this young man to my cousin ?

And when he had spoken these words, he said : Whence are ye young men our brethren ? But they said : We are of the tribe of Nephthali, of the captivity of Ninive.

⁽¹⁾ That is, to the place where the souls were kept below before the coming of Christ.

And Raguel said to them : Do you know Tobias my brother ?
And they said : We know him.

And when he was speaking many good things of him, the Angel said to Raguel : Tobias concerning whom thou inquirest is this young man's father.

And Raguel went to him, and kissed him with tears, and weeping upon his neck,

Said : A blessing be upon thee my son, because thou art the son of a good and most virtuous man.

And Anna his wife and Sara their daughter wept.

And after they had spoken, Raguel commanded a sheep to be killed, and a feast to be prepared. And when he desired them to sit down to dinner,

Tobias said : I will not eat nor drink here this day, unless thou first grant me my petition, and promise to give me Sara thy daughter.

Now when Raguel heard this he was afraid, knowing what had happened to those seven husbands, that went unto her : and he began to fear lest it might happen to him also in like manner : and as he was in suspense, and gave no answer to his petition,

The Angel said to him : Be not afraid to give her to this man, for to him who feareth God is thy daughter due to be his wife : therefore another could not have her.

Then Raguel said : I doubt not but God hath regarded my prayers and tears in his sight.

And I believe he hath therefore made you come to me, that this maid might be married to one of her own kindred, according to the law of Moses : and now doubt not but I will give her to thee.

And taking the right hand of his daughter, he gave it into the right hand of Tobias, saying : The God of Abraham, and

the God of Isaac, and the God of Jacob be with you, and may he join you together, and fulfil his blessing in you.

And taking paper they made a writing of the marriage.

And afterwards they made merry, blessing God.

And Raguel called to him Anna his wife, and bid her prepare another chamber.

And she brought Sara her daughter in thither, and she wept.

And she said to her : Be of good cheer my daughter : the Lord of heaven give thee joy for the trouble thou hast undergone.

And after they had supped, they brought in the young man to her.

And, Tobias remembering the Angel's word, took out of his bag, part of the liver, and laid it upon burning coals.

Then the Angel Raphael took the devil, and bound him in the desert of upper Egypt.

Then Tobias exhorted the virgin, and said to her : Sara, arise, and let us pray to God to-day, and to-morrow and the next day : because for these three nights we are joined to God. and when the third night is over, we will be in our own wedlock.

For we are the children of saints, and we must not be joined together like heathens that know not God.

So they both arose, and prayed earnestly both together that health might be given them.

And Tobias said : Lord God of our fathers, may the heavens and the earth, and the sea, and the fountains, and the rivers, and all thy creatures that are in them, bless thee.

Thou madest Adam of the slime of the earth, and gavest him Eve for a helper.

And now Lord thou knowest, that not for fleshy lust do I take my sister to wife, but only for the love of posterity, in which thy name may be blessed for ever and ever.

Sara also said : Have mercy on us O Lord, have mercy on us and let us grow old both together in health.

And it came to pass about the cock crowing, Raguel ordered his servants to be called for, and they went with him together to dig a grave.

For he said : Lest perhaps it may have happened to him, in like manner as it did to the other seven husbands, that went in unto her.

And when they had prepared the pit, Raguel went back to his wife, and said to her.

Send one of thy maids, and let her see if he be dead, that I may bury him before it be day.

So she sent one of her maid servants, who went into the chamber, and found them safe and sound, sleeping both together.

And returning she brought the good news : and Raguel and Anna his wife blessed the Lord,

And said : We bless thee O Lord God of Israel, because it hath not happened as we suspected.

For thou hast shewed thy mercy to us, and hast shut out from us the enemy that persecuted us.

And thou hast taken pity upon two only children. Make them O Lord bless thee more fully : and to offer up to thee a sacrifice of thy praise, and of their health, that all nations may know that thou alone art God in all the earth.

And immediately Raguel commanded his servants to fill up the pit they had made, before it was day.

And he spoke to his wife to make ready a feast, and prepare all kinds of provisions that are necessary for such as go a journey.

He caused also two fat kine, and four wethers to be killed.

and a banquet to be prepared for all his neighbors, and all his friends.

And Raguel adjured Tobias to abide with him two weeks.

And of all things which Raguel possessed he gave one-half to Tobias, and made a writing that the half that remained should after their decease, come also to Tobias.

Then Tobias called the angel to him, whom he took to be a man, and said to him : Brother Azarias, I pray thee hearken to my words :

If I should give myself to be thy servant I should not make a worthy return for thy care.

However, I beseech thee to take with thee beasts and servants, and to go to Gabelus to Rages, the city of the Medes, and to restore him his note of hand, and receive of him the money, and desire him to come to my wedding.

For thou knowest that my father numbereth the days, and if I stay one day more his soul will be afflicted.

For indeed thou seest how Raguel hath adjured me, whose adjuring I cannot despise.

Then Raphael took four of Raguel's servants, and two camels, and went to Rages, the city of the Medes : and finding Gabelus, gave him his note of hand, and received of him all the money.

And he told him concerning Tobias, the son of Tobias, all that had been done : and made him come with him to the wedding.

And when he was come into Raguel's house, he found Tobias sitting at the table : and he leaped up, and they kissed each other : and Gabelus wept, and blessed God.

And said : The God of Israel bless thee, because thou art the son of a very good and just man, and that feareth God, and doth alms deeds :

And may a blessing come upon thy wife, and upon your parents :

And may you see your children, and your children's children, unto the third and fourth generation, and may your seed be blessed by the God of Israel, who reigneth for ever and ever.

And when all had said Amen, they went to the feast : but the marriage feast they celebrated also with the fear of the Lord.

But as Tobias made longer stay upon occasion of marriage, Tobias his father was solicitous, saying : Why thinkest thou doth my son tarry, or why is he detained there ?

Is Gabelus dead thinkest thou, and no man will pay him the money ?

And he began to be exceeding sad, both he and Anna his wife with him : and they began both to weep together, because their son did not return to them on the day appointed.

But his mother wept and was quite disconsolate, and said : Wo, wo is me, my son, why did we send thee to go to a strange country, the light of our eyes, the staff of our old age, the comfort of our life, the hope of our posterity.

We having all things together in thee alone, ought not to have let thee go from us.

And Tobias said to her : Hold thy peace, and be not troubled, our son is safe ; that man with whom we sent him is very trusty.

But she could by no means be comforted, but daily running out looked round about, and went into all the ways by which there seemed any hope he might return, that she might if possible see him coming afar off.

But Raguel said to his son-in-law : Stay here, and I will send a messenger to Tobias thy father, that thou art in health.

And Tobias said to him : I know that my father and mother now count the days, and their spirit is grievously afflicted with-in them.

And when Raguel had pressed Tobias with many words, and

he by no means would hearken to him, he delivered Sara unto him, and half of all his substance in men-servants, and women-servants, in cattle, in camels and in kine, and in much money : and sent him away safe and joyful from him,

Saying : The holy Angel of the Lord be with you in your journey and bring you through safe, and that you may find all things well about your parents, and my eyes may see your children before I die.

And the parents, taking their daughter, kissed her, and let her go,

Admonishing her to honour her father and mother-in-law, to love her husband, to take care of the family, to govern well the house, and to behave herself without blame.

And as they were returning they came to Charan, which is in the midway to Ninive, the eleventh day.

And the Angel said : Brother Tobias, thou knowest how thou didst leave thy father,

And if it please thee therefore, let us go before, and let the family follow softly after us, together with thy wife, and with the beasts.

And as this their going pleased him, Raphael said to Tobias : Take with thee of the gall of the fish, for it will be necessary. So Tobias took some of the gall and departed.

But Anna sat beside the way daily, on the top of a bill, from whence she might see afar off.

And while she watched his coming from that place, she saw him afar off, and presently perceived it was her son coming ; and returning she told her husband, saying : Behold thy son cometh.

And Raphael said to Tobias : As soon as thou shalt come into thy house, forthwith adore the Lord thy God ; and giving thanks to him, go to thy father, and kiss him ;

And immediately anoint his eyes with this gall of the fish, which thou carriest with thee. For be assured that his eyes shall be presently opened, and thy father shall see the light of heaven, and shall rejoice in the sight of thee.

Then the dog, which had been with them in the way, ran before, and coming as if he had brought the news shewed his joy by his fawning and wagging his tail.

And his father that was blind, rising up, began to run, stumbling with his feet ; and giving a servant his hand, went to meet his son.

And receiving him kissed him, as did also his wife, and they began to weep for joy.

And when they had adored God, and given him thanks, they sat down together.

Then Tobias taking of the gall of the fish, anointed his father's eyes.

And he stayed about half an hour ; and a white skin began to come out of his eyes, like the skin of an egg.

And Tobias took hold of it, and drew it from his eyes, and immediately he recovered his sight.

And they glorified God, both he and his wife, and all that knew him.

And Tobias said : I bless thee, O Lord God of Israel, because thou hast chastised me, and thou hast saved me ; and behold, I see Tobias my son.

And after seven days, Sara, his son's wife, and all the family arrived safe, and the cattle, and the camels, and an abundance of money of his wife's ; and that money also which he had received of Gabelus :

And he told his parents all the benefits of God, which he had done to him by the man that conducted him.

And Achior and Nabath, the kinsmen of Tobias, came re-

joicing for Tobias and congratulating with him for all the good things that God had done for him.

And for seven days they feasted and rejoiced all with great joy.

Then Tobias called to him his son, and said to him: What can we give to this holy man, that is come with thee.

Tobias, answering, said to his father: Father, what wages shall we give him? or what can be worthy of his benefits.

He conducted me and brought me safe again, he received the money of Gabelus, he caused me to have my wife, and he chased from her the evil spirit, he gave joy to her parents, myself he delivered from being devoured by the fish, thee also he hath made to see the light of heaven, and we are filled with all good things through him. What can we give him sufficient for these things?

But I beseech thee my father, to desire him, that he would vouchsafe to accept of one-half of all things that have been brought.

So the father and the son, calling him, took him aside; and began to desire him he would vouchsafe to accept of half of all things, that they had brought.

Then he said to them secretly: Bless ye the God of heaven, give glory to Him in the sight of all that live, because He hath shewed His mercy to you.

For it is good to hide the secret of a king: but honourable to reveal and confess the works of God.

Prayer is good with fasting and alms, more than to lay up treasures of gold:

For alms delivereth from death, and the same is that which purgeth away sins, and maketh to find mercy and life everlasting.

But they that commit sin and iniquity, are enemies of their own soul.

I discover then the truth unto you, and I will not hide the secret from you.

When thou didst pray with tears, and didst bury the dead, and didst leave thy dinner, and hide the dead by day in thy house, and bury them by night, I offered thy prayer to the Lord.

And because thou wast acceptable to God, it was necessary that temptation should prove thee.

And now the Lord hath sent me to heal thee, and to deliver Sara thy son's wife from the devil.

For I am the Angel Raphael, one of the seven, who stand before the Lord.

And when they had heard these things, they were troubled, and being seized with fear they fell upon the ground on their face.

And the Angel said to them: Peace be to you, fear not.

For when I was with you, I was there by the will of God: bless ye him, and sing *praises* to him.

I seemed indeed to eat, and to drink with you; but I use an invisible meat and drink, which cannot be seen by men.

It is time therefore that I return to him that sent me; but bless ye God, and publish all his wonderful works.

And when he had said these things, he was taken from their sight, and they could see him no more.

Then they, lying prostrate for three hours upon their face, blessed God; and rising up they told all his wonderful works.

And Tobias the elder, opening his mouth, blessed the Lord, and said: Thou art great O Lord for ever, and thy kingdom is unto all ages:

For thou scourgest, and thou savest; thou leadest down to hell, and bringest up again; and there is none that can escape thy hand.

Give glory to the Lord, ye children of Israel, and praise him in the sight of the Gentiles:

Because he hath therefore scattered you among the Gentiles, who know not him, that you may declare his wonderful works, and make them know, that there is no other almighty God besides him.

He hath chastised us for our iniquities: and he will save us for his own mercy.

See then what he hath done with us, and with fear and trembling give ye glory to him; and extol the eternal king of worlds in your works.

As for me I will praise him in the land of my captivity: because he hath shewed his majesty toward a sinful nation.

Be converted therefore ye sinners, and do justice before God, believing that he will shew his mercy to you.

And I, and my soul, will rejoice in him.

Bless ye the Lord all his elect, keep days of joy, and give glory to him.

Jerusalem, ⁽¹⁾ city of God, the Lord hath chastised thee for the works of thy hands.

Give glory to the Lord for thy good things, and bless the God eternal, that he may rebuild his tabernacle in thee, and may call back all the captives to thee, and thou mayest rejoice for ever and ever.

⁽¹⁾ *Jerusalem.* What is prophetically delivered here, and in the following chapter, with relation to Jerusalem, is partly to be understood of the rebuilding the city after the captivity: and partly of the spiritual Jerusalem, which is the Church of Christ, and the eternal Jerusalem in heaven.

Thou shalt shine with a glorious light: and all the ends of the earth shall worship thee.

Nations from afar shall come to thee: and shall bring gifts, and shall adore the Lord in thee, and shall esteem thy land as holy.

For they shall call upon the great name in thee.

They shall be cursed that shall despise thee: and they shall be condemned that shall blaspheme thee: and blessed shall they be that shall build thee up.

But thou shalt rejoice in thy children, because they shall all be blessed, and shall be gathered together to the Lord.

Blessed are all they that love thee, and that rejoice in thy peace.

My soul, bless thou the Lord, because the Lord our God hath delivered Jerusalem his city from all her troubles.

Happy shall I be if there shall remain of my seed, to see the glory of Jerusalem.

The gates of Jerusalem shall be built of sapphire, and of emerald, and all the walls thereof round about of precious stones.

All its streets shall be paved with white and clean stones: and Alleluia shall be sung in its streets.

Blessed be the Lord, who hath exalted it, and may he reign over it for ever and ever, Amen.

And the words of Tobias were ended. And after Tobias was restored to his sight, he lived two and forty years, and saw the children of his grand-children.

And after he had lived a hundred and two years, he was buried honourably in Ninive.

For he was six and fifty years old when he lost the sight of his eyes, and sixty when he recovered it again.

And the rest of his life was in joy, and with great increase of the fear of God he departed in peace.

And at the hour of his death he called unto him his son Tobias and his children, seven young men, his grand sons, and said to them:

The destruction of Ninive is at hand, for the word of the Lord must be fulfilled: and our brethren, that are scattered abroad from the land of Israel, shall return to it.

And all the land thereof that is desert shall be filled with people, and the house of God which is burnt in it, shall again be rebuilt: and all that fear God shall return thither.

And the Gentiles shall leave their idols, and shall come into Jerusalem, and shall dwell in it.

And all the kings of the earth shall rejoice in it, adoring the king of Israel.

Hearken therefore my children to your father; serve the Lord in truth, and seek to do the things that please him:

And command your children that they do justice and alms deeds, and that they be mindful of God, and bless him at all times in truth, and with all their power.

And now children hear me, and do not stay here; but as soon as you shall bury your mother by me in one sepulchre, without delay direct your steps to depart hence.

For I see that its iniquity will bring it to destruction.

And it came to pass that after the death of his mother, Tobias departed out of Ninive with his wife, and children, and children's children, and returned to his father and mother-in-law.

And he found them in health in a good old age; and he took care of them, and he closed their eyes; and all the inheritance of Raguel's house came to him; and he saw his children's children to the fifth generation.

And after he had lived ninety-nine years in the fear of the Lord, with joy, they buried him.

And all his kindred, and all his generation continued in good life, and in holy conversation, so that they were acceptable both to God, and to men, and to all that dwelt in the land.”⁽¹⁾

CHAPTER XV.

FASTING—ITS EFFICACY—JONAS AND THE NINIVITES.

When Raphael made himself known to Tobias and his son, he said to them these remarkable words: “Prayer is good with *fasting* and alms, more than to lay up treasures of gold.
* * * I discover then the truth unto you, and I will not hide the secret from you. When thou didst pray with tears, and didst bury the dead, and didst leave thy dinner, and hide the dead by day in thy house, and bury them by night, I offered thy prayer to the Lord.”⁽²⁾ He who has offended and desires to obtain mercy from His creator, ought to humble himself by prayer and fasting. This is a law which God has inscribed in the hearts of all men, which is now and has always been practiced among nations. “Be converted to me from all your hearts, in fasting. Sound the trumpet in Zion. * * * Sanctify ye a fast, call an assembly.” Such were the usual exhortations of God to his sinful people. Moses prepared himself by a forty days fast to receive the commandments of the Lord on Mount Sinai: later on when he received the ten tables writ-

⁽¹⁾ Book of Tobias.

⁽²⁾ Tob. xii, 11 *et. seq.*

ten over with the prayers of God he again fasted other forty days. It was through prayer and fasting that the mother of Samuel obtained grace from God to give birth to the great prophet. What made Samson invincible? Was it not fasting, with which he was conceived in the womb? With fasting he was conceived, with fasting he was reared up, with fasting he was made a man. Such was indeed the command of the Angel to his mother, "that she should eat nothing coming from the vine, nor drink wine or strong drink." Nothing was more common among the people of God than to promise or vow to God to afflict their souls by fasting. It was after a fast of forty days that Elias was granted the favor of seeing God on the mountain as far as human eyes are capable of seeing Him. Judith the celebrated widow of Bethulia had "made herself a private chamber in the upper part of her house, in which she abode shut up with her maids, and she wore hair cloth upon her loins, and fasted all the days of her life, except the Sabbaths, and new moons, and the feasts of the house of Israel. Whilst the soldiers of Holofernes were surrounding her city which was too weak to resist them, its inhabitants had also humbled their souls in fastings and prayers both they, and their wives: the priest of God had promised to them help from above if they persevered in fastings and prayers in the sight of the Lord." Now that help was really granted, Bethulia was saved and the army of Holofernes entirely destroyed. Nor were they only the faithful Jews who fasted in atonement for sins, and on occasions of great calamities. Fasting was also practiced among the schismatics of the kingdom of Israel, amongst the heathen nations which surrounded them, as it is now practiced among the Mohammedans and the pagans of the east, and many sects of schismatic christians. We are now prepared to hear of Jonas and the Ninivites.

Jonas, son of Amathid, lived in the reign of Jeroboam, 2d king of Israel. Having been commanded by God to go to Ninive to denounce the sins of that wicked city, he disobeyed and took passage on a vessel bound for Tharsis. But the ship had hardly put to sea when a violent storm arose, and the sailors, believing that some one on board was the cause of the impending calamity, drew lots to ascertain who it might be. It proved to be Jonas, who on telling them what he had done, advised them to cast him into the sea, which they did. The waters then became calm, and the ship resumed her voyage. As for Jonas, he was swallowed up by a great fish, in the belly of which he remained praying to God for three days and nights, till spewed forth on the shore. God again commanded him to go to Ninive the metropolis of ancient Assyria. Ninive was situated on the east bank of the Tigris river, opposite the modern Mossul. We here transcribe the history of the preaching of Jonas and of the conversion of the Ninivites.

“And the word of the Lord came to Jonas the second time, saying :

Arise, and go to Ninive the great city ; and preach in it the preaching that I bid thee.

And Jonas arose, and went to Ninive according to the word of the Lord : now Ninive was a great city of three days' journey. ⁽¹⁾

And Jonas began to enter into the city one day's journey ; and he cried, and said : Yet forty days, and Ninive shall be destroyed.

And the men of Ninive believed in God ; and they proclaimed a fast, and put on sackcloth from the greatest to the least.

⁽¹⁾ *Of three days' journey.* By the computation of some ancient historians, Ninive was about fifty miles round : so that to go through all the chief streets and public places was three days' journey.

And the word came to the king of Ninive : and he rose up out of his throne, and cast away his robe from him, and was clothed in sackcloth, and sat in ashes.

And he caused it to be proclaimed and published in Ninive from the mouth of the king and of his princes, saying : Let neither men nor beasts, oxen, nor sheep, taste any thing ; let them not feed, nor drink water.

And let men and beasts be covered with sackcloth, and cry to the Lord with all their strength, and let them turn every one from his evil way, and from the iniquity that is in their hands.

Who can tell if God will turn, and forgive ; and will turn away from his fierce anger, and we shall not perish ?

And God saw their works, that they were turned from their evil way ; and God had mercy with regard to the evil which he had said, that he would do them, and he did it not." ⁽¹⁾

It appears from the foregoing relation of the Bible, that the king of Ninive and his people had some knowledge of the true God. But, alas, their repentance was timely only, and about 600 years before Christ it was so totally destroyed that for ages, till quite recently, the world ignored as much as the site of a city which had been for a long time the queen of the east.

CHAPTER XVI.

THE KINGDOM OF JUDA.

SECTION 1. DOINGS OF SOME OF ITS KINGS.

From the consideration of the state of God's worship among the ten tribes, or rather from the history of their idolatries, im-

⁽¹⁾ Jonas c. iii.

moralties, and of the punishment which they drew upon them, we turn with sincere delight to the kingdom of Juda, where we find the city of the great God, the temple whereinto He loved to dwell, the sons of Livi consecrated to His worship, and the house of David from which is to come the future redeemer.

It grieves us however to have it to say, that the children of Juda were often rebellious to their God, notwithstanding the special marks of protection He bestowed upon them, until they also, like the schismatical tribes were cast away from their country, and condemned to suffer the long captivity of Babylon.

Eighteen kings, all of the house of David, reigned in Jerusalem till the captivity. Some of them were men of wisdom, who, fearing God, listened to the prophets that were sent to them, but many of them were wicked, who gave themselves to idolatry and led the people into sin.

From what shall be said in the following pages we will see that God never failed to punish the Jews when they neglected to sanctify the Sabbath, when they refused to offer Him sacrifices, and sought the favor or help of heathen nations. But God forgave them and caused them to overcome their enemies whenever they repented, and they invariably showed the sincerity of their repentance by returning to the worship prescribed by Moses. Neither should we fail to admire how frequently God reminded His people of the promise made to the patriarchs of a Saviour to come.

Of the reign of Roboam, the first ruler of the kingdom of Juda, it has already been remarked, that "the priests and Levites that were in all Israel, came to him out of all their seats, leaving their suburbs and their possessions * * * because Jero-boam and his sons had cast them off, from executing the priestly office to the Lord. * * * Moreover out of all the tribes of Israel, whosoever gave their heart to seek the Lord, the God of

Israel, came into Jerusalem to sacrifice their victims before the Lord the God of their fathers, and they strengthened the kingdom of Juda, and established Roboam the son of Solomon for three years : for they walked in the ways of David and of Solomon, only three years." (II. Par. c. xi.)

We read a few lines further in the same book, how Almighty God punished Roboam and his unfaithful subjects.

And when the kingdom of Roboam was strengthened and fortified, he forsook the law of the Lord, and all Israel with him.

And in the fifth year of the reign of Roboam, Sesac, king of Egypt, came up against Jerusalem (because they had sinned against the Lord).

With twelve hundred chariots, and threescore thousand horsemen ; and the people were without number that came with him out of Egypt, to wit, Libyans, and Troglodytes, and Ethiopians.

And he took the strongest cities in Juda, and came to Jerusalem.

And Semeias the prophet came to Roboam, and to the princes of Juda, that were gathered together in Jerusalem, fleeing from Sesac, and he said to them : Thus saith the Lord : You have left me, and I have left you in the hand of Sesac.

And the princes of Israel, and the king, being in a consternation, said : The Lord is just.

And when the Lord saw that they were humbled, the word of the Lord came to Semeias, saying : Because they are humbled, I will not destroy them, and I will give them a little help, and my wrath shall not fall upon Jerusalem by the hand of Sesac.

But yet they shall serve him, that they may know the differ-

ence between my service, and the service of a kingdom of the earth.

So Sesac, king of Egypt, departed from Jerusalem, taking away the treasures of the house of the Lord, and of the king's house, and he took all with him, and the golden shields that Solomon had made.

But yet because they were humbled, the wrath of the Lord turned away from them, and they were not utterly destroyed : for even in Juda there were found good works.

The third king of Juda after Solomon was Asa, whose obedience to the laws of God, and zeal for His glory are recorded as follows : (¹)

Asa did that which was good and pleasing in the sight of his God, and he destroyed the altars of foreign worship, and the high places.

And broke the statues, and cut down the groves :

And he commanded Juda to seek the Lord the God of their fathers, and to do the law, and all the commandments.

And he took away out of all the cities of Juda the altars and temples, and reigned in peace.

He built also strong cities in Juda, for he was quiet, and there had no wars risen in his time, the Lord giving him peace.

And he said to Juda : Let us build these cities, and compass them with walls, and fortify them with towers, and gates, and bars, while all is quiet from wars, because we have sought the Lord the God of our fathers, and he hath given us peace round about. So they built, and there was no hindrance in building.

And Asa had in his army of men that bore shields and spears, of Juda three hundred thousand : and of Benjamin that

(¹) II Par. xiv., xv.

bore shield and drew bows, two hundred and eighty thousand ; all these were most valiant men.

And Zara the Ethiopian came out against them with his army of ten hundred thousand men, and with three hundred chariots : and he came as far as Maresa.

And Asa went out to meet him, and set his army in array for battle in the vale of Sephata, which is near Maresa.

And he called upon the Lord God, and said : Lord there is no difference with thee, whether thou help with few, or with many : help us O Lord our God : for with confidence in thee and thy name we are come against this multitude. O Lord, thou art our God, let not men prevail against thee.

And the Lord terrified the Ethiopians before Asa and Juda : and the Ethiopians fled.

And Asa and the people that were with him, pursued them to Gerara : and the Ethiopians fell even to utter destruction, for the Lord slew them, and his army fought against them, and they were destroyed. And they took abundance of spoils.

And the Spirit of God came upon Azarias the son of Obed.

And he went out to meet Asa, and said to him : Hear ye me Asa, and all Juda and Benjamin : The Lord is with you, because you have been with him. If you seek him, you shall find : but if you forsake him, he will forsake you.

And many days shall pass in Israel without the true God, and without a priest, a teacher, and without the law.

And when in their distress they shall return to the Lord the God of Israel and shall seek Him, they shall find Him.

Do you therefore take courage, and let not your hands be weakened : for there shall be a reward for your work.

And when Asa had heard the words, and the prophecy of Azarias the son of Obed the prophet, he took courage, and took away the idols out of all the land of Juda, and out of Benjamin,

and out of the cities of Mount Ephraim, which he had taken and he dedicated the altar of the Lord, which was before the porch of the Lord.

And he gathered together all Juda and Benjamin, and the strangers with them of Ephraim, and Manasses, and Simeon : for many were come over to him out of Israel, seeing that the Lord his God was with him.

And when they were come to Jerusalem in the third month, in the fifteenth year of the reign of Asa,

They sacrificed to the Lord in that day of the spoils, and of the prey, that they had brought, seven hundred oxen, and seven thousand rams.

And he went in to confirm as usual the covenant, that they should seek the Lord the God of their fathers with all their heart, and with all their soul.

And if any one, said he, seek not the Lord the God of Israel, let him die, whether little or great, man or woman.

And they swore to the Lord with a loud voice with joyful shouting, and with sound of trumpet, and sound of cornets.

All that were in Juda with a curse : for with all their heart they swore, and with all their will they sought him, and they found him, and the Lord gave them rest round about.

And the things which his father had vowed, and he himself had vowed he brought into the house of the Lord, gold and silver and vessels of divers uses. And there was no war unto the five and thirtieth year of the kingdom of Asa."

The piety of Josaphat, fourth king of Juda, his zeal in procuring the instruction of his people in the law of God, and the manner in which he was rewarded are thus related as follows in the sacred records :

"And the Lord was with Josaphat, because he walked in the first ways of David his father : and trusted not in Baalim.

But in the God of his father, and walked in his commandments, and not according to the sins of Israel.

And the Lord established the kingdom in his hand, and all Juda brought presents to Josaphat : and he acquired immense riches, and much glory.

And when his heart had taken courage for the ways of the Lord, he took away also the high places and the groves out of Juda.

And in the third year of his reign, he sent of his princes Benhail, and Obdias, and Zacharias, and Nathanael, and Micheas, to teach in the cities of Juda :

And with them the Livites, Semeias, and Nathanas, and Zabadias, and Asael, and Semiramoth, and Jonathan, and Adonias and Thobias, and Thobadonias Livites, and with them Elisama, and Joram priests,

And they taught the people in Juda, having with them the book of the law of the Lord, and they went about all the cities of Juda, and instructed the people.

And the fear of the Lord came upon all the kingdoms of the lands, that were round about Juda, and they durst not make war against Josaphat." (1)

On account of his alliance with Achab, the wicked idolatrous king of Israel, God punished Josaphat by permitting him to suffer a terrible defeat in a battle against the Syrians. On his return "Jehu the son of Hanani the seer met him, and said to him: Thou helpest the ungodly, and thou art joined in friendship with them that hate the Lord, and therefore thou didst deserve indeed the wrath of the Lord.

But good works are found in thee, because thou hast taken away the groves out of the land of Juda, and hast prepared thy heart to seek the Lord the God of thy fathers.

(1) II Par. xvii.

And Josaphat dwelt at Jerusalem, and he went out again to the people from Bersabee to Mount Ephraim, and brought them back to the Lord the God of their fathers.

And he set judges of the land in all the fenced cities of Juda, in every place.

And charging the judges, he said: Take heed what you do: for you exercise not the judgment of man, but of the Lord: and whatsoever you judge, it shall redound to you.

Let the fear of the Lord be with you, and do all things with diligence: for there is no iniquity with the Lord our God, nor respect of persons, nor desire of gifts.

In Jerusalem also Josaphat appointed Livites, and priests and chiefs of the families of Israel, to judge the judgment and the cause of the Lord for the inhabitants thereof.

And he charged them, saying: Thus shall you do in the fear of the Lord faithfully, and with a perfect heart.

Every cause that shall come to you of your brethren, that dwell in their cities, between kindred and kindred, wheresoever there is question concerning the law, the commandment, the ceremonies, the justifications: shew it to them, that they may not sin against the Lord, and that wrath may not come upon you and your brethren: and so doing you shall not sin.

And Amarias the priest your high-priest shall be chief in the things which regard God: and Zabadias the son of Ismahel, who is ruler in the house of Juda, shall be over those matters which belong to the king's office; and you have before you the Livites for masters, take courage and do diligently, and the Lord will be with you in good things."⁽¹⁾

The reader must remember distinctly the admirable prayer of Solomon to God on the great occasion of the dedication of the magnificent temple of Jerusalem, and also the promise made

⁽¹⁾ II. Par. xix.

by the Almighty always to hear the prayers of those who would come and invoke His power in that place. The following relation of an extraordinary event which occurred in the days of Josaphat will show that the eyes and ears of the Lord were always attentive upon His holy house. Let us also remark that Josaphat and his distressed people offered to God not prayers only, but also fasts, offerings and sacrifices.

“After this the children of Moab, and the children of Ammon, and with them the Ammonites, were gathered together to fight against Josaphat.

And there came messengers, and told Josaphat, saying: There cometh a great multitude against thee from beyond the sea, and out of Syria. and behold they are in Asasontbamar, which is Engaddi.

And Josaphat being seized with fear, betook himself wholly to pray to the Lord, and he proclaimed a fast for all Juda.

And Juda gathered themselves together to pray to the Lord; and all came out of their cities to make supplication to him.

And when Josaphat stood in the midst of the assembly of Juda and Jerusalem, in the house of the Lord before the new court

He said: O Lord God of our fathers, thou art God in heaven, and rulest over all the kingdoms of nations, in thy hand is strength and power, and no one can resist thee.

Didst not thou our God kill all the inhabitants of this land before thy people Israel, and gavest it to the seed of Abraham thy friend for ever?

And they dwelt in it, and built in it a sanctuary to thy name, saying:

If evils fall upon us the sword of judgment, or pestilence, or famine, we will stand in thy presence before this house, in

which thy name is called upon: and we will cry to thee in our afflictions, and thou wilt hear and save us.

And now behold the children of Ammon, and of Moab, and Mount Seir, through whose lands thou didst not allow Israel to pass, when they came out of Egypt, but they turned aside from them, and slew them not.

Do the contrary, and endeavor to cast us out of the possession which thou hast delivered to us.

O our God, wilt not thou then judge them? as for us we have not strength enough to be able to resist this multitude, which cometh violently upon us. But as we know not what to do, we can only turn our eyes to thee.

And all Juda stood before the Lord with their little ones, and their wives and their children.

And Jahaziel the son of Zacharias, the son of Banaias, the son of Jehiel, the son of Mathanias, a Levite of the sons of Asaph was there, upon whom the Spirit of the Lord came in the midst of the multitude.

And he said: Attend ye all Juda, and you that dwell in Jerusalem, and thou king Josaphat: thus saith the Lord to you: Fear ye not, and be not dismayed at this multitude: for the battle is not yours, but God's.

To-morrow you shall go down against them: for they will come up by the ascent named Sis, and you shall find them at the head of the torrent, which is over against the wilderness of Jeruel.

It shall not be you that shall fight, but only stand with confidence, and you shall see the help of the Lord over you, O Juda, and Jerusalem: fear ye not, nor be you dismayed: to-morrow you shall go out against them, and the Lord shall be with you.

Then Josaphat, and Juda, and all the inhabitants of Jerusalem fell flat on the ground before the Lord, and adored him.

And the Livites of the sons of Caath, and of the sons of Core praised the Lord the God of Israel with a loud voice, on high.

And they rose early in the morning, and went out through the desert of Thecua: and as they were marching, Josaphat standing in the midst of them, said: Hear me ye men of Juda, and all the inhabitants of Jerusalem believe in the Lord your God, and you shall be secure: believe his prophets, and all things shall succeed well.

And he gave counsel to the people, and appointed the singing men of the Lord, to praise him by their companies, and to go before the army, and with one voice to say: Give glory to the Lord, for his mercy endureth for ever.

And when they began to sing praises, the Lord turned their ambushes upon themselves, that is to say, of the children of Ammon, and of Moab, and of mount Seir, who were come out to fight against Juda, and they were slain.

For the children of Ammon, and of Moab, rose up against the inhabitants of mount Seir, to kill and destroy them: and when they had made an end of them, they turned also against one another, and destroyed one another.

And when Juda came to the watch tower, that looketh toward the desert, they saw afar off all the country, for a great space, full of dead bodies, and that no one was left that could escape death.

Then Josaphat came, and all the people with him to take away the spoils of the dead, and they found among the dead bodies, stuff of various kinds, and garments, and most precious vessels, and they took them for themselves, insomuch that they

could not carry all, nor in three days take away the spoils, the booty was so great.

And on the fourth day they were assembled in the Valley of Blessing: for there they blessed the Lord, and therefore they called that place the Valley of Blessing until this day.

And every man of Juda, and the inhabitants of Jerusalem returned, and Josaphat at their head, into Jerusalem with great joy, because the Lord had made them rejoice over their enemies.

And they came into Jerusalem with psalteries, and harps, and trumpets into the house of the Lord.

And the fear of the Lord fell upon all the kingdoms of the lands when they heard that the Lord had fought against the enemies of Israel.

And the kingdom of Josaphat was quiet, and God gave him peace round about." (¹)

Joram was the name of the 5th king of Juda, who succeeded Josaphat his father. Joram was a wicked man, who slew all his brethren by the sword, kindled the anger of God against him by walking in the ways of the kings of Israel, and this was due to the consequence of his marriage with the daughter of Achab. (²)

Moreover he built also high places in the cities of Juda, and he made the inhabitants of Jerusalem to commit fornication, and Juda to transgress.

And there was a letter brought him from Elias the prophet, in which it was written : Thus saith the Lord the God of David thy father : Because thou hast not walked in the ways of Josaphat thy father nor in the ways of Asa king of Juda,

But hast walked in the ways of the kings of Israel, and hast made Juda and the inhabitants of Jerusalem to commit fornication,

(¹) II. Par. xx.

(²) II. Par. xxi.

tion, imitating the fornication of the house of Achab, moreover also thou hast killed thy brethren, the house of thy father, better men than thyself.

Behold the Lord will strike thee with a great plague, with all thy people, and thy children, and thy wives, and all thy substance.

And thou shalt be sick of a very grievous disease of thy bowels, till thy vital parts come out by little and little every day.

And the Lord stirred up against Joram the spirit of the Philistines, and of the Arabians, who border on the Ethiopians.

And they came into the land of Juda, and wasted it, and they carried away all the substance that was found in the king's house, his sons also, and his wives: so that there was no son left him but Joachaz, who was the youngest.

And besides all this the Lord struck him with an incurable disease in his bowels.

And as day came after day, and time rolled on, two whole years passed: then after being wasted with a long consumption so as to void his very bowels, his disease ended with his life. * * And he died of a most wretched illness, and the people did not make a funeral for him according to the manner of burning, as they had done for his ancestors.

He was but two and thirty years old when he began his reign, and he reigned eight years in Jerusalem. And he walked not rightly, and they buried him in the city of David: but not in the sepulchres of the kings. ⁽¹⁾

The following event in the life of Ozias, 9th king of Juda, demonstrates how much God hates those who attempt to act as his priests when they do not belong to the chosen sacerdotal tribe.

⁽¹⁾ II Par. xxi.

“But when he was made strong, his heart was lifted up to his destruction, and he neglected the Lord his God : and going into the temple of the Lord, he had a mind to burn incense upon the altar of incense.

And immediately Azarias the priest going in after him, and with him fourscore priests of the Lord, most valiant men,

Withstood the king, and said : It doth not belong to thee Ozias, to burn incense to the Lord, but to the priests, that is to the sons of Aaron, who are consecrated for this ministry : go out of the sanctuary, do not despise : for this thing shall not be accounted to thy glory by the Lord God.

And Ozias was angry, and holding in his hand the censer to burn incense, threatened the priests. And presently there rose a leprosy in his forehead before the priests, in the house of the Lord at the altar of incense.

And Azarias the high priest, and all the rest of the priests looked upon him, and saw the leprosy in his forehead, and they made haste to thrust him out. Yea, himself also being frightened, hastened to go out, because he has quickly felt the stroke of the Lord.

And Ozias the king was a leper unto the day of his death, and he dwelt in a house apart, being full of the leprosy, for which he had been cast out of the house of the Lord.” ⁽¹⁾

SECTION 2—ISAIAH.

There is no epoch in the history of the Jews when so great a number of prophets appear as in the years which preceded the captivity of Israel in Ninive and that of the people of Juda in Babylon. Besides Elias and Eliseus, who prophesied chiefly in the kingdom of Israel, many other prophets appeared in the kingdom of Juda, both before and during the time of their cap-

⁽¹⁾ II Par. xxvi.

tivity in Babylon. Not to mention Zacharias, stoned to death at Jerusalem in the reign of Joas, and others whom the Scriptures call simply seers of prophets, we have now come to the days of the great Isaias, who lived and prophesied under the kings Ozias, Jonathan, Ahas and Ezechias. As the people of the southern kingdom continued to imitate the idolatry of Israel, and of the pagan nations around them, Isaias was sent to Juda to exhort them to do penance, to announce to them the chastisements with which they would be visited from above, and especially their captivity into Babylon, the destruction of Jerusalem, and also their future return into Juda. The following extracts from his exhortations will convince us, that none but an inspired man could speak as he did:

‘Hear O ye heavens, and give ear O earth, for the Lord hath spoken: I have brought up children, and exalted them: but they have despised me.

The ox knoweth his owner, and the ass his master’s crib: but Israel hath not known me, and my people hath not understood.

Wo to the sinful nation, a people laden with iniquity, a wicked seed, ungracious children: they have forsaken the Lord, they have blasphemed the holy One of Israel, they are gone away backwards.

For what shall I strike you any more, you that increase transgression? the whole head is sick, and the whole heart is sad.

From the sole of the foot unto the top of the head, there is no soundness therein: wounds and bruises and swelling sores: they are not bound up, nor dressed, nor fomented with oil.

Your land *is* desolate, your cities are burnt with fire: your country strangers devour before your face, and it shall be desolate as when wasted by enemies.

And the daughter of Zion shall be left as a covert in a vine-

yard, and as a lodge in a garden of cucumbers, and as a city that is laid waste.

Except the Lord of hosts had left us seed, we had been as Sodom, and we should have been like to Gomorrha.

Hear the word of the Lord, ye rulers of Sodom, give ear to the law of our God, ye people of Gomorrha.

To what purpose *do you offer* me the multitude of your victims, saith the Lord? I am full; I desire not holocausts of rams, and fat of fatlings, and blood of calves, and lambs, and buck goats.

When you came to appear before me, who required these things at your hands, that you should walk in my courts?

Offer sacrifice no more in vain : incense is an abomination to me. The new moons, and the sabbath, and other festivals I will not abide, your assemblies are wicked.

My soul hateth your new moons, and your solemnities : they are become troublesome to me, I am weary of bearing them.

And when you stretch forth your hands, I will turn away my eyes from you : and when you multiply prayer, I will not hear : for your hands are full of blood.

Wash yourselves, be clean, take away the evil of your devices from my eyes : cease to do perversely.

Learn to do well : seek judgment, relieve the oppressed, judge for the fatherless, defend the widow.

And then come, and accuse me, saith the Lord : if your sins be as scarlet, they shall be made as white as snow : and if they be red as crimson, they shall be white as wool.

If you be willing, and will hearken to me, you shall eat the good things of the land.

But if you will not, and will provoke me to wrath : the sword shall devour you, because the mouth of the Lord hath spoken it.

How is the faithful city, that was full of judgment, become a harlot? justice dwelt in it, but now murderers.

Thy silver is turned into dross: thy wine is mingled with water.

Thy princes are faithless, companions of thieves: they all love bribes, they run after rewards. They judge not for the fatherless: and the widow's cause cometh not in to them.

Therefore saith the Lord the God of hosts the mighty One of Israel: Ah! I will comfort myself over my adversaries, and I will be revenged of my enemies.

And I will turn my hand to thee, and I will clean purge away thy dross, and I will take away all thy tin.

And I will restore thy judges as they were before, and thy counsellors as of old; after this thou shalt be called the city of the just, a faithful city.

Zion shall be redeemed in judgment, and they shall bring her back in justice:

And he shall destroy the wicked, and the sinners together: and they that have forsaken the Lord, shall be consumed.

For they shall be confounded for the idols, to which they have sacrificed: and you shall be ashamed of the gardens, which you had chosen.

When you shall be as an oak with the leaves falling off: and as a garden without water.

And your strength shall be as the ashes of tow, and your work as a spark: and both shall burn together, and there shall be none to quench it." (¹)

Isaias addressed his warnings and rebukes not only to the Jewish nation in general, but also to the ancients, to the princes, nay to the proud women of Zion.

(¹) Is. c. i.

“The Lord standeth up to judge, and he standeth to judge the people.

The Lord will enter into judgment with the ancients of his people, and its princes: for you have devoured the vineyard, and the spoil of the poor is in your house.

Why do you consume my people, and grind the faces of the poor, saith the Lord the God of hosts?

And the Lord said: Because the daughters of Zion are haughty, and have walked with stretched out necks, and wanton glances of their eyes, and made a noise, as they walked with their feet, and moved in a set pace.

The Lord will make bald the crown of the head of the daughters of Zion, and the Lord will discover their hair.

In that day the Lord will take away the ornaments of shoes, and little moons,

And chains, and necklaces, and bracelets, and bonnets,

And bodkins, and ornaments of the legs, and tablets, and sweet balls, and ear rings,

And rings, and jewels hanging on the forehead.

And changes of apparel, and short cloaks, and fine linen, and crisping pins,

And looking glasses, and lawns, and headbands, and fine veils.

And instead of a sweet smell there shall be stench, and instead of a girdle, a cord, and instead of curled hair, baldness, and instead of a stomacher, haircloth.

Thy fairest men also shall fall by the sword, and thy valiant ones in battle.

And her gates shall lament and mourn, and she shall sit desolate on the ground.” (1)

(1) Is., c. iii.

The following passage of Isaias shows how God under the old dispensation was not satisfied with external worship, but required of this people sincerity, works of mercy, and true godliness.

“Cry, cease not, lift up thy voice like a trumpet, and show my people their wicked doings, and the house of Jacob their sins. For they seek me from day to day, and desire to know my ways. * * * they ask of me the judgments of justice. * * * Why have we fasted and Thou hast not regarded. Why have we humbled our souls, and Thou hast not taken notice? Behold in the day of our fast your own will is found, and you exact of all your debtors.

Behold you fast for debates and strife, and strike with the fist wickedly. Do not fast as *you have done* until this day, to make your cry to be heard on high.

Is this such a fast, as I have chosen: for a man to afflict his soul for a day? is this it, to wind his head about like a circle, and to spread sackcloth and ashes? wilt thou call this a fast, and a day acceptable to the Lord?

Is not this rather the fast that I have chosen? loose the bands of wickedness, undo the bundles that oppress, let them that are broken go free, and break asunder every burden.

Deal thy bread to the hungry, and bring the needy and the harbourless into thy house: when thou shalt see one naked, cover him, and despise not thy own flesh.

Then shall thy light break forth as the morning, and thy health shall speedily arise, and thy justice shall go before thy face, and the glory of the Lord shall gather thee up.

Then shalt thou call, and the Lord shall hear: thou shalt cry, and he shalt say: Here I am: if thou wilt take away the chain out of the midst of thee, and cease to stretch out the finger, and to speak that which is good for nothing.

When thou shalt pour out thy soul to the hungry, and shall satisfy the afflicted soul, then shall thy light rise up in darkness and thy darkness shall be as the noon day.

And the Lord will give thee rest continually, and will fill thy soul with brightness, and deliver thy bones, and thou shalt be like a watered garden, and like a fountain of water, whose waters shall not fail.

And the places that have been desolate for ages shall be built in thee: thou shalt raise up the foundations of generation and generation: and thou shalt be called the repairer of the fences, turning the paths into rest.

If thou turn away thy foot from the sabbath, from doing thy own will in my holy day, and call the sabbath delightful, and the holy of the Lord glorious, and glorify him, while thou dost not thy own ways, and thy own will is not found, to speak a word:

Then shalt thou be delighted in the Lord, and I will lift thee up above the high places of the earth, and will feed thee with the inheritance of Jacob thy father: for the mouth of the Lord hath spoken it." (1)

SECTION 3. KING EZECHIAS—HIS ZEAL FOR THE GLORY OF
GOD—GOD REWARDS HIM BY DESTROYING THE ARMS
OF THE ASSYRIANS.

"Now Ezechias began to reign, when he was five and twenty years old, and he reigned nine and twenty years in Jerusalem: the name of his mother was Abia, the daughter of Zacharias.

And he did that which was pleasing in the sight of the Lord, according to all that David his father had done.

In the first year and month of his reign he opened the doors of the house of the Lord, and repaired them.

(1) Is. lvi.iii.

And he brought the priests and the Levites, and assembled them in the east street.

And he said to them: Hear me, ye Levites, and be sanctified, purify the house of the Lord the God of your fathers, and take away all filth out of the sanctuary.

Our fathers have sinned and done evil in the sight of the Lord God, forsaking him: they have turned away their faces from the tabernacle of the Lord, and turned their backs.

They have shut up the doors that were in the porch, and put out the lamps, and have not burnt incense, nor offered holocausts in the sanctuary of the God of Israel.

Therefore the wrath of the Lord hath been stirred up against Juda and Jerusalem, and he hath delivered them to trouble, and to destruction, and to be hissed at, as you see with your eyes.

Behold, our fathers are fallen by the sword, our sons, and our daughters and wives are led away captives for this wickedness.

Now therefore I have a mind that we make a covenant with the Lord the God of Israel, and he will turn away the wrath of his indignation from us.

My sons, be not negligent: the Lord hath chosen you to stand before him, and to minister to him, and to worship him, and to burn incense to him.

Then the Levites arose, Mahath the son of Amasia, and Joel the son of Azarias, of the sons of Caath: and of the sons of Merari, Cis the son of Abdi, and Azarias the son of Jalaleel. And of the sons of Gerson, Joah the son of Zemima, and Eden the son of Joah.

And of the sons of Elisaphan, Samri, and Jahiel. Also of the sons of Asaph, Zacharias, and Mathanias.

And of the sons of Heman, Jahiel, and Semei: and of the sons of Idithun, Semeias, and Oziel.

And they gathered together their brethren, and sanctified themselves, and went in according to the commandment of the king, and the precept of the Lord, to purify the house of God.

And the priests went into the temple of the Lord to sanctify it, and brought out all the uncleanness that they found within to the entrance of the house of the Lord, and the Levites took it away, and carried it out abroad to the torrent Cedron.

And they began to cleanse on the first day of the first month, and on the eighth day of the same month they came into the porch of the temple of the Lord, and they purified the temple in eight days, and on the sixteenth day of the same month they finished what they had begun.

And they went in to king Ezechias, and said to him: We have sanctified all the house of the Lord, and the altar of holocaust, and the vessels thereof, and the table of proposition with all its vessels.

And all the furniture of the temple, which king Achaz in his reign had defiled, after his transgression: and behold they are all set forth before the altar of the Lord.

And king Ezechias rising early, assembled all the rulers of the city, and went up into the house of the Lord:

And they offered together seven bullocks, and seven rams, and seven lambs, and seven he-goats, for sin, for the kingdom, for the sanctuary, for Juda: and he spoke to the priests, the sons of Aaron, to offer them upon the altar of the Lord.

Therefore they killed the bullocks, and the priests took the blood, and poured it upon the altar, they killed also the rams, and their blood they poured also upon the altar, and they killed the lambs, and poured the blood upon the altar.

And they brought the he-goats for sin before the king, and the whole multitude, and they laid their hands upon them.

And the priests immolated them, and sprinkled their blood before the altar for an expiation of all Israel: for the king had commanded that the holocaust and the sin offering should be made for all Israel.

And he set the Levites in the house of the Lord with cymbals, and psalteries, and harps according to the regulation of David the king, and of Gad the seer, and of Nathan the prophet: for it was the commandment of the Lord by the hand of his prophets.

And the Levites stood, with the instruments of David, and the priests with trumpets.

And Ezechias commanded that they should offer holocausts upon the altar: and when the holocausts were offered, they began to sing praise to the Lord, and to sound with trumpets, and divers instruments which David the king of Israel had prepared.

And all the multitude adored, and the singers, and the trumpeters, were in their office, till the holocaust was finished.

And when the oblation was ended, the king, and all that were with him bowed down, and adored.

And Ezechias, and the princes, commanded the Levites to praise the Lord with the words of David, and Asaph the seer: and they praised him with great joy and bowing the knee adored.

And Ezechias added, and said: You have filled your hands to the Lord, come *now*, and offer victims, and praises in the house of the Lord. And all the multitude offered victims, and praises, and holocausts with a devout mind.

And the number of the holocausts, which the multitude offered, was seventy bullocks, a hundred rams, and two hundred lambs.

And they consecrated to the Lord six hundred oxen, and three thousand sheep.

But the priests were few, and were not enough to flay the holocausts, wherefore the Levites their brethren helped them, till the work was ended, and *other* priests were sanctified: for the Levites are sanctified with an easier manner than the priests.

So there were many holocausts *offered*, and the fat of peace-offerings, and the libations of the holocausts: and the service of the house of the Lord was completed.

And Ezechias, and all the people rejoiced because the ministry of the Lord was accomplished. For the resolution of doing this thing was taken suddenly.”⁽¹⁾

And Ezechias sent to all Israel and Juda: and he wrote letters to Ephraim and Manasses, that they should come to the house of the Lord in Jerusalem, and keep the Phase to the Lord the God of Israel.

For the king taking counsel and the princes, and all the assembly of Jerusalem, decreed to keep the Phase the second month.

For they could not keep it in its time: because there were not priests enough sanctified, and the people was not as yet gathered together to Jerusalem.

And the thing pleased the king, and all the people.

And they decreed to send messengers to all Israel from Bersabee even to Dan, that they should come, and keep the Phase to the Lord the God of Israel in Jerusalem: for many had not kept it as it is prescribed by the law.

And the posts went with letters by commandment of the king, and his princes, to all Israel and Juda, proclaiming according to the king's orders: Ye children of Israel turn again

⁽¹⁾ II Par. xxix.

to the Lord the God of Abraham, and of Isaac, and of Israel: and he will return to the remnant of you that have escaped the hand of the king of the Assyrians.

Be not like your fathers, and brethren, who departed from the Lord the God of their fathers, and he hath given them up to destruction, as you see.

Harden not your necks, as your fathers did: yield yourselves to the Lord, and come to his sanctuary, which he hath sanctified forever: serve the Lord the God of your fathers, and the wrath of his indignation shall be turned away from you.

For if you turn again to the Lord: your brethren and children shall find mercy before their masters, that have led them away captive, and they shall return into this land: for the Lord your God is merciful, and will not turn away his face from you, if you return to him.

So the posts went speedily from city to city, through the land of Ephraim, and of Manasses, even to Zabulon, whilst they laughed at them and mocked them.

Nevertheless some men of Aser, and of Manasses, and of Zabulon, yielding to the counsel, came to Jerusalem.

But the hand of the Lord was in Juda, to give them one heart, to do the word of the Lord, according to the commandment of the king, and of the princes.

And much people were assembled to Jerusalem to celebrate the solemnity of the unleavened bread in the second month:

And they arose and destroyed the altars that were in Jerusalem, and took away all the things in which incense was burnt to idols, and cast them into the torrent Cedron.

And they immolated the Phase on the fourteenth day of the second month. And the priests and the Levites being at length sanctified offered holocausts in the house of the Lord.

And they stood in their order according to the disposition

and law of Moses the man of God : but the priests received the blood which was to be poured out, from the hands of the Levites,

Because a great number were not sanctified : and therefore the Levites killed the Phase for them, that came not in time to be sanctified to the Lord.

For a great part of the people from Ephriam, and Manasses, and Issachar, and Zabulon, that had not been sanctified, ate the Phase, otherwise than it is written : and Ezechias prayed for them, saying : The Lord who is good will shew mercy

To all them, who with their whole heart seek the Lord the God of their fathers : and will not impute it to them that they are not sanctified.

And the Lord heard him, and was merciful to the people.

And the children of Israel, that were found at Jerusalem, kept the feast of unleavened bread seven days with great joy, praising the Lord every day : the Levites also and the priests with instruments, that agreed to their office.

And Ezechias spoke to the heart of all the Levites, that had good understanding concerning the Lord : and they ate during the seven days of the solemnity, immolating victims of peace-offerings, and praising the Lord the God of their fathers.

And it pleased the whole multitude to keep other seven days : which they did with great joy.

For Ezechias the king of Juda had given to the multitude a thousand bullocks, and seven thousand sheep : and the princes had given the people a thousand bullocks, and ten thousand sheep : and a great number of priests was sanctified.

And all the multitude of Juda with the priests and Levites, and all the assembly, that came out of Israel ; and the proselytes of the land of Israel, and that dwelt in Juda were full of joy.

And there was a great solemnity in Jerusalem, such as had not been in that city since the time of Solomon the son of David, king of Israel.

And the priests and the Levites rose up and blessed the people: and their voice was heard: and their prayer came to the holy dwelling place of heaven.

And when these things had been duly celebrated, all Israel that were found in the cities of Juda, went out, and they broke the idols, and cut down the groves, demolished the high places, and destroyed the altars, not only out of all Juda and Benjamin, but out of Ephraim also and Manasses, till they had utterly destroyed them: then all the children of Israel returned to their possessions and cities. And Ezechias appointed companies of the priests and the Levites by their courses, every man in his own office, to wit, both of the priests and of the Levites, for holocausts, and for peace-offerings, to minister and to praise, and to sing in the gates of the camp of the Lord.

And the king's part was, that of his proper substance the holocaust should be offered always morning and evening, and on the sabbaths, and the new moons and the other solemnities, as it is written in the law of Moses.

He commanded also the people that dwelt in Jerusalem, to give to the priests, and the Levites, their portion that they might attend to the law of the Lord.

Which when it was noised abroad in the ears of the people, the children of Israel offered in abundance the first-fruits of corn, wine, and oil, and honey: and brought the tithe of all things which the ground bringeth forth.

Moreover the children of Israel and Juda, that dwelt in the cities of Juda, brought in the tithes of oxen, and sheep, and the tithes of holy things, which they had vowed to the Lord their God: and carrying them all, made many heaps.

In the third month they began to lay the foundations of the heaps, and in the seventh month they finished them.

And when Ezechias and his princes came in, they saw the heaps, and they blessed the Lord and the people of Israel.

And Ezechias asked the priests and the Levites, why the heaps lay so.

Azarias the chief priest of the race of Sadoc answered him, saying : Since the first-fruits began to be offered in the house of the Lord, we have eaten, and have been filled, and abundance is left, because the Lord hath blessed his people : and of that which is left is this great store which thou seest.

Then Ezechias commanded to prepare store-houses in the house of the Lord. And when they had done so,

They brought in faithfully both the first-fruits, and the tithes, and all they had vowed. And the overseer of them was Chonenias the Levite, and Semei his brother was the second.

And after him Jehiel, and Azarias, and Nahath, and Asael, and Jerimoth, and Jozabad, and Eliel, and Jesmachias, and Mahath, and Banaias, overseers under the hand of Chonenias, and Semei his brother, by the commandment of Ezechias the king, and Azarias the high-priest of the house of God, to whom all things appertained.

But Core the son of Jemna the Levite, the porter of the east gate, was overseer of the things which were freely offered to the Lord, and of the first-fruits and the things dedicated for the holy of holies.

And under his charge were Eden, and Benjamin, Jesue, and Semeias, and Amarias, and Sechenias, in the cities of the priests, to distribute faithfully portions to their brethren, both little and great :

Besides the males from three years old and upward, to all that went into the temple of the Lord, and whatsoever there

was need of in the ministry, and their offices according to their courses, day by day.

To the priests by their families, and to the Levites from the twentieth year and upward, by their classes and companies.

And to all the multitude, both to their wives, and to their children of both sexes, victuals were given faithfully out of the things that had been sanctified.

Also of the sons of Aaron who were in the fields and in the suburbs of each city, there were men appointed, to distribute portions to all the males, among the priests and the Levites.

So Ezechias did all things which we have said in all Juda, and wrought that which was good and right and truth before the Lord his God.

In all the service of the ministry of the house of the Lord according to the law and the ceremonies, desiring to seek his God with all his heart, and he did it and prospered.⁽¹⁾

Almighty God whom Ezechias served so well, did not forget him when Sennacherib, laying siege to Jerusalem threatened to destroy it.

We transcribe this history as we find it in the book of Isaias.⁽²⁾

“And it came to pass in the fourteenth year of king Ezechias, that Sennacherib king of the Assyrians came up against all the fenced cities of Juda, and took them.

And the king of the Assyrians sent Rabsaces from Lachis to Jerusalem, to king Ezechias with a great army, and he stood by the conduit of the upper pool in the way of the Fuller’s field.

And there went out to him Eliacim the son of Heleias, who was over the house, and Sobna the scribe, and Joahe the son of Asaph the recorder.

⁽¹⁾ II Par. xxxi.

⁽²⁾ Is. c. xxxvi, xxxvii.

And Rabsaces said to them : Tell Ezechias : Thus saith the great king, the king of the Assyrians : What is this confidence wherein thou trustest ?

Or with what counsel or strength dost thou prepare for war ? on whom dost thou trust, that thou art revolted from me ?

Lo, thou trustest upon this broken staff of a reed, upon Egypt : upon which if a man lean, it will go into his hand, and pierce it : so is Pharaoh king of Egypt to all that trust in him.

But if thou wilt answer me : We trust in the Lord our God : is it not he whose high places and altars Ezechias hath taken away, and hath said to Juda and Jerusalem : You shall worship before this altar ?

And now deliver thyself up to my lord the king of the Assyrians, and I will give thee two thousand horses, and thou wilt not be able on thy part to find riders for them.

And how wilt thou stand against the face of the judge of one place, of the least of my master's servants ? But if thou trust in Egypt, in chariots and in horsemen :

And am I now come up without the Lord against this land, to destroy it ? The Lord said to me : Go up against this land, and destroy it.

And Eliacim, and Sobna, and Johe said to Rabsaces : Speak to thy servants in the Syrian tongue : for we understand it : speak not to us in the Jews' language in the hearing of the people, that are upon the wall.

And Rabsaces said to them : Hath my master sent me to thy master and to thee, to speak all these words : and not rather to the men that sit on the wall ; that they may eat their own dung, and drink their urine with you ?

Then Rabsaces stood, and cried out with a loud voice in the Jews' language, and said : Hear the words of the great king, the king of the Assyrians.

Thus saith the king : Let not Ezechias deceive you, for he shall not be able to deliver you.

And let not Ezechias make you trust in the Lord, saying : The Lord will surely deliver us, *and* this city shall not be given into the hands of the king of the Assyrians.

Do not hearken to Ezechias : for thus said the king of the Assyrians : Do with me that which is for your advantage, and come out to me, and eat ye every one of his vine, and every one of his fig-tree, and drink ye every one the water of his cistern,

Till I come and take you away to a land, like to your own, a land of corn and of wine, a land of bread and vineyards.

Neither let Ezechias trouble you, saying : The Lord will deliver us. Have any of the gods of the nations delivered their land out of the hand of the king of the Assyrians ?

Where is the god of Emath and of Arphad ? where is the god of Sepharvaim ? have they delivered Samaria out of my hand ?

Who is there among all the gods of these lands, that hath delivered his country out of my hand, that the Lord may deliver Jerusalem out of my hand ?

And they held their peace, and answered him not a word. For the king had commanded, saying : Answer him not.

And Eliacim the son of Helcias, that was over the house, and Sobna the scribe, and Joahe the son of Asaph the recorder, went in to Ezechias with their garments rent, and told him the words of Rabsaces.

And it came to pass, when king Ezechias had heard it, that he rent his garments and covered himself with sackcloth, and went into the house of the Lord.

And he sent Eliacim who was over the house, and Sobna the

scribe, and the ancients of the priests covered with sackcloth, to Isaias the son of Amos the prophet.

And they said to him: Thus saith Ezechias: This day is a day of tribulation, and of rebuke, and of blasphemy: for the children are come to the birth, and there is not strength to bring forth.

It may be the Lord thy God will hear the words of Rabssaces, whom the king of the Assyrians his master hath sent to blaspheme the living God, and to reproach with words which the Lord thy God hath heard: wherefore lift up thy prayer for the remnant that is left.

And the servants of Ezechias came to Isaias.

And Isaias said to them: Thus shall you say to your master: Thus saith the Lord: Be not afraid of the words that thou hast heard, with which the servants of the king of the Assyrians have blasphemed me.

Behold, I will send a spirit upon him, and he shall hear a message, and shall return to his own country, and I will cause him to fall by the sword in his own country.

And Rabssaces returned, and found the king of the Assyrians besieging Lobna. For he had heard that he was departed from Lachis.

And he heard say about Tharaca the king of Ethiopia: He is come forth to fight against thee. And when he heard it, he sent messengers to Ezechias, saying.

Thus shall you speak to Ezechias the king of Juda, saying: Let not thy God deceive thee, in whom thou trustest, saying: Jerusalem shall not be given into the hands of the king of the Assyrians.

Behold thou hast heard all that the kings of the Assyrians have done to all countries which they have destroyed, and canst thou be delivered?

Have the gods of the nations delivered them whom my fathers have destroyed, Gozam, and Haram, and Reseph, and the children of Eden, that were in Thalassor?

Where is the king of Emath, and the king of Arphad, and the king of the city of Sepharvaim, of Ana, and of Ava?

And Ezechias took the letter from the hand of the messengers, and read it, and went up to the house of the Lord, and Ezechias spread it before the Lord.

And Ezechias prayed to the Lord, saying:

O Lord of hosts, God of Israel, who sittest upon the Cherubim, thou alone art the God of all the kingdoms of the earth, thou hast made heaven and earth.

Incline, O Lord, thy ear, and hear: open, O Lord, thy eyes, and see, and hear all the words of Sennacherib, which he hath sent to blaspheme the living God.

For of a truth, O Lord, the kings of the Assyrians have laid waste lands, and their countries.

And they have cast their gods into the fire, for they were not gods, but the works of men's hands, of wood and stone: and they broke them in pieces.

And now, O Lord our God, save us out of his hand: and let all the kingdoms of the earth know, that thou only art the Lord.

And Isaias the son of Amos sent to Ezechias, saying: Thus saith the Lord the God of Israel: For the prayer thou hast made to me concerning Sennacherib the king of the Assyrians:

This is the word which the Lord hath spoken of him: The virgin the daughter of Zion hath despised thee, and laughed thee to scorn: the daughter of Jerusalem hath wagged the head after thee.

Whom hast thou reproached, and whom hast thou blasphem-

ed, and against whom hast thou exalted thy voice, and lifted up thy eyes on high? Against the holy one of Israel.

By the hand of thy servants thou hast reproached the Lord, and hast said : With the multitude of my chariots I have gone up to the height of the mountains, to the top of Libanus, and I will cut down its tall cedars, and its choice fir trees, and will enter to the top of its height, to the forest of its Carmel.

I have digged, and drunk water, and have dried up with the sole of my foot all the rivers shut up in banks.

Hast thou not heard, what I have done to him of old ? from the days of old I have formed it ; and now I have brought it to effect : and it hath come to pass that hills fighting together, and fenced cities should be destroyed.

The inhabitants of them were weak of hand, they trembled, and were confounded : they became like the grass of the field, and the herb of the pasture, and like the grass of the house tops, which withered before it was ripe.

I know thy dwelling, and thy going out, and thy coming in, and thy rage against me.

When thou wast mad against me, thy pride came up to my ears : therefore I will put a ring in thy nose, and a bit between thy lips, and I will turn thee back by the way, by which thou camest.

But to thee this shall be a sign : Eat this year the things that spring of themselves, and in the second year eat fruits ; but in the third year sow and reap, and plant vineyards, and eat the fruit of them.

And that which shall be saved of the house of Juda, and which is left, shall take root downward, and shall bear fruit upward :

For out of Jerusalem shall go forth a remnant, and salvation from mount Zion : the zeal of the Lord of hosts shall do this.

Wherefore thus saith the Lord concerning the king of the Assyrians : He shall not come into this city, nor shoot an arrow into it, nor come before it with shield, nor cast a trench about it :

By the way that he came, he shall return, and into this city he shall not come, saith the Lord :

And I will protect this city, and will save it for my own sake, and for the sake of David my servant.

And the Angel of the Lord went out, and slew in the camp of the Assyrians a hundred and eighty-five thousand. And when they arose in the morning, behold they were all dead corpses.

And Sennacherib the king of the Assyrians went out and departed, and returned, and dwelt in Ninive.

And it came to pass, as he was worshipping in the temple Nesroch his god, that Adramelech and Sarasar his sons, slew him with the sword : and they fled into the land of Ararat, and Asarhaddon his son reigned in his stead. ⁽¹⁾

Gratitude for Divine favors has always been a characteristic of the true servants of God. After the miraculous slaughter of the Assyrians by the angel, many psalms were written in commemoration of the event. We write down here one of those inspired hymns of thanksgiving, and invite the pious reader to go in spirit to the temple of Solomon, and unite himself with Ezechias and his thankful people in celebrating the praise of the God of Israel.

“ In Judea God is known: his nam is great in Israel.

And his place is in peace: and his abode in Zion:

There hath he broken the powers of bows, the shield the sword, and the battle.

Thou enlightenest wonderfully from the everlasting hills: all the foolish of heart were troubled.

(1) Is., xxxvi. xxxvii.

They have slept their sleep: and all the men of riches have found nothing in their hands.

At thy rebuke, O God of Jacob, they have all slumbered that mounted on horseback.

Thou art terrible, and who shall resist thee? from that time thy wrath.

Thou hast caused judgment to be heard from heaven: the earth trembled and was still.

When God arose in judgment, to save all the meek of the earth.

For the thought of man shall give praise to thee: and the remainders of the thought shall keep holiday to thee.

Vow ye, and pay to the Lord your God: all you that round about him bring presents.

To him that is terrible, even to him who taketh away the spirit of princes: to the terrible with the kings of the earth." (¹)

CHAPTER XVII.

END OF THE KINGDOM OF JUDA.

Toward the end of his life, Ezechias yielded up to a temptation of pride. He showed all the treasures of his house and kingdom to ambassadors of the king of Babylon, who had come to visit him; upon which Isaias foretold to him the captivity of Babylon. Manasses, his son and successor, did not imitate his piety, and acted so wickedly as to hasten the evils with which

(¹) Ps. lxxv.

the Jews had been threatened. Not only did he do all that we find recorded here, but he went so far as to remove the ark from the tabernacle, a profanation so horrible as to be almost incredible (¹)

“Manasses was twelve years old when he began to reign, and he reigned fifty-five years in Jerusalem.

And he did evil before the Lord, according to all the abominations of the nations, which the Lord cast out before the children of Israel:

And he turned and built again the high places which Ezechias his father had destroyed: and he built altars to Baalim, and made groves, and he adored all the host of heaven, and worshipped them.

He built also altars in the house of the Lord, whereof the Lord had said: In Jerusalem shall my name be for ever.

And he built them for all the host of heaven in the two courts of the house of the Lord.

And he made his sons to pass through the fire, in the valley of Benennom; he observed dreams, followed divinations, gave himself up to magic arts, had with him magicians, and enchanters: and he wrought many evils before the Lord, to provoke him to anger.

He set also a graven, and a molten statue in the house of God, of which God had spoken to David, and to Solomon his son, saying: In this house, and in Jerusalem, which I have chosen out of all the tribes of Israel, will I put my name forever.

And I will not make the foot of Israel to be removed out of the land which I have delivered to their fathers: yet so if they will take heed to do what I have commanded them, and all the law, and the ceremonies, and judgments by the hand of Moses.

So Manasses seduced Juda, and the inhabitants of Jerusalem,

(¹) II Par. c. xxxiii.

to do evil beyond all the nations, which the Lord had destroyed before the face of the children of Israel.

And the Lord spoke to him and to his people, and they would not hearken.

Therefore he brought upon them the captains of the army of the king of the Assyrians : and they took Manasses, and carried him bound with chains and fetters, to Babylon.

And after that he was in distress, he prayed to the Lord his God : and did penance exceedingly before the God of his fathers.

And he entreated him, and besought him earnestly : and he heard his prayer and brought him again to Jerusalem into his kingdom, and Manasses knew that the Lord was God.

After this he built a wall without the city of David, on the west side of Gihon in the valley, from the entering in of the fish gate round about to Ophel, and raised it up to a great height : and he appointed captains of the army in all the fenced cities of Juda :

And he took away the strange gods, and the idol out of the house of the Lord : the altars also which he had made in the mount of the house of the Lord, and in Jerusalem, and he cast them all out of the city.

And he repaired the altar of the Lord, and sacrificed upon it victims, and peace-offerings, and praise : and he commanded Juda to serve the Lord the God of Israel."

Manasses had been led away captive to Babylon. After he was thus so humbled he returned to God, who moved the heart of the king of Babylon toward him, and restored his kingdom to him. His penance was sincere : he endeavored to undo the evil he had done, and to bring back the solemn worship of God to its former magnificence. But the bad examples he had given at the beginning of his reign were not forgotten by his people who continued to offend God by their idolatries and other crimes. In

this they were encouraged by the example of Amon, the son and successor of Manasses. All that we know of Amon and of his short reign is narrated in the few following lines :

“Amon was two and twenty years old when he began to reign, and he reigned two years in Jerusalem.

And he did evil in the sight of the Lord, as Manasses his father had done : and he sacrificed to all the idols, which Manasses his father had made, and served them.

And he did not humble himself before the Lord, as Manasses his father had humbled himself, but committed far greater sins.

And his servants conspired against him, and slew him in his own house.” (¹)

Josias was the successor of Amon his father, and “he did that which was right in the sight of the Lord, and walked in the ways of David his father: he declined not either to the right hand or to the left. (²) He destroyed idolatry, breaking down the altars of Baal, cutting down the groves and graven things not only in his kingdom, but even in the cities of Manasses, and of Ephraim and of Simeon even to Nephtali, he demolished all. He repaired the temple, renewed the covenant between God and the people, and celebrated a most solemn feast in Jerusalem.

The successors of Josias were Joachaz, Joachim and Sedecias. They were all wicked princes who led the people away from God. In vain did Jeremias threaten the Jews with terrible punishments, predict to them that they would be led away captives to Babylon and in vain did he exclaim : “Who will give water to my head, and a fountain of tears to my eyes ? and I will weep day and night for the slain of the daughters of my people ? Who will give me in the wilderness a lodging-place of way-faring men, and I will leave my people, and depart from them ? because they

(¹) II. Par., xxxiii.

(²) II. Par., xxxiv.

are all adulterers, an assembly of transgressors." (1) The anger of God was kindled against Juda, and he declared: "I will remove Juda also from before my face, as I have removed Israel, and I will cast off this city Jerusalem, which I chose, and the house of which I said: my name shall be there."

Under the reign of Joachim, (606 before Christ) Nabuchodonozor king of Babylon, came and besieged Jerusalem. When he had taken the city, he carried with him to Babylon the principal men of the nation, together with a part of the sacred vessels of the temple. Three years later the same powerful king returned to Jerusalem, and carried Jechonias the king of the Jews with him to Babylon. On the same occasion he carried into captivity a great part of the people, besides immense treasures, leaving Sedecias to rule over the remnant of Juda. Sedecias however revolted: Nabuchodonozor returned for the third time, and completed the desolation of the country by removing to Babylon nearly all its inhabitants, and by destroying the city and the temple.

From this time to the days of the Machabees, we hear nothing of the ark of the covenant, nothing of the tables of stone on which God had written the commandments with his own hand. Henceforth no mention is made of the book of the laws, of the measure of manna, of the rod of Aaron which had blossomed. Well might Jeremiah exclaim in behalf of his people: "The crown is taken from our head, woe to us because we have sinned."

Although the kingdom of Juda was destroyed, and the Jews scattered among the neighboring nations, they continued to preserve their genealogies. And though Jerusalem was now nought but a heap of ruins, though its temple was destroyed, God had promised not to forsake it entirely. The city and the temple were one day to be rebuilt. The kingdom was to be re-

(1) Is., c. ix.

established and the sceptre held by a descendant of Juda, until the appearance of the Son of David who was to save the world from their sins.

CHAPTER XVIII.

THE BABYLONIAN CAPTIVITY.

JEREMIAS—DANGERS TO WHICH THE FAITH OF THE JEWS
WERE EXPOSED—MISSION OF THE PROPHETS DURING
THE CAPTIVITY—BARUK AND IDOLA-
TRY — ESECHIEL — DANIEL.

SECTION 1.—JEREMIAS.

Jeremias was often and severely persecuted by his people on account of his predictions of the approaching destruction of the nation. He was a prisoner in Jerusalem when Nabuchodonozor took the city. Being set at liberty by him, and offered a home in Babylon he preferred to remain with the remnants of the Jews, nay at the very time that they emigrated to Egypt for fear of the Chaldeans; and he continued both in Jerusalem and in Egypt, to comfort his people in their distress and exhort them to worship the God of their fathers. Jeremias lived to a very great age, and is venerated as a martyr by the Church. It is believed that he was stoned to death at the very hands of his countrymen, who notwithstanding their exile and other visitations of God's anger, were angry at the prophet for reproaching them with their crimes. They, who have had the privilege to see the Jerusalem of our days, will easily understand how beautiful it must have been in the days before the captivity.

Outside the present wall of the city in a northerly direction, there is a large cave, named the grotto of Jeremias. It was there in the silence of this grotto, or whilst walking in the midst of the ruins of the city, beholding ashes heaped up upon the site of the temple, that he poured out of his heart his *lamentations* and his *prayer*. The *lamentations* and the *prayer* of Jeremias are ever read over and over with edification and delight. They shall ever be most dear to the church, and may be considered as the most admirable form of supplication for days of either public or private affliction. Besides proving himself a true prophet, Jeremias was also a type of Jesus Christ, “the man of sorrows.”

THE LAMENTATIONS OF JEREMIAS.

[In these Jeremias lamenteth in a most pathetic manner the miseries of his people, and the destruction of Jerusalem and the temple, in Hebrew verses, beginning with different letters according to the order of the Hebrew alphabet.]

And it came to pass after Israel was carried into captivity, and Jerusalem was desolate, that Jeremias the prophet sat weeping, and mourned with this lamentation over Jerusalem, and with a sorrowful mind, sighing and mourning, he said :

“How doth the city sit solitary that was full of people: how is the mistress of nations become as a widow: the princess of provinces made tributary :

Beth. Weeping she hath wept in the night, and her tears are on her cheeks: there is none to comfort her among all them that were dear to her: all her friends have despised her, and are become her enemies.

Juda hath removed her dwelling-place because of her affliction, and the greatness of her bondage: she hath dwelt among

the nations, and she hath found no rest: all her persecutors have taken her in the midst of straits.

The ways of Zion mourn, because there are none that come to the solemn feast: all her gates are broken down: her priests sigh: her virgins are in affliction, and she is oppressed with bitterness.

Her adversaries are become her lords, her enemies are enriched: because the Lord hath spoken against her for the multitude of her iniquities: her children are led into captivity, before the face of the oppressor.

And from the daughter of Zion all her beauty is departed: her princes are become like rams that find no pastures: and they are gone away without strength before the face of the pursuer.

Jerusalem hath remembered the days of her affliction, and transgression of all her desirable things, which she had from the days of old, when her people fell in the enemy's hand, and there was no helper: the enemies have seen her, and have mocked at her sabbaths.

Jerusalem hath grievously sinned, therefore is she become vagabond: all that honoured her have despised her, because they have seen her shame: but she sighed and turned backward.

Her filthiness is on her feet, and she hath not remembered her end: she is wonderfully cast down, not having a comforter: behold, O Lord, my affliction, because the enemy is lifted up.

The enemy hath put out his hand to all her desirable things: for she had seen the Gentiles enter into her sanctuary, of whom thou gavest commandment that they should not enter into thy church.

All her people sigh, they seek bread: they have given all their precious things for food to relieve their soul: see, O Lord, and consider, for I am become vile.

O all ye that pass by the way, attend, and see if there be any sorrow like to my sorrow: for he hath made a vintage of me, as the Lord spoke in the day of his fierce anger.

From above he hath sent fire into my bones, and hath chastised me: he hath spread a net for my feet, he hath turned me back: he hath made me desolate, *and* spent with sorrow all the day long.

The yoke of my iniquities hath watched *for me*: they are folded together in his hand, and put upon my neck: my strength is weakened: the Lord hath delivered me into a hand, out of which I am not able to rise.

The Lord hath taken away all my mighty men out of the midst of me: he hath called against me the time, to destroy my chosen men: the Lord hath trodden the wine-press for the virgin-daughter of Juda.

Therefore do I weep, and my eyes run down with water: because my comforter, the relief of my soul, is far from me: my children are desolate because the enemy hath prevailed.

Zion hath spread forth her hands, there is none to comfort her: the Lord hath commanded against Jacob, his enemies are round about him: Jerusalem is as a monstrous woman among them.

The Lord is just, for I have provoked his mouth to wrath; hear, I pray you, all ye people, and see my sorrow: my virgins, and my young men are gone into captivity.

I called for my friends, but they deceived me: my priests and my ancients pined away in the city: while they sought their food, to relieve their souls.

•Behold, O Lord, for I am in distress, my bowels are troubled: my heart is turned within me, for I am full of bitterness; abroad the sword destroyeth, and at home there is death alike.

They have heard that I sigh, and there is none to comfort

me: all my enemies have heard of my evil, they have rejoiced that thou hast done it. * * *

He hath bent His bow as an enemy: He hath fired His right hand as an adversary: and he hath killed all that was fair to behold in the tabernacle of the daughter of Zion, he hath poured out his indignation like fire.

The Lord is become as an enemy: he hath cast down Israel headlong, he hath overthrown all the walls thereof: he hath destroyed his strongholds, and hath multiplied in the daughter of Juda the afflicted, both men and women.

And he hath destroyed his tent as a garden, he hath thrown down his tabernacle: and the Lord hath caused feasts and sabbaths to be forgotten in Zion: and hath delivered up king and priest to reproach, and to the indignation of his wrath.

The Lord hath cast off his altar, he hath cursed his sanctuary: he hath delivered the walls of the towers thereof into the hand of the enemy: they have made a noise in the house of the Lord, as in the day of a solemn feast.

Thy Lord hath purposed to destroy the wall of the daughter of Zion: he hath stretched out his line, and hath not withdrawn his hand from destroying: and the bulwark hath mourned, and the wall hath been destroyed together.

Her gates are sunk into the ground: he hath destroyed, and broken her bars: her king and her princes *are* among the gentiles: the law is no more, and her prophets have found no vision from the Lord.

The ancients of the daughter of Zion sit upon the ground, they have held their peace: they have sprinkled their heads with dust, they are girded with haircloth, the virgins of Jerusalem hang down their heads to the ground.

My eyes have failed with weeping, my bowels are troubled: my liver is poured out upon the earth, for the destruction of the

daughter of my people, when the children, and the sucklings fainted away in the streets of the city.

They said to their mothers, Where is corn and wine? when they fainted away as the wounded in the streets of the city: when they breathed out their souls in the bosoms of their mothers.

To what shall I compare thee? or to what shall I liken thee, O daughter of Jerusalem? to what shall I equal thee, that I may comfort thee, O virgin daughter of Zion? for great as the sea is thy destruction: who shall heal thee?

Thy prophets have seen false and foolish things for thee: and they have not laid open thy iniquity, to excite thee to penance: but they have seen for thee false revelations and banishments.

All they that passed by the way have clapped their hands at thee: they have hissed and wagged their heads at the daughter of Jerusalem, saying: Is this the city of perfect beauty, the joy of all the earth?

All thy enemies have opened their mouth against thee: they have hissed, and gnashed with the teeth, and have said: We will swallow her up: lo, this is the day which we looked for: we have found it, we have seen it.

The Lord hath done that which he purposed, he hath fulfilled his word which he commanded in the days of old: he hath destroyed, and hath not spared, and he hath caused the enemy to rejoice over thee, and hath set up the horn of thy adversaries.

Their heart cried to the Lord upon the walls of the daughter of Zion: Let tears run down like torrent day and night: give thyself no rest, and let not the apple of thy eye cease.

Arise, give praise in the night, in the beginning of the watches: pour out thy heart like water before the face of the

Lord: lift up thy hands to him for the life of thy little children that have fainted for hunger at the top of all the streets.

Behold, O Lord, and consider whom thou hast thus dealt with: shall women then eat their own fruit, their children of a span long? shall the priest and the prophet be slain in the sanctuary of the Lord?

The child and the old man lie without on the ground: my virgins and my young men are fallen by the sword: thou hast slain them in the day of my wrath: thou hast killed, and shewn them no pity.

Thou hast called as to a festival those that should terrify me round about, and there was none in the day of the wrath of the Lord that escaped and was left: those that I brought up, and nourished, my enemy hath consumed them.

How is the gold become dim, the finest colour is changed, the stones of the sanctuary are scattered in the top of every street?

The noble sons of Zion, and they that were clothed with the best gold: how are they esteemed as earthen vessels, the work of the potter's hands?

Even the sea-monsters have drawn out the breast, they have given suck to their young: the daughter of my people is cruel, like the ostrich in the desert.

The tongue of the sucking child hath stuck to the roof of his mouth for thirst: the little ones have asked for bread, and there was none to break it unto them.

They that were fed delicately have died in the streets: they that were brought up in scarlet, have embraced the dung.

And the iniquity of the daughter of my people is made greater than the sin of Sodom, which was overthrown in a moment, and hands took nothing in her.

Her Nazarites *were* whiter than snow, purer than milk, more ruddy than the old ivory, fairer than the sapphire.

Their face is *now* made blacker than coals, and they are not known in the streets: their skin hath stuck to their bones: it is withered, and is become like wood.

It was better with them that were slain by the sword, than with them that died with hunger: for these pined away, being consumed for want of the fruit of the earth.

The hands of the pitiful women have sodden their own children: they were their meat in the destruction of the daughter of my people.

The Lord hath accomplished his wrath, he hath poured out his fierce anger: and he hath kindled a fire in Zion, and it hath devoured the foundations thereof.

The kings of the earth, and all the inhabitants of the world *would* not have believed that the adversary and the enemy should enter in by the gates of Jerusalem.

For the sins of her prophets, and the iniquities of her priests, that have shed the blood of the just in the midst of her.

They have wandered as blind men in the streets, they were defiled with blood: and when they could not *help walking in it*, they held up their skirts."

THE PRAYER OF JEREMIAS THE PROPHET.

"Remember, O Lord, what is come upon us: consider and behold our reproach.

Our inheritance is turned to aliens: our houses to strangers.

We are become orphans without a father: our mothers are as widows.

We have drunk our water for money: we have bought our wood.

We were dragged by the necks, we were weary and no rest was given us.

We have given our hand to Egypt, and to the Assyrians, that we might be satisfied with bread.

Our fathers have sinned, and are not: and we have borne their iniquities.

Servants have ruled over us: there was none to redeem us out of their hand.

We fetched our bread at the peril of our lives, because of the sword in the desert.

Our skin was burnt as an oven, by reason of the violence of the famine.

They oppressed the women in Zion, and the virgins in the cities of Juda.

The princes were hanged up by their hand: they did not respect the persons of the ancient.

They abused the young men indecently: and the children fell under the wood.

The ancients have ceased from the gates: the young men from the quire of the singers.

The joy of our heart is ceased, our dancing is turned into mourning.

The crown is fallen from our head: woe to us, because we have sinned.

Therefore is our heart sorrowful, therefore are our eyes become dim.

For Mount Zion, because it is destroyed, foxes have walked upon it.

But thou, O Lord, shalt remain for ever, thy throne from generation to generation.

Why wilt thou forget us forever? *why* wilt thou forsake us for a long time?

Convert us, O Lord, to thee, and we shall be converted: renew our days as from the beginning.

But thou hast utterly rejected us, thou art exceedingly angry against us."

SECTION 2.—DANGERS TO WHICH THE FAITH OF THE JEWS WERE EXPOSED DURING THE CAPTIVITY OF BABYLON.

The time of the captivity of Babylon was the most critical period in the history of the Jews. The nation had received a wound which seemed to be incurable. It had lost its independence: Jerusalem, the holy city, was destroyed: the house of David had been led away captive; the temple itself, the sacred place wherein God loved to dwell, was naught now but a heap of ruins: the God of Abraham, Isaac and Jacob had in the opinion of men been overcome by the gods of Nabuchodonozor and of the Chaldeans: the sacred vessels used in His worship had become the prey of the conquerors, and they were, in Babylon, exhibited as trophies to the worshippers of Bel and Merodack. Will not now the religion of Jehovah pass away with the Jewish nationality? Who will now remain faithful to the Lord, since He either would not or could not protect His own? "The Lord seeth us not, the Lord hath forsaken the earth." (¹)

When the captive compared the desolation of Juda and Jerusalem with the prosperity of Babylon, he felt tempted to put no faith in the providence of God.

The exiles had left their country filled with the idea that there could be no city in the world more beautiful than Jerusalem. Think of the impressions they experienced when they beheld the splendors of the great Babylon. "Babylon was less a city than a whole country." It lay in a vast and fertile plain,

(¹) Ezech., viii, 12.

watered by the Euphrates, which flowed through the city. Its walls are described as being fifty miles in circumference, 300 feet high and seventy-five feet wide. A deep trench ran parallel with the walls. In each of the four sides were twenty-five brazen gates, from which roads crossed to the opposite sides. On the squares thus formed, countless houses and vast gardens were made. Nabuchodonozor's palace was in an enclosure six miles in circumference. Within this, were also the hanging gardens, an immense artificial mound seventy-five feet high, sustained by arches upon arches, terraced off for trees and flowers, the water for which was drawn from the river by machinery concealed in the mound. The wealth of Asia had been brought into Babylon : the great Nabuchodonozor had made it the first city of the world, so that later on the Greeks themselves were lost in admiration of it, although it had then lost already a part of its glory. We can then easily imagine how it affected the eyes of the Jews, which had never before beheld so great a display of wealth and works of art.

“When Ooliba (Jerusalem) had seen men painted on the wall, the images of the Chaldeans set forth in colors, and girded with girdles about their reins, and with dyed turbans on their heads, the resemblance of all the captains, the likeness of the sons of Babylon, and of the land of the Chaldeans wherein they were born, she doted upon them with the lust of her eyes.” (1)

Nabuchodonozor triumphed like a god in his beautiful, immense city, whither he had carried the treasures of Ninive, of Assyria, of Egypt and its numerous cities, all of which had been devastated by his armies. So much did he become elated at the thought of his power, that, on one day whilst walking in the palace of Babylon, he said : “Is not this the great Babylon

(1) Ezekiel, xxiii, 14-16.

which I have built to be the seat of the kingdom, by the strength of my power, and in the glory of my excellence ?”

So much splendor and wealth in the city of their conqueror was well calculated to lead away the exiles from the worship of the God of their fathers, for they had not, regarding temporal prosperity, the sentiments which Jesus Christ inculcated at a later epoch in Judea. They were but too much inclined to consider prosperity as a reward of good actions, as they connected adversities with the thought of punishment.

The Chaldeans amongst whom they lived, either in or out of the city of Babylon, were in their own way a religious people. They attributed to the protection and power of their Gods, the victories they had gained over their enemies. In honor of their divinities they had erected magnificent temples, and their statues of wood overlaid with gold and silver, dressed in vestments of costly materials, were placed there upon thrones of elaborate workmanship. As to the gods of conquered nations, they had been carried away to Babylon, made to occupy obscure corners in their temples, as it were to signify that the gods of the Chaldeans were more powerful than any god. According to the ideas which prevailed in those days in the East, each nation had its god, and men were allowed to worship as many of them as they pleased. Here then was the temptation for the exiles of Juda to forsake the God of Israel, to worship in His stead the gods of the Chaldeans, or to unite the worship of Jehovah with the worship of Nebo and Merodack. To this we must add, that the worship of idols had always had for them great attraction, because, undoubtedly, it offered no check to their licentiousness.

Never before had the Jews been more tempted to turn away from the worship of the true God. When they were captives in Egypt under the Pharaohs, they lived apart in the land of Gessen, their language, their habits, their tendencies, their origin were

different from those of the Egyptians. To us it appears certain that in Egypt they had places of worship, and a ritual of their own. But now in Babylonia, they live amongst a people sprung up from the same origin as themselves. Their language, their habits, some of their traditions were much the same, and they were now incorporated to the nation : to a nation that was rich and prosperous ; in the midst of which they might hope to acquire honor and wealth, provided they conformed to their modes of worship. Will not the worship instituted by the God of Moses and Aaron disappear from the world ? God will provide and will save His religion through the ministry of the prophets.

SECTION 3.—MISSION OF THE PROPHETS DURING THE CAPTIVITY.

During the captivity of Babylon, God manifested His infinite power and absolute sovereignty through the mission and ministry of the prophets. Three of the four great prophets belong to this epoch. Isaias, indeed the first of them, had lived before the captivity : but though he went not into exile, he contributed like the others to save the true religion, for in the second, and by far the most sublime part of his prophecies, he treats principally of the captivity, comforts the future captives in their land of exile, and reveals to them their future Saviour, in the person of Cyrus, the messenger of Jehova.

Jeremias, Ezechiel and David shared the trials and sufferings of their brethren. They were personally filled with bitter sorrow at the sight of the ruin of their country, of the profanation and destruction of the altars of God. Their mission was to remedy the ills of their brethren, to sustain their courage and to save their souls by preserving the sacred deposit of divine revelation. Is it not remarkable that the three great prophets prophesied in those places where there were captives or exiles to be comforted and preserved in the faith ? Jeremias lived in Jerusalem up to

the time of its destruction, he refused to follow the conquerors into Babylon, but was some time after carried away by force into Egypt where God wished to have a prophet with the Jewish exiles, in order to guard them against the seduction of idolatry, and preserve among them the faith of Abraham, Isaac and Jacob.

Ezekiel was carried into Chaldea with the first captives of Jerusalem. He was the oracle of those who lived outside the city of Babylon and lived in the midst of them at Tellabib.

Daniel dwelt in Babylon itself where danger was greatest. God had in this way placed representatives of Himself in all the places where their presence was necessary. From Jerusalem, Egypt and Chaldea, the utterances of the three great prophets were carried to the end of the world, showing forth to the children of Israel that the ways of God are justice and truth. We will now easily understand what were the principal features of the mission of Jeremias, Ezekiel and Daniel.

The principal truth to be preserved among the Jews was the unity of God. This was the fundamental doctrine of the Mosaic religion. The three great prophets of the exiles should mention it continually, so that their countrymen, dwelling far away from Judea, might never forget it: "There is but one God, and this God is Jehovah. Mind not, ye children of Jacob, anything different which you hear said by the Chaldeans: the God of Israel is the only one God: all the other so called gods are naught but vain, dead, powerless idols; God alone is the cause of those occurrences which strangers attribute to their false divinities.

Ezekiel and Daniel in their prophecies continually remind the Jews, that there is but one God, that their God is the Lord of Lords. As, however, the Jews were so inclined and exposed amidst Pagans to fall into idolatry they failed not to continually warn them against that vain abominable worship.

SECTION 4.—BARUCH AND IDOLATRY.

Baruch, one of the minor prophets, was a disciple of Jeremias and his secretary. He followed Jeremias into Egypt when the great prophet was carried away thither. After the death of Jeremias, Baruch came to his brethren into Babylon, carrying with him a copy of the letter of Jeremias in which he exhorts his brethren to trust in the Lord, and not to worship the gods of the Pagans.

THE EPISTLE OF JEREMIAS TO THE CAPTIVES, AS A PRESERVATIVE AGAINST IDOLATRY.

“A copy of the epistle that Jeremias sent to them that were to be led away captives into Babylon, by the king of Babylon, to declare to them according to what was commanded him by God.

For the sins that you have committed before God, you shall be carried away captives into Babylon by Nabuchodonozor the king of Babylon.

And when you are come into Babylon, you shall be there many years, and for a long time, even to seven generations: and after that I will bring you away from thence with peace.

But now, you shall see in Babylon gods of gold, and of silver, and of stone, and of wood borne upon shoulders causing fear to the gentiles.

Beware, therefore, that you imitate not the doings of others, and be afraid, and the fear of them should seize upon you.

But when you see the multitude behind, and before adoring them, say you in your hearts: Thou oughtest to be adored, O Lord.

For my angel is with you; And I myself will demand an account of your souls.

For their tongue that is polished by the craftsman, and themselves laid over with gold and silver, are false things, and they cannot speak.

And as if it were for a maiden that loveth to go gay: so do they take gold and make them up.

Their gods have golden crowns upon their heads: whereof the priests secretly convey away from them gold, and silver, and bestow it on themselves.

Yea and they give thereof to prostitutes, and they dress out harlots: and again when they receive it of the harlots, they adorn their gods.

And these gods cannot defend themselves from the rust, and the moth.

But when they have covered them with a purple garment, they wipe their face because of the dust of the house, which is very much among them.

This holdeth a sceptre as a man, as a judge of the country, but cannot put to death one that offendeth him.

And this hath in his hand a sword, or an axe, but cannot save himself from war, or from robbers, whereby be it known to you, that they are not gods.

Therefore fear them not. For as a vessel that a man uses when it is broken becometh useless, even so are their gods.

When they are placed in the house, their eyes are full of dust by the feet of them that go in.

And as the gates are made sure on every side upon one that hath offended the king, or like a dead man carried to the grave, so do the priests secure the doors with bars and locks, lest they be stripped by thieves.

They light candles to them, and in great number, of which they cannot see one: but they are like beams in the house.

And they say that the creeping things which are of the

earth, gnaw their hearts, while they eat them and their garments, and they feel it not.

Their faces are black with the smoke that is made in the house.

Owls, and swallows, and other birds fly upon their bodies, and upon their heads, and cats in like manner.

Whereby you may know that they are no gods. Therefore fear them not.

The gold also which they have, is for show, but except a man wipe off the rust, they will not shine: for neither when they were molten, did they feel it.

Men buy them at a high price, whereas there is no breath in them.

And having not the use of feet they are carried upon shoulders, declaring to men how vile they are. Be they confounded also that worship them.

Therefore if they fall to the ground, they rise not up again of themselves, nor if a man set them upright, will they stand by themselves, but their gifts shall be set before them, as to the dead.

The things that are sacrificed to them, their priests sell and abuse: in like manner also their wives take part of them, but give nothing of it either to the sick, or to the poor.

The child-bearing and menstruous women touch their sacrifices: knowing therefore by these things that they are not gods, fear them not.

For how can they be called gods? because women set offerings before the gods of silver, and of gold, and of wood:

And priests sit in their temples, having their garments rent, and their heads and beards shaven, and nothing upon their heads.

And they roar and cry before their gods, as men do at the feast when one is dead.

The priests take away their garments, and clothe their wives and their children.

And whether it be evil that one doth unto them, or good, they are not able to recompense it: neither can they set up a king nor put him down:

In like manner they can neither give riches, nor requite evil. If a man make a vow to them, and perform it not: they cannot require it.

They cannot deliver a man from death, nor save the weak from the mighty.

They cannot restore the blind man to his sight: nor deliver a man from distress.

They shall not pity the widow, nor do good to the fatherless.

Their gods, of wood, and of stone, and of gold, and of silver, are like the stones that are hewn out of the mountains: and they that worship them shall be confounded.

How then is it to be supposed, or to be said, that they are gods?

Even the Chaldeans themselves dishonour them: who when they hear of one dumb that cannot speak, they present him to Bel, entreating him, that he may speak.

As though they could be sensible that have no motion themselves: and they, when they shall perceive this, will leave them: for their gods themselves have no sense.

The women also with cords about them, sit in the ways, burning olive-stones.

And when any one of them, drawn away by some passenger,

lieth with him, she upbraideth her neighbour, that she was not thought as worthy as herself, nor her cord broken.

But all things that are done about them, are false: how is it then to be thought, or to be said, that they are gods ?

And they are made by workmen, and by goldsmiths. They shall be nothing else but what the priests will have them to be.

For the artificers themselves that make them, are of no long continuance. Can those things then that are made by them be gods ?

But they have left false things and reproach to them that come after.

For when war cometh upon them, or evils: the priests consult with themselves, where they may hide themselves with them.

How then can they be thought to be gods, that can neither deliver themselves from war, nor save themselves from evils ?

For seeing they are but of wood, and laid over with gold, and with silver, it shall be known hereafter that they are false things, by all nations and kings: and it shall be manifest that they are no gods, but the work of men's hands, and that there is no work of God in them.

Whence therefore is it known that they are not gods, but the work of men's hands, and no work of God is in them ?

They cannot set up a king over the land, nor give rain to men.

They determine no causes, nor deliver countries from oppression: because they can do nothing, and are as daws between heaven and earth.

For when fire shall fall upon the house of *these* gods of wood, and of silver, and of gold, their priests indeed will flee away and be saved: but they themselves shall be burnt in the midst like beams.

And they cannot withstand a king and war. How then can it be supposed, or admitted that they are gods?

Neither are these gods of wood, and of stone, and laid over with gold, and with silver, able to deliver themselves from thieves or robbers: they that are stronger than them.

Shall take from them the gold, and silver, and the raiment wherewith they are clothed, and shall go their way, neither shall they help themselves.

Therefore it is better to be a king that sheweth his power; or else a profitable vessel in the house, with which the owner thereof will be well satisfied: or a door in the house, to keep things safe that are therein, than such false gods.

The sun, and the moon, and the stars being bright, and sent forth for profitable uses, are obedient.

In like manner the lightning, when he breaketh forth, is easy to be seen: and after the same manner the wind bloweth in every country.

And the clouds, when God commandeth them to go over the whole world, do as they are bidden.

The fire also being sent from above to consume mountains, and woods, doth as it is commanded. But these neither in shew, nor in power are like to any one of them.

Wherefore it is neither to be thought, nor to be said, that they are gods: since they are neither able to judge causes, nor to do any good to men.

Knowing therefore that they are not Gods, fear them not.

For neither can they curse kings, nor bless them.

Neither do they shew signs in the heaven to the nations, nor shine as the sun, nor give light as the moon.

Beasts are better than they, which can fly under a covert, and help themselves.

Therefore there is no manner of appearance that they are gods: so fear them not.

For as a scarecrow in a garden of cucumbers keepeth nothing: so are their gods of wood, and of silver, and laid over with gold.

They are no better than a white thorn in a garden, upon which every bird sitteth. In like manner also their gods of wood, and laid over with gold, and with silver, are like to a dead body cast forth in the dark:

By the purple also and the scarlet which are moth-eaten upon them, you shall know that they are not gods. And they themselves at last are consumed, and shall be a reproach in the country.

Better therefore is the just man that hath no idols: for he shall be far from reproach."

SECTION 5.—EZECHIEL—HIS LABORS AMONG THE CAPTIVES OF TELLABIB.

[EZECHIEL, whose name signifies the *Strength of God*, was of the priestly race: and of the number of the captives that were carried away to Babylon with king Joachin. He was co-temporary with Jeremias, and prophesied to the same effect in Babylon, as Jeremias did in Jerusalem: and is said to have ended his days in like manner, by martyrdom.]

His prophecies are difficult to understand because of the figures which he employs, in order perhaps to conceal the doctrines and state of the Jews from the Babylonians. He prophesied like Jeremias concerning future events in the history of surrounding nations, foretold the total ruin of Jerusalem, and cautioned the Jews against false prophets and unfaithful priests. Ezechiel also announced the end of the captivity, the coming of the Messiah, His reign, the vocation of the Gentiles, the establishment and triumphs of the church. With these remarks

the reader will readily understand the following extracts from the book of Ezechiel:

GOD DECLARETH AGAINST FALSE PROPHETS AND PROPHETESSES,
THAT DECEIVE THE PEOPLE WITH LIES.

“ And the word of the Lord came to me, saying :

Son of man, prophesy thou against the prophets of Israel that prophesy out of their own heart : Hear ye the word of the the Lord :

Thus saith the Lord God : Wo to the foolish prophets, that follow their own spirit, and see nothing.

Thy prophets O Israel, were like foxes in the deserts.

You have not gone up to face the enemy, nor have you set up a wall for the house of Israel, to stand in battle in the day of the Lord.

They see vain things, and they foretel lies, saying : The Lord saith : whereas the Lord hath not sent them : and they have persisted to confirm what they have said.

Have you not seen a vain vision, and spoken a lying divination ? and you say : The Lord saith : whereas I have not spoken.

Therefore thus saith the Lord God : Because you have spoken vain things, and have seen lies : therefore behold I come against you, saith the Lord God.

And my hand shall be upon the prophets that see vain things, and that divine lies : they shall not be in the counsel of my people, nor shall they be written in the writing of the house of Israel, neither shall they enter into the land of Israel : and you shall know that I am the Lord God :

Because they have deceived my people, saying : Peace, and there is no peace : and the people built up a wall, and they daubed it with dirt without straw.

Say to them that daub without tempering the mortar, that it

shall fall : for there shall be an overflowing shower, and I will cause great hail stones to fall violently from above, and a stormy wind to throw it down.

Behold, when the wall is fallen : shall it not be said to you : Where is the daubing wherewith you have daubed it ?

Therefore thus saith the Lord God : Lo, I will cause a stormy wind to break forth in my indignation, and there shall be an overflowing shower in my anger : and great hail-stones in my wrath to consume.

And I will break down the wall that you have daubed with untempered mortar : and I will make it even with the ground, and the foundation thereof shall be laid bare : and it shall fall, and ye shall be consumed in the midst thereof : and you shall know that I am the Lord.

And I will accomplish my wrath upon the wall, and upon them that daub it without tempering the mortar, and I will say to you : The wall is no more, and they that daub it are no more.

Even the prophets of Israel that prophesy to Jerusalem, and that see visions of peace for her : and there is no peace saith the Lord God.

And thou, son of man, set thy face against the daughters of thy people that prophesy out of their own heart : and do thou prophesy against them,

And say : Thus saith the Lord God : Wo to them that sew cushions under every elbow : and make pillows for the heads of persons of every age to catch souls : and when they caught the souls of my people, they gave life to their souls.

And they violated me among my people, for a handful of barley, and a piece of bread, to kill souls, which should not die, and to save souls alive which should not live, telling lies to my people that believe lies.

Therefore thus saith the Lord God : Behold I declare against

your cushions, wherewith you catch flying souls : and I will tear them off from your arms : and I will let go the souls that you catch, the souls that should fly.

And I will tear your pillows, and will deliver my people out of your hand, neither shall they be any more in your hands to be a prey : and you shall know that I am the Lord.

Because with lies you have made the heart of the just to mourn, whom I have not made sorrowful : and have strengthened the hands of the wicked, that he should not return from his evil way, and live :

Therefore you shall not see vain things, nor divine divinations any more, and I will deliver my people out of your hand : and you shall know that I am the Lord."

In the preceding extract we have heard the prophet exposing and denouncing the wicked conduct of the false prophets, that is of men who speak in the name of God, but had received no mission from Him. In the following quotation Ezechiel addresses himself to the priests who were in exile in Babylonia. These were indeed lawful ministers of God, being priests or Levites of the Sacerdotal tribe, but they were unfaithful ministers. The prophet at the same time predicts the mission of the one shepherd whom the Lord will set upon His sheep, and contrasts the success of His labors with the evils brought about by the unfaithfulness of other shepherds. The inspired utterances of Ezechiel in this passage are well deserving the consideration of all spiritual or temporal rulers.

"And the word of the Lord came to me, saying:

Son of man, prophesy concerning the shepherds of Israel : prophesy, and say to the shepherds: Thus saith the Lord God: Wo to the shepherds of Israel, that fed themselves: should not the flocks be fed by the shepherds?

You ate the milk, and you clothed yourselves with the wool, and you killed that which was fat: but my flock you did not feed.

The weak you have not strengthened, and that which was sick you have not healed: that which was broken you have not bound up, and that which was driven away you have not brought again, neither have you sought that which was lost: but you ruled over them with rigour, and with a high hand.

And my sheep were scattered, because there was no shepherd: and they became the prey of all the beasts of the field, and were scattered.

My sheep have wandered in every mountain, and in every high hill: and my flocks were scattered upon the face of the earth, and there was none that sought them, there was none, I say, that sought them.

Therefore, ye shepherds, hear the word of the Lord:

As I live, saith the Lord God, forasmuch as my flocks have been made a spoil, and my sheep are become a prey to all the beasts of the field, because there was no shepherd: for my shepherds did not seek after my flock, but the shepherds fed themselves, and fed not my flocks:

Therefore, ye shepherds, hear the word of the Lord:

Thus saith the Lord God: Behold, I myself *come* upon the shepherds, I will require my flock at their hand, and I will cause them to cease from feeding the flock any more, neither shall the shepherds feed themselves any more: and I will deliver my flock from their mouth, and it shall no more be meat for them.

For thus saith the Lord God: Behold I myself will seek my sheep, and will visit them.

As the shepherd visiteth his flock in the day when he shall be in the midst of his sheep that were scattered, so will I visit my

sheep, and will deliver them out of all the places where they have been scattered in the cloudy and dark day.

And I will bring them out from the peoples, and will gather them out of the countries, and will bring them to their own land: and I will feed them in the mountains of Israel, by the rivers, and in all the habitations of the land.

I will feed them in the most fruitful pastures, and their pastures shall be in the high mountains of Israel: there shall they rest on the green grass, and be fed in fat pastures upon the mountains of Israel.

I will feed my sheep: and I will cause them to lie down, saith the Lord God.

I will seek that which was lost: and that which was driven away, I will bring again: and I will bind up that which is broken, and I will strengthen that which was weak, and that which was fat and strong I will preserve: and I will feed them in judgment.

And as for you, O my flocks, thus saith the Lord God: Behold I judge between cattle and cattle, of rams and of he-goats.

Was it not enough for you to feed upon good pastures? but you must also tread down with your feet the residue of your pastures: and when you drank the clearest water, you troubled the rest with your feet.

And my sheep were fed with that which you had trodden with your feet: and they drank what your feet had troubled.

Therefore thus saith the Lord God to you: Behold, I myself will judge between the fat cattle and the lean.

Because you thrust with sides and shoulders, and struck all the weak cattle with your horns, till they were scattered abroad:

I will save my flock, and it shall be no more a spoil, and I will judge between cattle and cattle.

AND I WILL SET UP ONE SHEPHERD OVER THEM, and he shall feed them. *even* thy servant David: he shall feed them, and he shall be their shepherd.

And I the Lord will be their God : and my servant David the prince in the midst of them : I the Lord have spoken it.

And I will make a covenant of peace with them, and will cause the evil beasts to cease out of the land : and they that dwell in the wilderness shall sleep secure in the forests.

And I will make them a blessing round about my hill : and I will send down the rain in its season : there shall be showers of blessing.

And the tree of the field shall yield its fruit, and the earth shall yield her increase, and they shall be in their land without fear : and they shall know that I am the Lord, when I shall have broken the bonds of their yoke, and shall have delivered them out of the hand of those that rule over them.

And they shall be no more for a spoil to the nations, neither shall the beasts of the earth devour them : but they shall dwell securely without any terror.

And I will raise up for them a bud of renown : and they shall be no more consumed with famine in the land, neither shall they bear any more the reproach of the Gentiles.

And they shall know that I the Lord their God am with them, and that they are my people, the house of Israel, saith the Lord God.

And you my flocks, the flocks of my pasture are men : and I am the Lord your God, saith the Lord God."

Amongst the captives of Babylon there were some who murmured against God, pretending that He had punished them on account of the sins of their fathers. The inspired prophet justifies the conduct of God, and invites them, and with them all

generations, to come, to return to Him who willeth not the death of him that dieth. "Return ye and live."

"And the word of the Lord came to me, saying: What is the meaning?"

That you use among you this parable as a proverb in the land of Israel, saying: The fathers have eaten sour grapes, and the teeth of the children are set on edge.

As I live, saith the Lord God, this parable shall be no more to you a proverb in Israel.

And you say: Why hath not the son borne the iniquity of his father? Verily, because the son hath wrought judgment and justice, hath kept all my commandments, and done them, therefore he shall surely live.

The soul that sinneth, the same shall die: the son shall not bear the iniquity of the father, and the father shall not bear the iniquity of the son: the justice of the just shall be upon him, and the wickedness of the wicked shall be upon him.

But if the wicked do penance for all his sins, which he hath committed, and keep all my commandments, and do judgment, and justice: living he shall live, and shall not die.

I will not remember all his iniquities, that he hath done: in his justice which he hath wrought, he shall live.

Is it my will that a sinner should die, saith the Lord God, and not that he should be converted from his ways, and live?

But if the just man turn himself away from his justice, and do iniquity according to all the abominations, which the wicked man useth to work, shall he live? all his justices, which he had done, shall not be remembered: in the prevarication, by which he hath prevaricated, and in his sin, which he hath committed, in them he shall die.

And you have said: The way of the Lord is not right.

Hear ye therefore, O house of Israel : Is it my way that is not right, and are not rather your ways perverse ?

For when the just turneth himself away from his justice, and committeth iniquity, he shall die therein : in the injustice that he hath wrought he shall die.

And when the wicked turneth himself away from his wickedness, which he hath wrought, and doeth judgment, and justice : he shall save his soul alive.

Because he considereth and turneth away himself from all his iniquities, which he hath wrought, he shall surely live, and not die.

And the children of Israel say : The way of the Lord is not right. Are not my ways right, O house of Israel, and are not rather your ways perverse ?

Therefore will I judge every man according to his ways, O house of Israel, saith the Lord God. Be converted and do penance for all your iniquities : and iniquity shall not be your ruin.

Cast away from you all your transgressions, by which you have transgressed, and make to yourselves a new heart, and a new spirit : and why will you die, O house of Israel ?

For I desire not the death of him that dieth, saith the Lord God, return ye, and live."

The following prophesy of Ezechiel to the exiles must have been for them a cause of great comfort, for the prophet announces to them the glad tidings of their speedy deliverance from captivity, of their new life as a nation, of the tabernacle of God to be erected in the midst of them, and above all of the coming of the Messiah and His eternal kingdom :

THE VISION OF THE RESURRECTION OF DRY BONES, FORESHEW-
ING THE DELIVERANCE OF THE PEOPLE FROM THEIR CAP-
TIVITY. JUDA AND ISRAEL SHALL BE ALL ONE KING-
DOM UNDER CHRIST. GOD'S EVERLASTING COV-
ENANT WITH THE CHURCH.

“The hand of the Lord was upon me, and brought me forth in the spirit of the Lord: and set me down in the midst of a plain that was full of bones.

And he led me about through them on every side: now they were very many upon the face of the plain, and they were exceeding dry.

And he said to me: Son of man, dost thou think these bones shall live? And I answered: O Lord God, thou knowest.

And he said to me: Prophesy concerning these bones, and say to them; ye dry bones hear the word of the Lord.

Thus saith the Lord God to these bones: Behold, I will send spirit into you, and you shall live.

And I will lay sinews upon you, and will cause flesh to grow over you, and will cover you with skin: and I will give you spirit and you shall live, and you shall know that I am the Lord.

And I prophesied as he had commanded me: and as I prophesied there was a noise, and behold a commotion: and the bones came together, each one to its joint.

And I saw and behold the sinews, and the flesh came up upon them: and the skin was stretched out over them, but there was no spirit in them.

And he said to me: Prophesy to the spirit, prophesy, O son of man, and say to the spirit: Thus saith the Lord God: Come spirit, from the four winds, and blow upon these slain, and let them live again.

And I prophesied as he had commanded me: and the spirit

came into them, and they lived: and they stood up upon their feet, an exceeding great army.

And he said to me: Son of man: All these bones are the house of Israel: they say: Our bones are dried up, and our hope is lost, and we are cut off.

Therefore prophesy, and say to them: Thus saith the Lord God: Behold I will open your graves, and will bring you out of your sepulchres, O my people: and will bring you into the land of Israel.

And you shall know that I am the Lord, when I shall have opened your sepulchres, and shall have brought you out of your graves, O my people.

And shall have put my spirit in you, and you shall live, and I shall make you rest upon your own land: and you shall know that I the Lord have spoken, and done it, saith the Lord God:

And the word of the Lord came to me saying:

* * *

And thou shalt say to them: Thus saith the Lord God: Behold, I will take the children of Israel from the midst of the nations whither they are gone: and I will gather them on every side, and will bring them to their own land.

And I will make them one nation in the land on the mountains of Israel, and one king shall be king over them all: and they shall no more be two nations, neither shall they be divided any more into two kingdoms.

Nor shall they be defiled any more with their idols, nor with their abominations, nor with all their iniquities: and I will save them out of all the places in which they have sinned, and I will cleanse them: and they shall be my people, and I will be their God.

And my servant David shall be king over them, and they

shall all have one shepherd : they shall walk in my judgments, and shall keep my commandments, and shall do them.

And they shall dwell in the land which I gave to my servant Jacob, wherein your fathers dwelt : and they shall dwell in it, they and their children, and their children's children, for ever : and David my servant shall be their prince for ever.

And I will make a covenant of peace with them, it shall be an everlasting covenant with them : and I will establish them, and will multiply them, and will set my sanctuary in the midst of them for ever.

And my tabernacle shall be with them : and I will be their God, and they shall be my people.

And the nations shall know that I am the Lord, the sanctifier of Israel, when my sanctuary shall be in the midst of them for ever.”⁽¹⁾

The labors of Ezechiel amongst the captives had most admirable results. The priests and levites were stirred up to begin a life of zealous works among the people. They undoubtedly organized assemblies where they instructed them, offered sacrifices, and sang the inspired hymns of their prophets. The Jews returned to God by penance, wept over their calamities, lamented the destruction of Jerusalem and of its temple. We fancy that the children of Chaldea had often heard them chanting the penitential psalms of David, and their hymns of praise to Jehova. Nothing can be more sadly charming than the following psalm, composed in those days of exile, and ever since repeated with delight and devotion by the church of God.

“ Upon the rivers of Babylon, there we sat and wept : when we remembered Zion.

On the willows in the midst thereof, we hung up our instruments.

⁽¹⁾ Ezech. xxxvii.

For there they, that led us into captivity, required of us the words of songs:

And they that carried us away, *said*: Sing ye to us a hymn of the songs of Zion.

How shall we sing the song of the Lord in a strange land ?

If I forget thee, O Jerusalem, let my right hand be forgotten.

Let my tongue cleave to my jaws, if I do not remember thee:
If I make not Jerusalem the beginning of my joy.

Remember, O Lord, the children of Edom, in the day of Jerusalem:

Who say: Rase it, rase it, even to the foundation thereof.

O daughter of Babylon miserable: blessed *shall he be* who shall repay thee thy payment which thou hast paid us.

Blessed he that shall take and dash thy little ones against the rock."

The following psalm was composed by one of the captives of Babylon towards the end of the captivity, at the time when this event was to occur according to the prediction of Jeremias. It expresses the sentiments of the excited Jews converted to God through adversity, earnestly praying for the rebuilding of Jerusalem and of the temple. This psalm is an admirable supplication, frequently used by the church:

"The prayer of the poor man, when he was anxious, and poured out his supplication before the Lord.

Hear, O Lord, my prayer: and let my cry come to thee.

Turn not away thy face from me: in the day when I am in trouble, incline thy ear to me.

In what day soever I shall call upon thee, hear me speedily:

For my days are vanished like smoke: and my bones are grown dry like fuel for the fire.

I am smitten as grass, and my heart is withered: because I forgot to eat my bread.

Through the voice of my groaning, my bone hath cleaved to my flesh.

I am become like to a pelican of the wilderness: I am like a night raven in the house.⁽¹⁾

I have watched, and am become as a sparrow, all alone on the house top.

All the day long my enemies reproached me: and they that praised me did swear against me.

For I did eat ashes like bread, and mingled my drink with weeping.

Because of thy anger and indignation: for having lifted me up thou hast thrown me down.

My days have declined like a shadow: and I am withered like grass.

But thou, O Lord, endurest for ever: and thy memorial to all generations.

Thou shalt arise and have mercy on Zion: for it is time to have mercy on it, for the time is come.

For the stones thereof have pleased thy servants: and they shall have pity on the earth thereof.

And the Gentiles shall fear thy name, O Lord, and all the kings of the earth thy glory.

For the Lord hath built up Zion: and he shall be seen in his glory.

He hath regard to the prayer of the humble: and he hath not despised their petition.

Let these things be written unto another generation: and the people that shall be created shall praise the Lord:

(1) A *pelican*, &c. I am become, through grief, like birds that affect solitude and darkness.

Because he had looked forth from his high sanctuary: from heaven the Lord hath looked upon the earth:

That he might hear the groans of them that are in fetters: that he might release the children of the slain:

That they may declare the name of the Lord in Zion: and his praise in Jerusalem.

When the people assemble together, and kings to serve the Lord.

He answered him in the way of his strength: declare unto me the fewness of my days."⁽¹⁾

Call me not away in the midst of my days: thy years are unto generation and generation.

In the beginning, O Lord, thou foundedest the earth: and the heavens are the works of thy hands.

They shall perish but thou remainest: and all of them shall grow old like a garment:

And as a vesture thou shalt change them, and they shall be changed. But thou art always the self-same, and thy years shall not fail.

The children of thy servants shall continue: and their seed shall be directed for ever.

SECTION 6.—DANIEL—HIS ACTIONS AND PROPHECIES.

Daniel, the fourth of the four greater prophets, was of the royal blood of the kings of Judah, and one of those that were first

⁽¹⁾ *He answered him in the way of his strength.* That is, the people mentioned in the foregoing verse, or the penitent, in whose person this psalm is delivered, answered the Lord in the way of his strength: that is, according to the best of his power and strength; or when he was in the flower of his age and strength: inquiring after the fewness of his days; to know if he should live long enough to see the happy restoration of Zion, &c.

carried away into captivity to Babylon. He was so renowned for wisdom and knowledge that it became a proverb amongst the Babylonians, *as wise as Daniel*. And his holiness was so great from his very childhood, that at a time when he was as yet but a young man, he is joined by the spirit of God with Noe and Job. ⁽¹⁾ Daniel has given us a history of part of his life, and his prophecies in the book of Scripture which bears his name.

Let us here recall to mind the description given above of the great city of Babylon, and of the dangers to which the Jews were there exposed of losing the religion of their fathers. God in his kind providence toward the people of His adoption, wished to have in that great city a faithful son of Israel, a devout observer of this law, who by his high position, his learning, his wisdom and extraordinary gift of prophecies, by his influence at the court of the king, might be for them a protector, an example and a guide. Daniel was destined in a special manner, to convince the Chaldeans of the greatness and power of God whom he and the other captives adored; to preserve the same conviction in the hearts of the Jews, pointing out to his people the vanity of the Chaldean divinities, the protection which God bestowed upon his faithful followers, and the importance of fulfilling all the prescriptions of the law. In reading the following pages of the inspired writer let us not lose sight of the circumstances under which Daniel and his fellow captives were living.

We will allow the prophet to introduce himself to the reader.

⁽¹⁾ In Eccli.

DANIEL AND HIS COMPANIONS ARE TAKEN INTO THE PALACE OF THE KING OF BABYLON : THEY ABSTAIN FROM HIS MEAT AND WINE, AND SUCCEED BETTER WITH PULSE AND WATER. THEIR EXCELLENCE IN WISDOM.

“In the third year, of the reign of Joakim, king of Juda, Nabuchodonosor king of Babylon came to Jerusalem, and besieged it:

And the Lord delivered into his hands Joakim the king of Juda, and part of the vessels of the house of God : and he carried them away into the land of Sennaar, to the house of his god, and the vessels he brought into the treasure house of his god.

And the king spoke to Asphenez the master of the eunuchs, that he should bring in some of the children of Israel, and of the king's seed and of the princes,

Children in whom there was no blemish, well favored, and skilful in all wisdom, cunning in knowledge, and instructed in science, and such as might stand in the king's palace, that he might teach them the learning, and the tongue of the Chaldeans.

And the king appointed them a daily provision, of his own meat, and of the wine of which he drank himself, that being nourished three years, afterwards they might stand before the king.

Now there were among them of the children of Juda, Daniel, Ananias, Misael, and Azarias.

And the master of the eunuchs gave them names : to Daniel, Baltassar : to Ananias, Sidrach : to Misael, Misach : and to Azarias, Abdenago.

But Daniel purposed in his heart that he would not be defiled with the king's table, nor with the wine which he drank : and he requested the master of the eunuchs that he might not be defiled.

And God gave to Daniel grace and mercy in the sight of the prince of the eunuchs.

And the prince of the eunuchs said to Daniel : I fear my lord the king, who hath appointed you meat and drink : and if he should see your faces leaner than those of the other youths your equals, you shall endanger my head to the king.

And Daniel said to Malasar, whom the prince of the eunuchs had appointed over Daniel, Ananias, Misael, and Azarias :

Try, I beseech thee, thy servants for ten days, and let pulse be given us to eat, and water to drink :

And look upon our faces, and the faces of the children that eat of the king's meat : and as thou shalt see, deal with thy servants.

And when he had heard these words, he tried them for ten days.

And after ten days their faces appeared fairer and fatter than all the children that ate of the king's meat.

So Malasar took their portions, and the wine that they should drink : and he gave them pulse.

And to these children God gave knowledge, and understanding in every book, and wisdom : but to Daniel the understanding also of all visions and dreams.

And when the days were ended, after which the king had ordered they should be brought in : the prince of the eunuchs brought them in before Nabuchodonosor.

And when the king had spoken to them, there were not found among them all, such as Daniel, Ananias, Misael, and Azarias : and they stood in the king's presence.

And in all matters of wisdom and understanding, that the king inquired of them, he found them ten times better than all the diviners, and wise men, that were in all his kingdom.

And Daniel continued even to the first year of king Cyrus. (1)

Daniel was only twelve years old when he "became great in the eyes of the people," who were made aware of his extraordinary mission, by the wisdom he manifested in saving Susanna. The character of Susanna and of her devout parents show to what degree of virtue the Jews could attain by a faithful observance of the law of Moses. The exclamations of the captives who praised God, "who saveth them who trust in Him," show that many of them observed the law in the land of their exile. As to the wicked judges they also were captives of Juda, permitted to act as such by the king of Babylon, who allowed the captives to be governed by their own laws.

THE HISTORY OF SUSANNA AND THE TWO ELDERS.

"Now there was a man that dwelt in Babylon, and his name was Joakim :

And he took a wife whose name was Susanna, the daughter of Helcias, a very beautiful woman, and one that feared God.

For her parents being just, had instructed their daughter according to the law of Moses.

Now Joakim was very rich, and had an orchard near his house : and the Jews resorted to him, because he was the most honorable of them all.

And there were two of the ancients of the people appointed judges that year, of whom the Lord said : Iniquity came out from Babylon from the ancient judges, that seemed to govern the people.

These men frequented the house of Joakim, and all that had any matters of judgment came to them.

(1) Dan. i.

And when the people departed away at noon, Susanna went in, and walked in her husband's orchard.

And the old men saw her going in every day, and walking : and they were inflamed with lust toward her :

And they perverted their own mind and turned away their eyes that they might not look unto heaven, nor remember just judgments.

So they were both wounded with the love of her, yet they did not make known their grief one to the other :

For they were ashamed to declare to one another their lust, being desirous to have to do with her :

And they watched carefully every day to see her : And one said to another.

Let us now go home, for it is dinner time. So going out, they departed one from another.

And turning back again, they came both to the same place : and asking one another the cause, they acknowledged their lust : and then they agreed upon a time, when they might find her alone.

And it fell out, as they watched a fit day, she went in on a time, as yesterday and the day before, with two maids only, and was desirous to wash herself in the orchard : for it was hot weather.

And there was nobody there, but the two old men that had hid themselves and were beholding her.

So she said to the maids : Bring me oil, and washing balls, and shut the doors of the orchard, that I may wash me.

And they did as she bade them : and they shut the doors of the orchard, and went out by a back door to fetch what she had commanded them, and they knew not that the elders were hid within.

Now when the maids were gone forth, the two elders arose, and ran to her, and said :

Behold the doors of the orchard are shut, and nobody seeth us, and we are in love with thee : wherefore consent to us, and lie with us.

But if thou wilt not, we will bear witness against thee, that a young man was with thee, and therefore thou didst send away thy maids from thee.

Susanna sighed and said : I am straitened on every side : for if I do this thing, it is death to me : and if I do it not, I shall not escape your hands. But it is better for me to fall into your hands without doing it, than to sin in the sight of the Lord.

With that Susanna cried out with a loud voice : and the elders also cried out against her.

And one of them ran to the door of the orchard, and opened it.

So when the servants of the house heard the cry in the orchard they rushed in by the back door to see what was the matter.

But after the old men had spoken, the servants were greatly ashamed : for never had there been any such word said of Susanna. And on the next day,

When the people were come to Joakim her husband, the two elders also came full of wicked devices against Susanna, to put her to death.

And they said before the people : Send to Susanna, daughter of Helcias the wife of Joakim. And presently they sent,

And she came with her parents, and children, and all her kindred.

Now Susanna was exceeding delicate, and beautiful to behold.

But those wicked men commanded that her face should be

uncovered (for she was covered) that so at least they might be satisfied with her beauty.

Therefore her friends, and all her acquaintance wept.

But the two elders rising up in the midst of the people, laid their hands upon her head.

And she weeping looked up to heaven, for her heart had confidence in the Lord.

And the elders said : As we walked in the orchard alone, this woman came in with two maids, and shut the doors of the orchard, and sent away the maids from her.

Then a young man that was there hid came to her, and lay with her.

But we that were in a corner of the orchard, seeing this wickedness, ran up to them, and we saw them lie together.

And as for him, we could not take him, because he was stronger than we, and opening the doors he leaped out:

But having taken this woman, we asked who the young man was: but she would not tell us: of this thing we are witnesses.

The multitude believed them as being the elders and the judges of the people, and they condemned her to death.

Then Susanna cried out with a loud voice, and said: O eternal God, who knowest hidden things, who knowest all things before they come to pass,

Thou knowest that they have borne false witness against me: and behold I must die, whereas I have done none of these things which these men have maliciously forged against me.

And the Lord heard her voice.

And when she was led to be put to death, the Lord raised up the holy spirit of a young boy, whose name was Daniel:

And he cried out with a loud voice: I am clear from the blood of this woman.

Then all the people turning themselves toward him, said: What meaneth this word that thou hast spoken?

But he standing in the midst of them, said: Are ye so foolish, ye children of Israel, that without examination or knowledge of the truth, you have condemned a daughter of Israel?

Return to the judgment, for they have borne false witness against her.

So all the people turned again in haste, and the old men said to him: Come, and sit thou down among us, and shew it us: seeing God hath given thee the honour of old age.

And Daniel said to them: Separate these two far from one another, and I will examine them.

So when they were put asunder one from the other, he called one of them, and said to him: O thou that are grown old in evil days, now are thy sins come out, which thou hast committed before:

In judging unjust judgments, oppressing the innocent, and letting the guilty to go free, whereas the Lord saith: The innocent and the just thou shalt not kill.

Now then, if thou sawest her, tell me under what tree thou sawest them conversing together. He said: Under a mastic tree.

And Daniel said: Well hast thou lied against thy own head: for behold the Angel of God having received the sentence of him shall cut thee in two.

And having put him aside, he commanded that the other should come: and he said to him: O thou seed of Chanaan, and not of Juda, beauty hath deceived thee, and lust hath perverted thy heart:

Thus did you do to the daughters of Israel, and they for fear conversed with you: but a daughter of Juda would not abide your wickedness.

Now therefore tell me, under what tree didst thou take them conversing together. And he answered: Under a holm tree.

And Daniel said to him: Well hast thou lied against thy own head • for the Angel of the Lord waiteth with a sword to cut thee in two, and to destroy you.

With that all the assembly cried out with a loud voice, and they blessed God who saveth them that trust in him.

And they rose up against the two elders (for Daniel had convicted them of false witness by their own mouth) and they did to them as they had maliciously dealt against their neighbour,

To fulfil the law of Moses: and they put them to death, and innocent blood was saved in that day.

But Helcias and his wife praised God, for their daughter Susanna, with Joakim her husband, and all her kindred, because there was no dishonesty found in her.

And Daniel became great in the sight of the people from that day, and thence forward."

The following chapter of the book of Daniel relates an extraordinary event in the lives of Nabuchodonosor and of our prophet. We copy it entire, notwithstanding its great length, knowing that the perusal of it will interest and edify those who have read it already, and those who may never have done so before. This history will tell us of the pride and cruelty of the king of Babylon, and also of the heroic devotion of Daniel and his companions. Through the doings and utterances of the prophet we shall see the knowledge of One Almighty God, spreading in Babylonia, which was at that time the principal seat of the commerce of the world.

DANIEL, BY DIVINE REVELATION, DECLARES THE DREAM OF
NABUCHODONOSOR, AND THE INTERPRETATION OF IT.

HE IS HIGHLY HONOURED BY THE KING.

“In the second year of the reign of Nabuchodonosor, Nabuchodonosor had a dream, and his spirit was terrified, and his dream went out of his mind.

Then the king commanded to call together the diviners, and the wise men, and the magicians, and the Chaldeans: to declare to the king his dreams: so they came and stood before the king.

And the king said to them: I saw a dream: and being troubled in mind I know not what I saw.

And the Chaldeans answered the king in Syriac: O king, live for ever: tell to thy servants thy dream, and we will declare the interpretation thereof.

And the king answering said to the Chaldeans: The thing is gone out of my mind: unless you tell me the dream, and the meaning thereof, you shall be put to death, and your houses shall be confiscated.

But if you tell the dream, and the meaning of it, you shall receive of me rewards and gifts, and great honour: therefore tell me the dream, and the interpretation thereof.

And they answered again and said: Let the king tell the servants the dream, and we will declare the interpretation of it.

And the king answered and said: I know for certain that you seek to gain time, since you know that the thing is gone from me.

If therefore you tell me not the dream, there is one sentence concerning you, that you have also framed a lying interpretation, and full of deceit, to speak before me till the time pass away. Tell me therefore the dream, that I may know that you also give a true interpretation thereof.

Then the Chaldeans answered before the king, and said: There is no man upon earth that can accomplish thy word, O king, neither doth any king, though great and mighty, ask such a thing of any diviner, or wise men, or Chaldean.

For the thing that thou askest, O king, is difficult: nor can any one be found that can show it before the king, except the gods, whose conversation is not with men.

Upon hearing this, the king in fury, and in great wrath, commanded that all the wise men of Babylon should be put to death.

And the decree being gone forth, the wise men were slain: and Daniel and his companions were sought for, to be put to death.

Then Daniel inquired concerning the law and the sentence of Arioch the general of the king's army, who was gone forth to kill the wise men of Babylon.

And he asked him that had received the orders of the king, why so cruel a sentence was gone forth from the face of the king. And when Arioch had told the matter to Daniel,

Daniel went in and desired of the king, that he would give him time to resolve the question and declare it to the king.

And he went into his house, and told the matter to Ananias, and Misael, and Azarias his companions:

To the end that they should ask mercy at the face of the God of heaven concerning this secret, and that Daniel and his companions might not perish with the rest of the wise men of Babylon.

Then was the mystery revealed to Daniel by a vision in the night: and Daniel blessed the God of heaven.

And speaking he said: Blessed be the name of the Lord from eternity and for evermore: for wisdom and fortitude are his.

And he changeth times and ages: taketh away kingdoms and

establisheth them, giveth wisdom to the wise, and knowledge to them that have understanding.

He revealeth deep and hidden things, and knoweth what is in darkness, and light is with him.

To thee, O God of our fathers I give thanks: and I praise thee: because thou hast given me wisdom and strength: and now thou hast shewn me what we desired of thee, for thou hast made known to us, the king's discourse.

After this Daniel went in to Arioch to whom the king had given orders to destroy the wise men of Babylon, and he spoke thus to him: Destroy not the wise men of Babylon: bring me in before the king, and I will tell the solution to the king.

Then Arioch in haste brought in Daniel to the king and said to him: I have found a man of the children of the captivity of Juda, that will resolve the question to the king.

The king answered, and said to Daniel, whose name was Baltassar: Thinkest thou indeed that thou canst tell me the dream that I saw, and the interpretation thereof?

And Daniel made answer before the king, and said: The secret that the king desireth to know, none of the wise men, or the philosophers, or the diviners, or the soothsayers can declare to the king.

But there is a God in heaven that revealeth mysteries, who hath shewn to thee, O king Nabuchodonosor, what is to come to pass in the latter times. Thy dream, and the visions of thy head upon thy bed, are these:—

Thou, O king, didst begin to think in thy bed, what should come to pass hereafter: and he that revealeth mysteries shewed thee what shall come to pass.

To me also this secret is revealed, not by any wisdom that I have more than all men alive: but that the interpretation

might be made manifest to the king, and thou mightest know the thoughts of thy mind.

Thou, O king, sawest, and behold there was as it were, a great statue : this statue, which was great and high, tall of stature, stood before thee, and the look thereof was terrible.

The head of this statue was of fine gold, but the breast and arms of silver, and the belly and the thighs of brass :

And the legs of iron, the feet part of iron and part of clay.

Thus thou sawest, till a stone was cut out of a mountain without hands : and it struck the statue upon the feet thereof that were of iron and of clay, and broke them in pieces.

Then was the iron, the clay, the brass, the silver, and the gold broken to pieces together, and became like the chaff of a summer's threshing-floor, and they were carried away by the wind : and there was no place found for them : but the stone that struck the statue became a great mountain, and filled the whole earth.

This is the dream : we will also tell the interpretation thereof before thee, O king.

Thou art a king of kings : and the God of heaven hath given thee a kingdom, and strength, and power, and glory :

And all places wherein the children of men, and the beasts of the field do dwell : he hath also given the birds of the air into thy hand, and hath put all things under thy power : thou therefore art the head of gold.

And after thee shall rise up another kingdom, inferior to thee, of silver : and another third kingdom of brass, which shall rule over all the world.

And the fourth kingdom shall be as iron. As iron breaketh into pieces, and subdueth all things, so shall that break and destroy all these.

And whereas thou sawest the feet, and the toes part of pot-

ter's clay, and part of iron : the kingdom shall be divided, but yet it shall take its origin from the iron, according as thou sawest the iron mixed with the miry clay.

And as the toes of the feet were part of iron, and part of clay, the kingdom shall be partly strong, and partly broken.

And whereas thou sawest the iron mixed with miry clay, they shall be mingled indeed together with the seed of man, but they shall not stick fast one to another, as iron cannot be mixed with clay.

But in the days of those kingdoms the God of heaven will set up a kingdom that shall never be destroyed, and his kingdom shall not be delivered up to another people, and it shall break in pieces, and shall consume all these kingdoms, and itself shall stand for ever.

According as thou sawest that the stone was cut out of the mountain without hands and broke in pieces the clay and the iron, and the brass, and the silver, and the gold, the great God hath shewn the king what shall come to pass hereafter, and the dream is true, and the interpretation thereof is faithful.

Then king Nabuchodonosor fell on his face, and worshipped Daniel, and commanded that they should offer in sacrifice to him victims and incense.

And the king spoke to Daniel, and said : Verily your God is the God of gods, and Lord of kings, and a revealer of hidden things : seeing thou couldst discover this secret.

Then the king advanced Daniel to a high station, and gave him many and great gifts : and he made him governor over all the provinces of Babylon, and chief of the magistrates over all the wise men of Babylon.

And Daniel requested of the king, and he appointed Sidrach, Misach, and Abdenago over the works of the province of Babylon, but Daniel himself was in the king's palace."

In the passage which we have just quoted, we read that the king advanced Daniel to a high station, and gave him many and great gifts; that he made him governor over all the provinces of Babylon; and chief of the magistrates over all the wise men of Babylon. Nabuchodonosor did also on the recommendation of Daniel appoint Sidrack, Misack and Abdenago over the works of the province of Babylon. Daniel was so much honored as to live in the king's palace. The king of Babylon, however, forgot very soon what he had said to Daniel. "Verily your God is the God of gods and Lord of kings," as we shall presently see by the following relation of the erection of a golden statue which Nabuchodonosor commanded to be adored by all.

NABUCHODONOSOR SETTETH UP A GOLDEN STATUE; WHICH HE
COMMANDETH ALL TO ADORE: THE THREE CHILDREN FOR
REFUSING TO DO IT ARE CAST INTO THE FIERY FUR-
NACE; BUT ARE NOT HURT BY THE FLAMES.
THEIR PRAYER, AND CANTICLE OF
PRAISE.

King Nabuchodonosor made a statue of gold, of sixty cubits high, and six cubits broad, and he set it up in the plain of Dura of the province of Babylon.

Then Nabuchodonosor the king sent to call together the nobles, the magistrates, and the judges, the captains, the rulers, and governors, and all the chief men of the provinces, to come to the dedication of the statue which king Nabuchodonosor had set up.

Then the nobles, the magistrates, and the judges, the captains, and rulers, and the great men that were placed in author-

ity, and all the princes of the provinces, were gathered together to come to the dedication of the statue which king Nabuchodonosor had set up: and they stood before the statue which king Nabuchodonosor had set up:

Then a herald cried with a strong voice: To you it is commanded, O nations, tribes and languages:

That in the hour that you shall hear the sound of the trumpet, and of the flute, and of the harp, of the sackbut, and of the psaltery, and of the symphony, and of all kind of music, ye fall down and adore the golden statue which king Nabuchodonosor hath set up.

But if any man shall not fall down and adore, he shall the same hour be cast into a furnace of burning fire.

Upon this therefore, at the time when all the people heard the sound of the trumpet, the flute, and the harp, of the sackbut, and the psaltery, of the symphony, and of all kind of music: all the nations, tribes, and languages fell down and adored the golden statue, which king Nabuchodonosor had set up.

And presently at that very time some Chaldeans came and accused the Jews.

And said to king Nabuchodonosor: O king, live for ever:

Thou, O king, hast made a decree that every man that shall hear the sound of the trumpet, the flute, and the harp, of the sackbut, and the psaltery, of the symphony, and of all kind of music, shall prostrate himself, and adore the golden statue:

And that if any man shall not fall down and adore, he should be cast into a furnace of burning fire.

Now there are certain Jews: whom thou hast set over the works of the province of Babylon, Sidrach, Misach, and Abdenago: those men, O king, have slighted thy decree: they wor-

ship not thy gods, nor do they adore the golden statue which thou hast set up.

Then Nabuchodonosor in fury, and in wrath, commanded that Sidrach, Misach, and Abdenago should be brought: who immediately were brought before the king.

And Nabuchodonosor the king spoke to them, and said: Is it true, O Sidrach, Misach, and Abdenago, that you do not worship my gods, nor adore the golden statue that I have set up?

Now therefore if you be ready, at whatever hour soever you shall hear the sound of the trumpet, flute, harp, sackbut, and psaltery, and symphony, and of all kind of music, prostrate yourselves and adore the statue which I have made; but if you do not adore, you shall be cast the same hour into the furnace of burning fire: and who is the God that shall deliver you out of my hand?

Sidrach, Misach, and Abdenago answered and said to king Nabuchodonosor: We have no occasion to answer thee concerning this matter.

For behold our God, whom we worship, is able to save us from the furnace of burning fire, and to deliver us out of thy hands, O king.

But if he will not, be it known to thee, O king, that we will not worship thy gods, nor adore the golden statue which thou hast set up.

Then was Nabuchodonosor filled with fury: and the countenance of his face was changed against Sidrach, Misach, and Abdenago, and he commanded that the furnace should be heated seven times more than it had been accustomed to be heated.

And he commanded the strongest men that were in his army, to bind the feet of Sidrach, Misach, and Abdenago, and to cast them into the furnace of burning fire.

And immediately these men were bound and were cast into

the midst of the furnace of burning fire, with their coats, and their caps, and their shoes, and their garments;

For the king's commandment was urgent: and the furnace was heated exceedingly. And the flame of the fire slew those men that had cast in Sidrach, Misach, and Abdenago.

And these three men, that is, Sidrach, Misach, and Abdenago, fell down bound in the midst of the furnace of burning fire.

And they walked in the midst of the flames praising God, and blessing the Lord.

Then Azarias standing up prayed in this manner, and opening his mouth in the midst of the fire, he said:

Blessed art thou, O Lord the God of our fathers, and thy name is worthy of praise, and glorious for ever:

For thou art just in all that thou hast done to us, and all thy works are true, and thy ways right, and all thy judgments true.

For thou hast executed true judgments in all the things that thou hast brought upon us, and upon Jerusalem the holy city of our fathers: for according to truth and judgment, thou hast brought all these things upon us for our sins.

For we have sinned, and committed iniquity, departing from thee: and we have trespassed in all things:

And we have not hearkened to thy commandments, nor have we observed nor done as thou hast commanded us, that it might go well with us.

Wherefore all that thou hast brought upon us, and everything that thou hast done to us, thou hast done in true judgment:

And thou hast delivered us into the hands of our enemies that are unjust, and most wicked, and prevaricators, and to a king unjust, and most wicked beyond all that are upon the earth.

And now we cannot open our mouths: we are become a shame and reproach to thy servants, and to them that worship thee.

Deliver us not up for ever, we beseech thee, for thy name's sake, and abolish not thy covenant.

And take not away thy mercy from us for the sake of Abraham thy beloved, and Isaac thy servant, and Israel thy holy one.

To whom thou hast spoken, promising that thou wouldst multiply their seed as the stars of heaven, and as the sand that is on the sea-shore.

For we, O Lord, are diminished more than any nation, and are brought low in all the earth this day for our sins.

Neither is there at this time prince, or leader, or prophet, or holocaust, or sacrifice, or oblation, or incense, or place of first fruits before thee,

That we may find thy mercy: nevertheless in a contrite heart and humble spirit let us be accepted.

As in holocausts of rams, and bullocks, and as in thousands of fat lambs: so let our sacrifice be made in thy sight this day, that it may please thee: for there is no confusion to them that trust in thee.

And now we follow thee with all our heart, and we fear thee, and seek thy face.

Put us not to confusion, but deal with us according to thy meekness, and according to the multitude of thy mercies.

And deliver us according to thy wonderful works, and give glory to thy name, O Lord:

And let all them be confounded that shew evils to thy servants, let them be confounded in all thy might, and let their strength be broken.

And let them know that thou art the Lord, the only God, and glorious over all the world.

Now the king's servants that had cast them in, ceased not to heat the furnace with brimstone, and tow, and pitch, and dry sticks.

And the flames mounted up above the furnace nine and forty cubits:

And it broke forth and burnt such of the Chaldeans as it found near the furnace.

But the Angel of the Lord went down with Azarias and his companions into the furnace: and he drove the flame of the fire out of the furnace.

And made the midst of the furnace like the blowing of a wind bringing dew, and the fire touched them not at all, nor troubled them, nor did them any harm.

Then these three as with one mouth praised, and glorified, and blessed God in the furnace, saying:

Blessed art thou, O Lord the God of our fathers: and worthy to be praised and glorified, and exalted above all for ever: and blessed is the holy name of thy glory: and worthy to be praised, and exalted above all in all ages.

Blessed art thou in the holy temple of thy glory: and exceedingly to be praised, and exceeding glorious for ever.

Blessed art thou on the throne of thy kingdom, and exceedingly to be praised, and exalted above all for ever.

Blessed art thou, that beholdest the depths, and sittest upon the cherubim: and worthy to be praised and exalted above all forever.

Blessed art thou in the firmament of heaven: and worthy of praise, and glorious for ever.

All ye works of the Lord, bless the Lord: praise and exalt him above all for ever.

O ye angels of the Lord, bless the Lord: praise and exalt him above all for ever.

O ye heavens, bless the Lord: praise and exalt Him above all for ever.

O all ye waters that are above the heavens, bless the Lord: praise and exalt him above all for ever.

O all ye powers of the Lord, bless the Lord: praise and exalt him above all for ever.

O ye sun and moon, bless the Lord: praise and exalt him above all for ever.

O ye stars of heaven, bless the Lord: praise and exalt him above all forever.

O every shower and dew, bless ye the Lord: praise and exalt him above all for ever.

O all ye spirits of God, bless the Lord: praise and exalt him above all for ever.

O ye fire and heat, bless the Lord: praise and exalt him above all for ever.

O ye cold and heat, bless the Lord: praise and exalt him above all for ever.

O ye dews and hoar frost, bless the Lord: praise and exalt him above all for ever.

O ye frost and cold, bless the Lord: praise and exalt him above all for ever.

O ye ice and snow, bless the Lord: praise and exalt him above all for ever.

O ye nights and days, bless the Lord: praise and exalt him above all for ever.

O ye light and darkness, bless the Lord: praise and exalt him above all for ever.

O ye lightnings and clouds, bless the Lord: praise and exalt him above all for ever.

O let the earth bless the Lord: let it praise and exalt him above all for ever.

O ye mountains and hills, bless the Lord: praise and exalt him above all for ever.

O all ye things that spring up in the earth, bless the Lord: praise and exalt him above all for ever.

O ye fountains, bless the Lord: praise and exalt him above all for ever.

O ye seas and rivers, bless the Lord: praise and exalt him above all for ever.

O ye whales, and all that move in the waters, bless the Lord: praise and exalt him above all for ever.

O all ye fowls of the air, bless the Lord: praise and exalt him above all for ever.

O all ye beasts and cattle, bless the Lord: praise and exalt him above all for ever.

O ye sons of men, bless the Lord: praise and exalt him above all for ever.

O let Israel bless the Lord: let them praise and exalt him above all for ever.

O ye priests of the Lord, bless the Lord: praise and exalt him above all for ever.

O ye servants of the Lord, bless the Lord: praise and exalt him above all for ever.

O ye spirits and souls of the just, bless the Lord: praise and exalt him above all for ever.

O ye holy and humble of heart, bless the Lord: praise and exalt him above all for ever.

O Ananias, Azarias, and Misael, bless ye the Lord: praise and exalt him above all for ever. For he hath delivered us from hell, and saved us out of the hand of death, and delivered us out of the midst of the burning flame, and saved us out of the midst of the fire.

O give thanks to the Lord, because he is good: because his mercy endureth for ever.

O all ye religious, bless the Lord the God of gods: praise him and give him thanks, because his mercy endureth for ever and ever.

Then Nabuchodonosor the king was astonished, and rose up in haste, and said to his nobles: Did we not cast three men bound into the midst of the fire? They answered the king and said: True, O king.

He answered, and said: Behold I see four men loose, and walking in the midst of the fire, and there is no hurt in them, and the form of the fourth is like the son of God.

Then Nabuchodonosor came to the door of the burning fiery furnace, and said: Sidrach, Misach, and Abdenago, ye servants of the most high God, come forth: and immediately Sidrach, Misach and Abdenago were out of the midst of the fire. And the nobles and the magistrates, and the judges, and the great men of the king being gathered together, considered these men, that the fire had no power on their bodies, and that not a hair of their head had been singed, nor their garments altered, nor the smell of the fire had passed on them. Then Nabuchodonosor breaking forth, said: blessed be the God of them, to wit: of Sidrach, Misack and Abdenago, who hath sent this angel, and delivered His servants that believed in Him: and they changed the king's word, and delivered up their bodies that they might not serve, nor adore any god, except their own God. By me therefore this decree is made, that every people, tribe and tongue which shall speak blasphemy against the God of Sidrach, Misack and Abdenago shall be destroyed, and their houses laid waste, for there is no other god that can save in this manner. Then the king promoted Sidrach, Misach and Abdenago in the province of Babylon. Nabuchodonosor, the king to all peoples nations and tongues that dwell in all the earth, peace be multiplied unto you. The most high God hath wrought signs and

wonders towards me; it hath seemed good to me therefore to publish His signs, because they are great, and his wonders because they are mighty: and His kingdom is an everlasting kingdom, and his power to all generations." (1)

Daniel was absent from Babylon, or was not called upon to adore the golden statue erected by Nabuchodonosor in the plain of Dura, hence he did not on that occasion join in with his three companions in confessing the power of God, and refusing to worship false divinities. On the occurrence which we now relate, he proved himself true to the law of his maker, and his fidelity, rewarded as it was by a miracle, served to spread the knowledge of God in those countries. The event occurred not in the days of Nabuchodonosor, but during the reign of Darius, one of his successors.

DAVID IS PROMOTED BY DARIUS—HIS ENEMIES PROCURE A LAW
FORBIDDING PRAYER—FOR THE TRANSGRESSION OF
THIS LAW DANIEL IS CAST INTO THE LIONS'
DEN—BUT IS MIRACULOUSLY DELIVERED.

"It seemed good to Darius, and he appointed over the kingdom a hundred and twenty governors to be over his whole kingdom.

And three princes over them, of whom Daniel was one: that the governors might give an account to them, and the king might have no trouble.

And Daniel excelled all the princes and governors: because a greater spirit of God was in him.

And the king thought to set him over all the kingdom: whereupon the princes, and the governors sought to find occasion against Daniel with regard to the king: and they could find

(1) Dan. c. iii.

no cause, nor suspicion, because he was faithful, and no fault, nor suspicion was found in him.

Then these men said: We shall not find any occasion against this Daniel, except perhaps concerning the law of his God.

Then the princes and the governors craftily suggested to the king, and spoke thus unto him: Darius, live for ever,

All the princes of the kingdom, the magistrates, and governors, the senators, and judges have consulted together, that an imperial decree, and an edict be published: That whosoever shall ask any position of any god, or man, for thirty days, but of thee, O king, shall be cast into the den of lions.

Now, therefore, O king, confirm the sentence, and sign the decree: that what is decreed by the Medes and Persians may not be altered, nor any man be allowed to transgress it.

So king Darius set forth the decree and established it.

Now when Daniel knew this, that is to say, that the law was made, he went into his house: and opening the windows of his upper chamber towards Jerusalem, he knelt down three times a day, and adored, and gave thanks before his God, as he had been accustomed to do before.

Wherefore those men carefully watching him, found Daniel praying and making application to his God.

And they came and spoke to the king concerning the edict: O king, hast thou not decreed, that every man that should make a request to any of the gods, or men, for thirty days, but to thyself, O king, should be cast into the den of lions? And the king answered them, saying: The word is true according to the decree of the Medes and Persians, which it is not lawful to violate.

Then they answered, and said before the king: Daniel, who is of the children of the captivity of Juda, hath not regarded

thy law, nor the decree that thou hast made: but three times a day he maketh his prayer.

Now when the king had heard these words, he was very much grieved, and in behalf of Daniel he set his heart to deliver him and even till sun-set he laboured to save him.

But those men perceiving the king's design, said to him: Know thou, O king, that the law of the Medes and Persians is, that no decree which the king hath made may be altered.

Then the king commanded, and they brought Daniel, and cast him into the den of the lions: and the king said to Daniel: Thy God, whom thou always servest, he will deliver thee.

And a stone was brought, and laid upon the mouth of the den: which the king sealed with his own ring, and with the ring of his nobles, that nothing should be done against Daniel.

And the king went away to his house and laid himself down without taking supper, and meat was not set before him, and even sleep departed from him.

Then the king rising very early in the morning, went in haste to the lions' den.

And coming near to the den, cried with a lamentable voice to Daniel, and said to him: Daniel, servant of the living God, hath thy God, whom thou servest always, been able, thinkest thou, to deliver thee from the lions?

And Daniel answering the king, said: O king, live for ever.

My God hath sent his Angel, and hath shut up the mouths of the lions, and they have not hurt me: forasmuch as before him justice hath been found in me: yea, and before thee, O king, I have done no offence.

Then was the king exceeding glad for him, and he commanded that Daniel should be taken out of the den, and Daniel was taken out of the den, and no hurt was found in him, because he believed in his God.

And by the king's commandment, those men were brought that had accused Daniel: and they were cast into the lions' den. they and their children, and their wives: and they did not reach the bottom of the den before the lions caught them, and broke all their bones in pieces.

Then king Darius wrote to all people, tribes and languages, dwelling in the whole earth: Peace be multiplied unto you.

It is decreed by me, that in all my empire and my kingdom all men dread and fear the God of Daniel, for he is the living and eternal God for ever: and his kingdom shall not be destroyed, and his power shall be for ever.

He is the deliverer, and saviour, doing signs, and wonders in heaven, and in earth: who hath delivered Daniel out of the lions' den.

Now Daniel continued unto the reign of Darius, and the reign of Cyrus the Persian."

Daniel, through the kind providence of God toward the exiles of Juda, continued in favor and power under all the kings of Babylon. The following history of Bel and the dragon shows well he demonstrated to the Babylonians the vanity of their so-called gods, and strengthened the Jews in the faith and service of the God of their fathers:

THE HISTORY OF BEL; AND OF THE GREAT SERPENT WORSHIPPED
BY THE BABYLONIANS.

"And Daniel was the king's guest, and was honoured above all his friends.

Now the Babylonians had an idol called Bel: and there were spent upon him every day twelve great measures of fine flour, and forty sheep, and six vessels of wine.

The king also worshipped him, and went every day to adore

him : but Daniel adored his God. And the king said to him : Why dost thou not adore Bel ?

And he answered, and said to him : Because I do not worship idols made with hands, but the living God, that created heaven and earth, and hath power over all flesh.

And the king said to him : Doth not Bel seem to thee to be a living god ? Seest thou not how much he eateth and drinketh every day ?

Then Daniel smiled and said : O king, be not deceived ; for this is but clay within, and brass without, and did never eat *anything*.

And the king being angry called for his priests, and said to them : If you tell me not, who it is that eateth up these expenses, you shall die.

But if you can shew that Bel eateth these things, Daniel shall die, because he hath blasphemed against Bel. And Daniel said to the king : Be it done according to thy word.

Now the priests of Bel were seventy besides their wives, and little ones, and children. And the king went with Daniel into the temple of Bel.

And the priests of Bel said : Behold we go out ; and do thou, O king, set on the meats, and make ready the wine, and shut the door fast, and seal it with thy own ring :

And when thou comest in the morning, if thou findest not that Bel hath eaten up all, we will suffer death, or else Daniel that hath lied against us.

And they little regarded it, because they had made under the table a secret entrance, and they always came in by it, and consumed those things.

So it came to pass after they were gone out, the king set the meats before Bel : and Daniel commanded his servants, and they brought ashes, and he sifted them all over the temple

before the king; and going forth they shut the door; and having sealed it with the king's ring, they departed.

But the priests went in by night, according to their custom, with their wives and their children: and they ate and drank up all.

And the king rose early in the morning, and Daniel with him.

And the king said: are the seals whole, Daniel? And he answered: They are whole, O king.

And as soon as he had opened the door, the king looked upon the table, and cried out with a loud voice: Great art thou, O Bel, and there is not any deceit with thee.

And Daniel laughed: and he held the king that he should not go in: and he said: Behold the pavement, mark whose foot-steps these are.

And the king said: I see the foot-steps of men, and women, and children. And the king was angry.

Then he took the priests, and their wives, and their children: and they shewed him the private doors by which they came in, and consumed the things that were on the table.

The king therefore put them to death, and delivered Bel into the power of Daniel, who destroyed him and his temple.

And there was a great dragon in that place, and the Babylonians worshipped him.

And the king said to Daniel: Behold thou canst not say now, that this is not a living god: adore him therefore.

And Daniel said: I adore the Lord my God: for he is the living God: but that is no living God.

But give me leave, O king, and I will kill this dragon without sword or club. And the king said: I give thee leave.

Then Daniel took pitch, and fat, and hair, and boiled them together: and he made lumps, and put them into the dragon's

mouth, and the dragon burst asunder. And he said: Behold him whom you worshipped.

And when the Babylonians had heard this, they took great indignation: and being gathered together against the king, they said: The king is become a Jew. He hath destroyed Bel, he hath killed the dragon, and he hath put the priests to death.

And they came to the king, and said: Deliver us Daniel, or else we will destroy thee and thy house.

And the king saw that they pressed upon him violently: and being constrained by necessity he delivered Daniel to them.

And they cast him into the den of lions, and he was there six days.

And in the den there were seven lions, and they had given to them two carcasses every day, and two sheep: but then they were not given unto them that they might devour Daniel.

Now there was in Judea a prophet called Habacuc, and he had boiled pottage, and had broken bread in a bowl: and was going into the field, to carry it to the reapers.

And the Angel of the Lord said to Habacuc: Carry the dinner which thou hast into Babylon to Daniel, who is in the lions' den.

And Habacuc said: Lord, I never saw Babylon, nor do I know the den. And the Angel of the Lord took him by the top of his head and carried him by the hair of his head, and set him in Babylon over the den, in the force of his spirit.

And Habacuc cried, saying: O Daniel, thou servant of God, take the dinner that God hath sent thee.

And Daniel said: Thou hast remembered me, O God, and Thou hast not forsaken them that love Thee.

And Daniel arose and eat, and the Angel of the Lord presently sent Habacuc again in his own place.

And upon the seventh day the king came to bewail Daniel:

and he came to the den, and looked in, and behold Daniel was sitting in the midst of the lions.

And the king cried out with a loud voice, saying: Great art thou, O Lord the God of Daniel. And he drew him out of the lions' den.

But those that had been the cause of his destruction, he cast into the den, and they were devoured in a moment before him.

Then the king said: Let all the inhabitants of the whole earth fear the God of Daniel: for he is the Saviour, working signs and wonders in the earth: who hath delivered Daniel out of the lions' den."

We will not deprive our readers of the pleasure of reading the following history which we find in the 10th chapter of the book of Daniel. In the following lines we see another evidence of the power of God, and of the desire He had of making himself known among the Gentiles. The reader will notice how admirable was that religion, which gave such directions to sinners as the following: "Let my council be acceptable to thee, and redeem thou thy sins with alms, and thy iniquities with works of mercy to the poor: perhaps He will forgive thy offences."

Nabuchodonosor's dream, by which the judgments of God are denounced against him for his pride, is interpreted by Daniel and verified by the event:

"I, Nabuchodonosor, was at rest in my house, and flourishing in my palace. I saw a dream that affrighted me; and my thoughts in my bed, and the visions of my head troubled me. Then I sent forth a decree, that all the wise men of Babylon should be brought in before me, and that they should show me the interpretation of the dream. Then came in the diviners, the wise men, the Chaldeans, and the soothsayers, and I told

the dream before them: but they did not shew me the interpretation thereof, till their colleague Daniel came in before me, whose name is Baltassar, according to the name of my god, who has in him the spirit of the holy gods, and I told the dream before him. Baltassar, prince of the diviners, because I know that thou hast in thee the spirit of the holy gods, and that no secret is impossible to thee: tell me the visions of my dream that I have seen, and the interpretation of them. This was the vision of my head in my bed: I saw and behold a tree in the midst of the earth, and the height thereof was exceeding great. The tree was great and strong, and the height thereof reached unto heaven: the sight thereof was even to the ends of all the earth. Its leaves were most beautiful, and its fruit exceeding much, and in it was food for all: under it dwelt cattle and beasts, and in the branches thereof, the fowls of the air had their abode, and all flesh did eat of it. I saw in the vision of my head, upon my bed, and behold a watcher, and a holy one came down from heaven. He cried aloud and said thus: cut down the tree and chop off the branches thereof: shake off its leaves and scatter its fruits: let the beasts fly away that are under it, and the birds from its branches.

Nevertheless leave the stump of its roots in the earth, and let it be tied with a band of iron, and of brass, among the grass, that is without, and let it be wet with the dew of heaven, and let its portion be with the wild beasts in the grass of the earth.

Let his heart be changed from man's, and let a beast's heart be given him: and let seven times pass over him.

This is the decree by the sentence of the watchers, and the word and demand of the holy ones: till the living know, that the most High ruleth in the kingdom of men: and he will give it to whomsoever it shall please him, and he will appoint the basest man over it.

I, king Nabuchodonosor saw this dream : thou therefore, O Baltassar, tell me quickly the interpretation : for all the wise men of my kingdom are not able to declare the meaning of it to me : but thou art able, because the spirit of the holy gods is in thee.

Then Daniel, whose name was Baltassar, began silently to think within himself for about one hour and his thoughts troubled him. But the king answering, said : Baltassar, let not the dream and the interpretation thereof trouble thee. Baltassar answered, and said : My Lord, the dream be to them that hate thee, and the interpretation thereof to thy enemies.

'The tree, which thou sawest, which was high and strong, whose height reached to the skies, and the sight thereof into all the earth :

And the branches thereof were most beautiful, and its fruit exceeding much, and in it was food for all, under which the beasts of the field dwelt, and the birds of the air had their abode in its branches :

It is thou, O king, who art grown great, and become mighty : for thy greatness hath grown and hath reached to heaven, and thy power unto the ends of the earth.

And whereas the king saw a watcher, and a holy one come down from heaven, and say : Cut down the tree, and destroy it, but leave the stump of the roots thereof in the earth, and let it be bound with iron and brass among the grass without, and let it be sprinkled with the dew of heaven, and let his feeding be with the wild beasts, till seven times pass over him :

This is the interpretation of the sentence of the most High, which is come upon my lord the king :

They shall cast thee out from among men, and thy dwelling shall be with cattle and with wild beasts, and thou shalt eat grass as an ox, and shalt be wet with the dew of heaven : and

seven times shall pass over thee, till thou know that the most High ruleth over the kingdom of men, and giveth it to whomsoever he will.

But whereas he commanded, that the stump of the roots thereof, that is, of the tree, should be left : thy kingdom shall remain to thee after thou shalt have known that all power is from heaven.

Wherefore, O king, let my counsel be acceptable to thee, and redeem thou thy sins with alms, and thy iniquities with works of mercy to the poor : perhaps he will forgive thy offences.

All these things came upon king Nabuchodonosor.

At the end of twelve months he was walking in the palace of Babylon.

And the king answered, and said : Is not this the great Babylon, which I have built to be the seat of the kingdom, by the strength of my power, and in the glory of my excellence ?

And while the word was yet in the king's mouth, a voice came down from heaven : To thee, O king Nabuchodonosor, it is said : Thy kingdom shall pass from thee.

And they shall cast thee out from among men, and thy dwelling shall be with cattle and wild beasts : thou shalt eat grass like an ox, and seven times shall pass over thee, till thou know that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will.

The same hour the word was fulfilled upon Nabuchodonosor, and he was driven away from among men, and did eat grass like an ox, and his body was wet with the dew of heaven : till his hairs grew like the feathers of eagles, and his nails like bird's claws.

Now at the end of the days, I, Nabuchodonosor, lifted up my eyes to heaven, and my sense was restored to me : and I blessed the most High, and I praised and glorified him that liveth for-

ever : for his power is an everlasting power, and his kingdom is to all generations.

And all the inhabitants of the earth are reputed as nothing before him : for he doth according to his will, as well with the powers of heaven, as among the inhabitants of the earth : and there is none that can resist his hand, and say to him : Why hast thou done it ?

At the same time my sense returned to me, and I came to the honour and glory of my kingdom : and my shape returned to me : and my nobles, and my magistrates sought for me, and I was restored to my kingdom : and greater majesty was added to me.

Therefore I, Nabuchodonosor, do now praise, and magnify and glorify the King of heaven : because all his works are true, and his ways judgments, and them that walk in pride he is able to abase." (1)

It is unnecessary to comment upon the following history of the profane banquet of Baltassar. On this occasion Almighty God did again, through Daniel his faithful servant, manifest his infinite knowledge of all things and his hatred of those who give way to pride, and who dare to profane the sacred objects dedicated to His worship.

"Baltassar the king made a great feast for a thousand of his nobles: and every one drank according to his age.

And being now drunk he commanded that they should bring the vessels of gold and silver which Nabuchodonosor his father had brought away out of the temple, that was in Jerusalem, that the king and his nobles and his wives and his concubines might drink in them. Then were the golden and silver vessels brought, which he had brought away out of the temple

(1) Dan. iv.

that was in Jerusalem, and the king, and his nobles, his wives and his concubines drank in them. They drank wine and praised their gods of gold and of silver, of brass, of iron and of wood and of stone. In the same hour there appeared fingers, as it were of the hand of a man, writing over against the candlestick upon the surface of the wall of the king's palace: and the king beheld the joints of the hand that wrote. Then was the king's countenance changed, and his thoughts troubled him, and the joints of his loins were loosened and his knees struck one against the other. And the king cried out aloud: to bring in the wise men, the Chaldeans and the soothsayers: and the king spoke and said to the wise men of Babylon: Whosoever shall read this writing, and shall make known to me the interpretation thereof shall be clothed with purple, and shall have a golden chain on his neck, and shall be the third man in my kingdom. Then came in all the kings' wise men, but they could neither read the writing, nor declare the interpretation to the king.

Wherewith king Baltassar was much troubled, and his countenance was changed; and his nobles also were troubled.

Then the queen, on occasion of what had happened to the king, and his nobles, came into the banquet-house: and she spoke and said: O king, live for ever: let not thy thoughts trouble thee, neither let thy countenance be changed.

There is a man in thy kingdom that hath the spirit of the holy gods in him: and in the days of thy father knowledge and wisdom were found in him: for king Nabuchodonosor thy father appointed him prince of the wise men, enchanters, Chaldeans, and soothsayers, thy father, I say, O king:

Because a larger spirit, and knowledge, and understanding, and interpretation of dreams, and shewing of secrets, and resolving of difficult things, were found in him, that is in Daniel,

whom the king named Baltassar: now therefore let Daniel be called for, and he will tell the interpretation.

Then Daniel was brought in before the king. And the king spoke, and said to him: Art thou Daniel of the children of the captivity of Juda, whom my father the king brought out of Judea?

I have heard of thee, that thou hast the spirit of the gods: and excellent knowledge, and understanding, and wisdom are found in thee.

And now the wise men, the magicians have come in before me, to read this writing, and shew me the interpretation thereof: and they could not declare to me the meaning of this writing.

But I have heard of thee, that thou canst interpret obscure things, and resolve difficult things: now if thou art able to read the writing, and to show me the interpretation thereof, thou shalt be clothed with purple, and shalt have a chain of gold about thy neck, and shalt be the third prince in my kingdom.

To which Daniel made answer, and said before the king: Thy rewards be to thyself, and the gifts of thy house give to another: but the writing I will read to thee, O king, and shew thee the interpretation thereof.

O king, the most high God gave to Nabuchodonosor thy father a kingdom, and greatness, and glory, and honour.

And for the greatness that he gave to him, all people, tribes, and languages trembled, and were afraid of him: whom he would, he slew: and whom he would, he destroyed: and whom he would, he set up: and whom he would, he brought down.

But when his heart was lifted up, and his spirit hardened unto pride, he was put down from the throne of his kingdom, and his glory was taken away.

And he was driven out from the sons of men, and his heart was made like the beasts, and his dwelling was with the wild asses: and he did eat grass like an ox, and his body was wet with the dew of heaven, till he knew that the most High ruled in the kingdom of men: and that he will set over it whomsoever it shall please him.

Thou also his son, O Baltassar, hast not humbled thy heart, whereas thou knewest all these things.

But hast lifted thyself up against the Lord of heaven: and the vessels of his house have been brought before thee: and thou, and thy nobles, and thy wives, and thy concubines have drunk wine in them: and thou hast praised the gods of silver, and of gold, and of brass, of iron, and of wood, and of stone, that neither see, nor hear, nor feel: but the God who hath thy breath in his hand, and all thy ways, thou hast not glorified.

Wherefore he hath sent the part of the hand, which hath written this that is set down.

And this is the writing which is written: MANE, THECEL, PHARES.

And this is the interpretation of the word. MANE: God hath numbered thy kingdom, and hath finished it.

THECEL: thou art weighed in the balance, and art found wanting.

PHARES: thy kingdom is divided, and is given to the Medes and the Persians. Then by the king's command Daniel was clothed with purple and a chain of gold was put about his neck: and it was proclaimed of him that he had power as the third man in his kingdom.

The same night Baltassar the Chaldean king was slain. And Darius the Mede, succeeded to the kingdom, being three score and two years old." (1)

(1) Dan., chap. v.

Daniel like all the other prophets has foretold of the Messiah and of His future kingdom, and to him it was given to announce the precise time on which the desired of all nations would appear.

Daniel was also in his person a striking image of the man of sorrows, who was struck and forsaken on account of our sins.

CHAPTER XIX.

END OF THE CAPTIVITY.

SECTION 1. EDICT OF CYRUS—RETURN OF TWO COLONIES.

Whilst the kingdom of Juda was governed by kings of the house of David, Jerusalem its capital was taken as many as three times within a few years by Nabachodonosor king of Babylon, who carried away each time a great number of the inhabitants of the country, till finally Nabuzardan the general of his armies completely destroyed that celebrated city. He destroyed by fire the temple and the palace of the king, tore down the walls and houses of Jerusalem, and took with him to Babylon the greatest part of the people who had remained there. Only the poorest of the people he left in the country to till the soil, and Juda was now naught but a province of the Chaldean empire. The last member of the dynasty of the kings of Babylon was Baltassar, who was slain in his palace in the middle of his profane banquet.

The captivity of the Jews in the city of Babylon, or other places in the kingdom, lasted seventy years. Before the expiration of the time of their exile, the greater part of them had returned to God by penance; they had worshipped Him sometimes in secret, sometimes publicly as circumstances permitted, and

through loyalty to their rulers, and the examples and protection of some of their chief men such as Daniel, Zorobabel, Esdras and others, they had gained the favor of the kings of Babylon, the greater part of whom had proclaimed the power of the God of Abraham, Isaac and Jacob. Cyrus, king of Persia, was now (536 B. C.) the head of a new empire made up of the kingdoms of Babylon, Media and Persia. He it was whom God had chosen to put an end to the captivity of the Jews. The remarkable edict which he issued on that occasion is as follows:

“ In the first year of Cyrus king of the Persians, that the word of the Lord by the mouth of Jeremias might be fulfilled, the Lord stirred up the spirit of Cyrus king of the Persians: and he made a proclamation throughout all his kingdom, and in writing also, saying:

Thus saith Cyrus king of the Persians: The Lord the God of heaven hath given to me all the kingdoms of the earth, and he hath charged me to build him a house in Jerusalem, which is in Judea.

Who is there among you of all his people? His God be with him. Let him go up to Jerusalem, which is in Judea, and build the house of the Lord the God of Israel, he is the God that is in Jerusalem.

And let all the rest in all places wheresoever they dwell, help him every man from his place, with silver and gold, and goods, and cattle, besides that which they offer freely to the temple of God, which is in Jerusalem.

Then rose up the chief of the fathers of Juda and Benjamin and the priests, and Levites, and every one whose spirit God had raised up, to go up to build the temple of the Lord, which was in Jerusalem.

And all they that were round about, helped their hands with

vessels of silver, and gold, with goods, and with beasts, and with furniture, besides what they had offered of their own accord.

And king Cyrus brought forth the vessels of the temple of the Lord, which Nabuchodonosor had taken from Jerusalem, and had put them in the temple of his god.

Now Cyrus king of Persia brought them forth by the hand of Mithridates the son of Gazabar, and numbered them to Sassabasar the prince of Juda.

And this is the number of them; thirty bowls of gold, a thousand bowls of silver, nine and twenty knives, thirty cups of gold.

Silver cups of a second sort, four hundred and ten: other vessels a thousand :

All the vessels of gold and silver, *were* five thousand four hundred; all these Sassabasar brought with them that came up from the captivity of Babylon to Jerusalem." (¹)

On this first invitation to return to their country, 42,000 Jews left Babylon under Zorobabel a prince of Juda, of the house of David, and they began to build the temple of God which had been burned down by Nabuzardan. But as the Samaritans who dwelt in the country were jealous of their success and had accused them, with the king of Babylon, of being rebellious subjects, the work of building was interrupted twenty-one years. Darius, however, one of the successors of Cyrus, acknowledged the justice of the cause of the Jews, and decreed as follows in their behalf, giving orders to the governors of his distant provinces of Judea:

“ And let that temple of God be built by the governor of the Jews, and by their ancients, that they may build that house of God in its place.

(¹) I Esdras, i.

I also have commanded what must be done by those ancients of the Jews, that the house of God may be built, to wit, that of the king's chest, that is, of the tributes, that are paid out of the country beyond the river, the charges be diligently given to those men, lest the work be hindered.

And if it shall be necessary, let calves also, and lambs, and kids, for holocausts to the God of heaven, wheat, salt, wine, and oil; according to the custom of the priests, that are in Jerusalem, be given them day by day, that there be no complaint in any thing.

And let them offer oblations to the God of heaven, and pray for the life of the king, and of his children.

And I have made a decree. That if any whosoever, shall alter this commandment, a beam be taken from his house, and set up, and he be nailed upon it, and his house be confiscated.

And may the God, that hath caused his name to dwell there, destroy all kingdoms, and the people that shall put out their hand to resist, and to destroy that house of God, that is in Jerusalem. I Darius have made the decree, which I will have diligently complied with." (1)

The sincerity of the Jews' conversion may be gathered not only from the favors bestowed upon them by heathen kings, but also from the psalms composed by them in the land of their exile. We quote only two of these.

"I have lifted up my eyes to the mountains, from whence help shall come to me.

My help is from the Lord, who made heaven and earth.

May he not suffer thy foot to be moved: neither let him slumber that keepeth thee.

Behold he shall neither slumber nor sleep, that keepeth Israel.

(1) 1 Esdras, vi.

The Lord is thy keeper, the Lord is thy protection, upon thy right hand.

The sun shall not burn thee by day: nor the moon by night.

The Lord keepeth thee from all evil: may the Lord keep thy soul.

May the Lord keep thy coming in and thy going out: from henceforth now and for ever." (¹)

.. To thee have I lifted up my eyes, who dwellest in heaven.

Behold as the eyes of servants are on the hands of their masters.

As the eyes of the hand maid are on the hands of her mistress: so are our eyes unto the Lord our God, until he have mercy on us.

Have mercy on us, O Lord, have mercy on us: for we are greatly filled with contempt.

For our soul is greatly filled: we are a reproach to the rich, and contempt to the proud." (²)

The most remarkable exodus of the captives, from Babylon to the land of Juda, after that of Zorobabel was that under king Artaxerxes, who gave full power to Esdras, a priest most learned in the laws of Moses, to go to Jerusalem, govern the country, instruct the people in the law of God and restore Divine worship. This exodus took place 467 before Christ and is thus related by Esdras himself. The reader will see to what extent the Jews were attached to the laws and ceremonies given to them through Moses by the Almighty.

(¹) Ps. cxx.

(²) Ps. cxxii.

ESDRAS GOETH UP TO JERUSALEM TO TEACH AND ASSIST THE PEOPLE, WITH A GRACIOUS DECREE OF ARTAXERXES.

“Now after these things in the reign of Artaxerxes king of the Persians,

Esdras went up from Babylon, and he was a ready scribe in the law of Moses, which the Lord God had given to Israel: and the king granted him all his request, according to the hand of the Lord his God upon him.

And there went up some of the children of Israel, and of the children of the priests, and of the children of the Levites, and of the singing men, and of the porters, and of the Nathinites to Jerusalem in the seventh year of Artaxerxes the king.

And they came to Jerusalem in the fifth month, in the seventh year of the king.

For upon the first day of the month he began to go up from Babylon, and on the first day of the fifth month he came to Jerusalem according to the good hand of his God upon him.

For Esdras had prepared his heart to seek the law of the Lord, and to do and to teach in Israel the commandment and judgment.

And this is the copy of the letter of the edict, which king Artaxerxes gave to Esdras the priest, the scribe instructed in the words and commandments of the Lord, and his ceremonies in Israel :

Artaxerxes king of kings to Esdras the priest, the most learned scribe of the law of the God of heaven, greeting :

It is decreed by me that all they of the people of Israel, and of the priests thereof and of the Levites in my realm, that are minded to go into Jerusalem, should go with thee.

For thou art sent from before the king, and his seven counsellors, to visit Judea and Jerusalem according to the law of thy God, which is in thy hand:

And to carry the silver and gold, which the king and his counsellors have freely offered to the God of Israel, whose tabernacle is in Jerusalem.

And all the silver and gold that thou shalt find in all the provinces of Babylon, and that the people is willing to offer, and that the priests shall offer of their own accord to the house of their God, which is in Jerusalem,

Take freely, and buy diligently with this money calves, rams, lambs, with the sacrifices and libations of them, and offer them upon the altar of the temple of your God, that is in Jerusalem.

And if it seem good to thee, and to thy brethren to do any thing with the rest of silver and gold do it according to the will of your God.

The vessels also, that are given thee for the service of the house of thy God, deliver thou in the sight of God in Jerusalem.

And whatsoever more there shall be need of for the house of thy God, how much soever thou shalt have occasion to spend, it shall be given out of the treasury, and the king's exchequer.

And by me. I Artaxerxes the king have ordered and decreed to all the keepers of the public chest, that are beyond the river, and whatsoever Esdras the priest, the scribe of the law of God of heaven, shall require of you, you give it without delay.

Unto a hundred talents of silver, and unto a hundred cores of wheat, and unto a hundred bates of wine, and unto a hundred bates of oil, and salt without measure.

All that belongeth to the rites of the God of heaven, let it be given diligently in the house of the God of heaven: lest his wrath should be enkindled against the realm of the king, and of his sons.

We give you also to understand concerning all the priests, and the Levites, and the singers, and the porters, and the Na-

thinites, and ministers of the house of this God, that you have no authority to impose toll or tribute, or custom upon them.

And thou Esdras according to the wisdom of thy God, which is in thy hand, appoint judges and magistrates, that they may judge all the people, that is beyond the river, that is for them who know the law of thy God, yea and the ignorant teach ye freely.

And whosoever will not do the law of thy God, and the law of the king diligently, judgment shall be executed upon him, either unto death, unto banishment, or to the confiscation of goods, or at least to prison.

Blessed be the Lord the God of our fathers, who hath put this in the king's heart, to glorify the house of the Lord, which is in Jerusalem,

And hath inclined his mercy toward me before the king and his counsellors, and all the mighty princes of the king: and I being strengthened by the hand of the Lord my God, which was upon me, gathered together out of Israel chief men to go up with me." ⁽¹⁾

Esdras did not forget that the surest means for a ruler to obtain the protection of God upon himself and his people was to unite fasting with prayer, alms and the offering of sacrifices. Having gathered his companions together to the river which runneth down to Ahava, he there proclaimed a fast, and relates the rest of his journey as follows:

"And I proclaimed there a fast by the river Ahava, that we might afflict ourselves before the Lord our God, and might ask of him a right way for us and for our children, and for all our substance.

For I was ashamed to ask the king for aid and for horsemen, to defend us from the enemy in the way: because we had said to

⁽¹⁾ 1 Esd. vii.

the king: The hand of our God is upon all them that seek him in goodness: and his power and strength, and wrath upon all them that forsake him.

And we fasted, and besought our God for this: and it fell out prosperously unto us.

And I separated twelve of the chief of the priests, Sarabias, and Hasabias, and with them ten of their brethren:

And I weighed unto them the silver and gold, and the vessels consecrated for the house of our God, which the king and his counsellors, and his princes, and all Israel, that were found, had offered:

And I weighed to their hands six hundred and fifty talents of silver, and a hundred vessels of silver, a hundred talents of gold:

And twenty cups of gold, of a thousand solids, and two vessels of the best shining brass, beautiful as gold.

And I said to them: You are the holy ones of the Lord, and the vessels are holy, and the silver and gold, that is freely offered to the Lord the God of our fathers:

Watch ye and keep them, till you deliver them by weight before the chief of the priests, and of the Levites, and the heads of the families of Israel in Jerusalem, into the treasure of the house of the Lord.

And the priests and the Levites received the weight of the silver and gold, and the vessels, to carry them to Jerusalem to the house of our God.

Then we set forward from the river Ahava on the twelfth day of the first month to go to Jerusalem: and the hand of our God was upon us, and delivered us from the hand of the enemy, and of such as lay in wait by the way.

And we came to Jerusalem, and we stayed there three days.

And on the fourth day the silver, and the gold, and the vessels were weighed in the house of our God by the hand of Meremoth the son of Urias the priest, and with him was Eleazar the son of Phinees, and with them Jozabed the son of Josue, and Noadaia the son of Bennoi Levites,

According to the number and weight of every thing: and all the weight was written at that time.

Moreover the children of them that had been carried away that were come out of the captivity, offered holocausts to the God of Israel, twelve calves for all the people of Israel, ninety-six rams, seventy-seven lambs, and twelve he-goats for sin, all for a holocaust to the Lord.

And they gave to the king's edicts to the lords, that were from the king's court, and the governors beyond the river, and they furthered the people and the house of God." (1)

When Esdras arrived in Jerusalem with his companions of exiles, the temple of Jerusalem had already been erected by Zorobabel.

We may well imagine what must have been the sentiments of these devout captives when they ascended Mount Moriah, beheld the temple, the altar of holocausts, the priests in their sacred vestments, when they heard the singers sing the psalms of David. Commentators tell us that on that very occasion they gave expression to their joy by singing the following psalm, which Christians now are wont to recite, when they think of their own exile from the city of the heavenly Jerusalem:

"I rejoiced at the things that were said to me: We shall go into the house of the Lord.

Our feet were standing in thy courts, O Jerusalem.

Jerusalem which is built as a city: which is compact together.

(1) 1 Ezk., viii.

For thither did the tribes go up, the tribes of the Lord: the testimony of Israel, to praise the name of the Lord.

Because there seats have sat in judgment, seats upon the house of David.

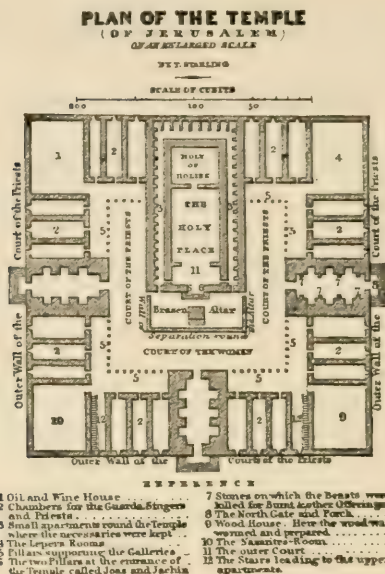
Pray ye for the things that are for the peace of Jerusalem: and abundance for them that love thee:

Let peace be in thy strength: and abundance in thy towers.

For the sake of my brethren and of my neighbours, I spoke peace of thee:

Because of the house of the Lord our God, I have sought good things for thee." (1)

(1) Ps. cxxi.



SECTION 2. BUILDING OF THE TEMPLE—ITS DEDICATION— CELEBRATION OF THE FEAST OF THE TABERNACLES.

The reader has not forgotten how fervently the captives of Chaldea loved Jerusalem, the temple and the canticles of Zion.

“Upon the rivers of Babylon, there we sat and wept, when we remembered Zion. * * * If I forget thee O Jerusalem, let my right hand be forgotten: let my tongue cleave to my jaws if I do not remember thee, if I make not Jerusalem the beginning of my joy.” What a joy to the children of the captivity, when Cyrus invited them to return to Judea, when he brought forth the vessels of the temple of the Lord, taken by Nabuchodonosor and placed them into the hands of Zorobabel

whom he had appointed governor. The thought which was uppermost in their soul, was that of the great temple to be rebuilt. "Then rose up the chief of the fathers of Juda and Benjamin (Zorobabel), and the priests and Levites and every one whose spirit God had raised up, to go up to build the temple of the Lord which was in Jerusalem. And all they that were round about helped their hands with vessels of silver and gold, with goods, and with beasts, and with furniture, besides what they had offered on their own accord." (1)

Remarkable indeed it is to see how on the return of this colony of the captives to the land of their fathers, every thing was carried out according to the law of God, in matters pertaining to his worship. Zorobabel, their governor, was of the house of David, full of zeal toward the glory of God and the welfare of his colony. He was accompanied by Josue the high priest, by priests and Levites, by singers, and servants, namely: the Nathinites and the children of the servants of Solomon. No one, however, of those who pretended to be priests, were allowed to act as such or to eat of the holy of holies, till "there arose a priest learned and perfect." On this occasion also, as on the days of Moses and Solomon, when they built the tabernacle in the desert, or the temple in Jerusalem, the members of this joyful colony made generous offerings towards the building of the temple. We seem to participate in the joy of Zorobabel and his companions when we read what follows regarding the erection of the altar, and the laying down the foundations of the temple.

"And now the seventh month was come, and the children of Israel were in their cities: and the people gathered themselves together as one man to Jerusalem.

And Josue the son of Josedec rose up, and his brethren the

(1) 1 Esd. i, 6, 7.

priests, and Zorobabel the son of Salathiel, and his brethren, and they built the altar of the God of Israel, that they might offer holocausts upon it, as it is written in the law of Moses the man of God.

And they set the altar of God upon its bases, while the people of the lands round about put them in fear, and they offered upon it a holocaust to the Lord morning and evening.

And they kept the Feast of Tabernacles, as it is written, and offered the holocaust every day orderly according to the commandment, the duty of the day in its day.

And afterwards the continual holocaust, both on the new moons, and on all the solemnities of the Lord, that were consecrated, and on all in which a free-will offering was made to the Lord.

From the first day of the seventh month they began to offer holocausts to the Lord : but the temple of God was not yet founded.

And they gave money to hewers of stones and to masons : and meat and drink, and oil to the Sidonians and Tyrians, to bring cedar trees from Libanus to the sea of Joppe, according to the orders which Cyrus, king of the Persians, had given them.

And in the second year of their coming to the temple of God in Jerusalem, the second month, Zorobabel, the son of Salathiel, and Josue the son of Josedec, and the rest of their brethren, the priests, and the Levites, and all that were come from the captivity to Jerusalem began, and they appointed Levites from twenty years old and upward to hasten forward the work of the Lord.

Then Josue and his sons and his brethren, Cedmihel, and his sons, and the children of Juda, as one man, stood to hasten them that did the work in the temple of God: the sons of Henadad, and their sons, and their brethren the Levites.

And when the masons laid the foundations of the temple of the Lord, the priests stood in their ornaments with trumpets: and the Levites the sons of Asaph with cymbals, to praise God by the hands of David king of Israel.

And they sung together hymns, and praise to the Lord: because he is good, for his mercy endureth for ever towards Israel. And all the people shouted with a great shout, praising the Lord, because the foundations of the temple of the Lord were laid:

But many of the priests and the Levites, and the chief of the fathers and the ancients, that had seen the former temple, when they had the foundation of this temple before their eyes, wept with a loud voice: and many shouting for joy, lifted up their voice.

So that one could not distinguish the voice of the shout of joy, from the noise of the weepings of the people: for one with another the people shouted with a loud shout, and the voice was heard afar off." ⁽¹⁾

Owing to the persecution of the Samaritans the building of the temple was interrupted for about twenty years since the laying of its foundation. It was at last happily finished a few years after, and by the temple we have to understand that part of the house of God which responded to the tabernacle of the desert, also some of the enclosures used to separate the courts, and the buildings necessary for stores and dwellings for the priests and Levites. All that we know of this temple is that it was larger than the part of the temple of Solomon, called the temple proper, divided in two compartments, the holy and the holy of holies. This temple however did not possess that which made the tabernacle of Moses and the temple of Solomon so venerable, so dear to the hearts of true Israelites. The holy of holies

⁽¹⁾ I Esd. iii.

of Zorobabel was entirely empty: the two tables of stone on which were to be seen the commandments written by God Himself were not there, the ark itself, the pot of manna, the book of the law were not there. These relics or memorials had all been taken away from Mount Moriah before the destruction of the city by the prophet Jeremiah and concealed by him on Mount Nebo. ⁽¹⁾ And yet the new temple was most dear to the Jews returned from Babylon. It stood on the spot chosen by God Himself, very near the place, if not on the very spot sanctified by the sacrifice of Abraham: it was near or on this same spot that David had sang his inspired canticles: here they had been repeated by the priests at the sound of instruments, and here the blood of victims had been poured out for many past generations in acknowledgment of the greatness of God, in atonement for sin, in thanksgiving for graces received. The sacrifices which the returned exiles offered to God on the day of the dedication of the temple were not probably equal in splendor with those offered to Baal by the kings of Babylon, but were offered to Him who is the only one God, by the hands of those who were His true priests and Levites, under the direction of a high priest of the house of Aaron. There was joy on Mount Moriah on the day that the temple was dedicated. This was a joy which reminds us of that experienced by devout Catholic emigrants, hearing mass in poor hovels in the forests after having been a long time without seeing a priest. Here is a relation of that dedication as we find it in the first book of Esdras.

“And the children of Israel, the priests and the Levites, and the rest of the children of the captivity kept the dedication of the house of God with joy.

And they offered at the dedication of the house of God, a hundred calves, two hundred rams, four hundred lambs, and for

⁽¹⁾ H Machab.

a sin-offering for all Israel twelve he-goats, according to the number of the tribes of Israel.

And they set the priests in their divisions, and the Levites in their courses over the works of God in Jerusalem, as it is written in the book of Moses.

And the children of Israel of the captivity kept the Phase, on the fourteenth day of the first month.

For all the priests and the Levites were purified as one man: all were clean to kill the Phase for all the children of the captivity, and for their brethren the priests, and themselves.

And the children of Israel that were returned from captivity, and all that had separated themselves from the filthiness of the nations of the earth to them, to seek the Lord the God of Israel, did eat.

And they kept the feast of unleavened bread seven days with joy, for the Lord had made them joyful, and had turned the heart of the king of Assyria to them, that he should help their hands in the work of the house of the Lord the God of Israel.”⁽¹⁾

The reader will please notice the words quoted in the preceding verses. “The children of Israel of the captivity kept the Phase.” The writer of this work crossed the Atlantic fifty years ago in company with a band of Religious of the sacred heart, who were going from Europe to St. Louis, Mo. The voyage lasted forty-five days, and we remember how eager those good sisters were to land on the shores of America, so as to be able to go and visit the blessed sacrament. Now many of our Jewish immigrants returning from Babylon, had never before kept the feast of the unleavened bread in Jerusalem, they had never celebrated the Phase in the holy city, but on this day of the dedication of their temple they eat the paschal lamb in the house of Him who had freed their fathers from the Egyptian captivity.

(1) I Esd. vi.

and fed them on miraculous bread in the desert. No wonder that they kept the feast of the dedication of the temple, and of the unleavened bread with *joy*.

Later on they were permitted to witness and take part in another glorious celebration. Many of them during the captivity of Babylon had had no opportunity to hear the reading of the book of the laws of Moses. They knew but imperfectly the history of God's mercies to their fathers, and of the institution of festivals ordained to commemorate great events. The special mission of Esdras, their governor, who was a priest and a doctor of the law, was to instruct the returned captives in Judea, to bring them back to a perfect worship of the God of their fathers. The following extract will therefore be read with much interest :

“ESDRAS READETH THE LAW BEFORE THE PEOPLE. NEHEMIAS
COMFORTETH THEM. THEY CELEBRATE THE FEAST OF
TABERNACLES.

“And the seventh month came : and the children of Israel were in their cities. And all the people were gathered together as one man to the street, which is before the water-gate : and they spoke to Esdras the scribe, to bring the book of the law of Moses, which the Lord had commanded to Israel.

Then Esdras the priest brought the law before the multitude of men and women, and all those that could understand, in the first day of the seventh month.

And he read it plainly in the street that was before the water-gate, from the morning until midday, before the men, and the women, and all those that could understand : and the ears of all the people were attentive to the book.

And Esdras the scribe stood upon a step of wood, which he had made to speak upon : and there stood by him Mathathias, and Semeia, and Ania, and Uria, and Heleia, and Maasia, on his

right hand, and on the left, Phadaia, Misael, and Melchia, and Hasum, and Hasbadana, Zacharia, and Mosollam.

And Esdras opened the book before all the people : for he was above all the people : and when he had opened it, all the people stood.

And Esdras blessed the Lord the great God : and all the people answered : Amen, amen : lifting up their hands ; and they bowed down, and adored God with their faces to the ground.

Now Josue, and Bani, Serebia, Jamin, Septhai, Odia, Accub, Malsia, Celita, Azarias, Jozabed, Hanan, Phalaia, the Levites, made silence among the people to hear the law and the people stood in their place.

And they read in the book of the law of God distinctly and plainly to be understood : and they understood when it was read.

And Nehemias (he is Athersatha) and Esdras the priest and scribe, and the Levites who interpreted to all the people, said : This is a holy day to the Lord our God, do not mourn, nor weep. For all the people wept, when they heard the words of the law.

And he said to them : Go, eat fat meats, and drink sweet wine, and send portions to them that have not prepared for themselves : because it is the holy day of the Lord, and be not sad : for the joy of the Lord is our strength.

And the Levites stilled all the people, saying : Hold your peace, for the day is holy, and be not sorrowful.

So all the people went to eat and drink, and to send portions, and to make great mirth : because they understood the words, that he had taught them.

And on the second day the chiefs of the families of all the people, the priests, and the Levites were gathered together to

Esdras the scribe, that he should interpret to them the words of the law.

And they found written in the law, that the Lord had commanded by the hand of Moses, that the children of Israel should dwell in tabernacles, on the feast, in the seventh month :

And that they should proclaim, and publish the word in all their cities, and in Jerusalem, saying : Go forth to the mount, and fetch branches of olive, and branches of beautiful wood, branches of myrtle, and branches of palm, and branches of thick trees to make tabernacles, as it is written.

And the people went forth, and brought them. And they made themselves tabernacles, every man on the top of his house, and in their courts, and in the courts of the house of God, and in the street of the water-gate, and in the street of the gate of Ephraim.

And all the assembly of them that were returned from the captivity, made tabernacles, and dwelt in tabernacles : for since the days of Josue the son of Nun, the children of Israel had not done so, until that day. And there was exceeding great joy.

And he read in the book of the law of God day by day, from the first day till the last, and they kept the solemnity seven days, and in the eighth day a solemn assembly according to the manner.”⁽¹⁾

The feast of the tabernacles was one of the three great festivals of the year, at which all the men of Israel were required to be present in Jerusalem. It was instituted in memory of the forty years' wanderings of the Israelites in the desert, and also of a season of gratitude and thanksgiving for the gathering in of the harvest. It had always been celebrated before the days of Esdras, but never before with as much fervor and rejoicing as on the occasion related above. On the eighth day of the feast of

⁽¹⁾ II Idras viii.

the tabernacles, the Israelites carrying boughs of trees in their hands went up in procession to the courts of the temple, and for the recurrence and celebration of this feast a special psalm had been composed which they recited or sung along the way and up the steps, until they had reached the gates of the sacred court. We may then represent to ourselves an immense procession of devout worshippers singing together as they go:

“Give praise to the Lord, for he is good: for his mercy endureth for ever.

Let Israel now say, that he is good: that his mercy endureth for ever.

Let the house of Aaron now say: that his mercy endureth for ever.

Let them that fear the Lord now say: that his mercy endureth for ever.

In my trouble I called upon the Lord: and the Lord heard me, and enlarged me.

The Lord is my helper: I will not fear what man can do unto me.

The Lord is my helper: and I will look over my enemies.

It is good to confide in the Lord, rather than to have confidence in man:

It is good to trust in the Lord, rather than to trust in princes.

All nations compassed me about: and in the name of the Lord I have been revenged on them.

Surrounding me they compassed me about: and in the name of the Lord I have been revenged on them.

They surrounded me like bees, and they burned like fire among thorns: and in the name of the Lord I was revenged on them.

Being pushed I was overturned that I might fall: but the Lord supported me.

The Lord is my strength and my praise: and he is become my salvation.

The voice of rejoicing and of salvation is in the tabernacles of the just.

The right hand of the Lord hath wrought strength: the right hand of the Lord hath exalted me, the right hand of the Lord hath wrought strength.

I shall not die, but live, and shall declare the works of the Lord.

The Lord chastising hath chastised me: but he hath not delivered me over to death.

Open ye to me the gates of justice, I will go in to them, and give praise to the Lord."

Being arrived at the gate they asked to be admitted. Then there follows a dialogue between those inside the court and the members of the procession, and the ceremony ends by a fervent prayer sang out by all together:

"This is the gate of the Lord, the just shall enter into it.

I will give glory to thee, because thou hast heard me: and art become my salvation.

The stone which the builders rejected: this same is become the head of the corner.

This is the Lord's doing: and it is wonderful in our eyes.

This is the day which the Lord hath made: let us be glad and rejoice therein.

O Lord, save me, O Lord, give good success:

Blessed be he that cometh in the name of the Lord:

We have blessed you out of the house of the Lord:

The Lord is God, and he hath shone upon us.

Appoint a solemn day, with shady boughs, even to the horn of the altar.

Thou art my God, and I will praise thee: thou art my God, and I will exalt thee.

I will praise thee because thou hast heard me: and art become my salvation.

O praise ye the Lord, for he is good: for his mercy endureth forever." (1)

CHAPTER XX.

FROM THE RETURN OF THE CAPTIVES OF BABYLON, TO THE
COMING OF CHRIST.

THE MACHABEES—PUNISHMENTS OF BLASPHEMY—ADMIRABLE
EXAMPLES OF OBEDIENCE TO THE LAWS OF GOD—

CONCLUSION.

SECTION 1. THE MACHABEES.

We possess no continuous history of the events which occurred among the Jews during the four hundred years which elapsed between the death of Nehemias, who rebuilt the walls of Jerusalem, and the birth of our Lord Jesus Christ. All that we have regarding that long lapse of time is contained in the two books of Machabees, which record the fierce struggles of the faithful Jews against impiety. If this period in their history is not the most prosperous, it is certainly the most glorious; for during it the body of the people remained faithful to the practice of the laws of God. From about this time prophets ceased to appear among the Jews, and their office was replaced by the

(1) Ps., cxvii.

priests and the scribes, whose special duty was to preserve their inspired writings, and explain them. They, with the gallant Machabees, were the instruments used by Providence to guard the people of God against the false doctrines of the Greek philosophers, just as it had been preserved by prophets during the captivity from the contagion of idolatry.

During the period of which we speak the Jews were subject to the Persians, the Syrians and the Egyptians, and by constant intercourse with their conquerors, either at home or abroad, they, or at least many of them were induced to unite the doctrines of Moses with the philosophy and heathen practices of the Greeks.

Those who remained faithful to the old traditions were called Assideans, the others were named the *iniqui* or sinners. The Assideans were the true friends of their country, the Hellenists were the friends and support of the Egyptians or of the Syrians. A moment came when the wicked came near destroying the true religion and causing paganism to triumph over it. Then it was that the God of Israel raised up the Machabees, who saved both their country and their religion. These heroic men are sometimes called Asmoneans from one Asamon their ancestor.

The following extracts from the books of Machabees will make us acquainted, at least partially, with the history of that great family, their heroism, zeal for the glory of God and of his worship; and will also convince us that prayers for the dead were offered to God in their days, and that they believed as we do in the intercession of saints. The days referred to are those of Antiochus the Syrian king:

“THE ZEAL AND SUCCESS OF MATHATHIAS—HIS EXHORTATION
TO HIS SONS AT HIS DEATH.

“In those days arose Mathathias the son of John, the son of Simeon, a priest of the sons of Joarib, from Jerusalem, and he abode in the mountains of Modin.

And he had five sons: John who was surnamed Gaddis:

And Simon, who was surnamed Thasi:

And Judas, who was called Machabeus:

And Eleazar, who was surnamed Abaron: and Jonathan, who was surnamed Apphus.

These saw the evils that were done in the people of Juda, and in Jerusalem.

And Mathathias said: Wo is me, wherefore was I born to see the ruin of my people, and the ruin of the holy city, and to dwell there, when it is given into the hands of the enemies.

The holy places are come into the hands of strangers: her temple is become as a man without honour.

The vessels of her glory are carried away captive: her old men are murdered in the streets, and her young men are fallen by the sword of enemies.

What nation hath not inherited her kingdom, and gotten of her spoils?

All her ornaments are taken away. She that was free was made a slave.

And behold our sanctuary, and our beauty, and our glory is laid waste, and the Gentiles have defiled them.

To what end then should we live any longer?

And Mathathias and his sons rent their garments, and they covered themselves with hair-cloth, and made great lamentation.

And they that were sent from king Antiochus came thither, to compel them that were fled into the city of Modin, to sacrifice, and to burn incense, and to depart from the law of God.

And many of the people of Israel consented, and came to them: but Mathathias and his sons stood firm.

And they that were sent from Antiochus answering, said to

Mathathias: Thou art a ruler, and an honourable and great man in this city, and adorned with sons, and brethren.

Therefore come thou first, and obey the king's commandment, as all nations have done, and the men of Juda, and they that remain in Jerusalem: and thou, and thy sons, shall be in the number of the king's friends, and enriched with gold, and silver, and many presents.

Then Mathathias answered, and said with a loud voice: Although all nations obey king Antiochus, so as to depart every man from the service of the law of his fathers, and consent to his commandments:

I and my sons, and my brethren will obey the law of our fathers.

God be merciful unto us: it is not profitable for us to forsake the law, and the justices of God:

We will not hearken to the words of king Antiochus, neither will we sacrifice, and transgress the commandments of our law, to go another way.

Now as he left off speaking these words, there came a certain Jew in the sight of all to sacrifice to the idols upon the altar in the city Modin, according to the king's commandment:

And Mathathias saw, and was grieved, and his reins trembled, and his wrath was kindled according to the judgment of the law, and running upon him he slew him upon the altar:

Moreover the man, whom king Antiochus had sent, who compelled them to sacrifice, he slew at the same time, and pulled down the altar,

And shewed zeal for the law, as Phinees did by Zamri the son of Salomi.

And Mathathias cried out in the city with a loud voice, saying: Every one that hath zeal for the law, and maintaineth the testament, let him follow me.

So he, and his sons fled into the mountains, and left all that they had in the city.

Then many that sought after judgment, and justice, went down into the desert:

And they abode there, they and their children, and their wives, and their cattle: because afflictions increased upon them.

And it was told to the king's men, and to the army that was in Jerusalem in the city of David, that certain men who had broken the king's commandment, were gone away into the secret places in the wilderness, and that many were gone after them.

And forthwith they went out towards them and made war against them on the Sabbath-day.

And they said to them: Do you still resist? come forth, and do according to the edict of king Antiochus, and you shall live.

And they said: We will not come forth, neither will we obey the king's edict, to profane the Sabbath-day.

And they made haste to give them battle.

But they answered them not, neither did they cast a stone at them, nor stopped up the secret places.

Saying: Let us all die in our innocence: and heaven and earth shall be witnesses for us, that you put us to death wrongfully.

So they gave them battle on the Sabbath: and they were slain with their wives, and their children, and their cattle, to the number of a thousand persons.

And Mathathias and his friends heard of it, and they mourned for them exceedingly.

And every man said to his neighbour: If we shall all do as our brethren have done, and not fight against the heathen for our lives, and our justifications: they will now quickly root us out of the earth.

And they determined in that day, saying: Whosoever shall come up against us to fight on the Sabbath-day, we will fight against him: and we will not all die, as our brethren that were slain in the secret places.

Then was assembled to them the congregation of Assideans, the stoutest of Israel, and every one that had a good will for the law:

And all they that fled from the evils, joined themselves to them, and were a support to them.

And they gathered an army, and slew the sinners in their wrath, and the wicked men in their indignation: and the rest fled to the nations for safety.

And Mathathias and his friends went round about, and they threw down the altars:

And they circumcised all the children, whom they found in the coasts of Israel that were uncircumcised: and they did valiantly.

And they pursued after the children of pride, and the work prospered in their hands:

And they recovered the law out of the hands of the nations, and out of the hands of the kings: and they yielded not the horn to the sinner:

Now the days drew near that Mathathias should die, and he said to his sons: Now hath pride, and chastisement gotten strength, and the time of destruction, and the wrath of indignation:

Now therefore, O my sons, be ye zealous for the law, and give your lives for the covenant of your fathers.

And call to remembrance the works of the fathers, which they have done in their generations: and you shall receive great glory, and an everlasting name.

Was not Abraham found faithful in temptation, and it was reputed to him unto justice.

Joseph in the time of his distress kept the commandment, and he was made lord of Egypt.

Phinees our father, by being fervent in the zeal of God, received the covenant of an everlasting priesthood.

Jesus while he fulfilled the word, was made ruler in Israel.

Caleb for bearing witness before the congregation, received an inheritance.

David by his mercy obtained the throne of an everlasting kingdom.

Elias while he is full of zeal for the law, was taken up into heaven.

Ananias and Azarias and Misael, by believing, were delivered out of the flame.

Daniel in his innocence was delivered out of the mouth of the lions.

And thus consider through all generations: that none that trust in him, fail in strength.

And fear not the works of a sinful man: for his glory is dung, and worms:

To-day he is lifted up, and to-morrow he shall not be found: because he is returned into his earth, and his thought is come to nothing.

You therefore my sons, take courage, and behave manfully in the law: for by it you shall be glorious.

And behold, I know that your brother Simon is a man of counsel: give ear to him always, and he shall be a father to you.

And Judas Machabeus, who is valiant and strong from his youth up, let him be the leader of your army, and he shall manage the war of the people.

And you shall take to you all that observe the law: and revenge ye the wrong of your people.

Render to the Gentiles their reward, and take heed to the precepts of the law.

And he blessed them, and was gathered to his fathers.

And he died in the hundred and forty-sixth year, and he was buried by his sons in the sepulchres of his fathers in Modin, and all Israel mourned for him with great mourning." (1)

JUDAS MACHABEUS SUCCEEDS HIS FATHER, AND OVERTHROWS
APOLLONIUS AND SERON.—A GREAT ARMY IS SENT
AGAINST HIM OUT OF SYRIA.—HE PREPARES
HIS PEOPLE FOR BATTLE BY FAST-
ING AND PRAYER.

"Then his son Judas, called Machabeus, rose up in his stead.

And all his brethren helped him, and all they that had joined themselves to his father, and they fought with cheerfulness the battle of Israel.

And he got his people great honour, and put on a breast-plate as a giant, and girt his warlike armour about him in battles, and protected the camp with his sword.

In his acts he was like a lion, and like a lion's whelp roaring for his prey.

And he pursued the wicked and sought them out, and them that troubled his people he burnt with fire:

And his enemies were driven away for fear of him, and all the workers of iniquity were troubled: and salvation prospered in his hand.

And he grieved many kings, and made Jacob glad with his works, and his memory is blessed for ever.

(1) 1 Mach. ch. ii.

And he went through the cities of Juda, and destroyed the wicked out of them, and turned away wrath from Israel.

And he was renowned even to the utmost part of the earth, and he gathered them that were perishing.

And Apollonius gathered together the Gentiles, and a numerous and great army from Samaria, to make war against Israel.

And Judas understood it, and went forth to meet him: and he overthrew him, and killed him: and many fell down slain, and the rest fled away.

And he took their spoils, and Judas took the sword of Apollonius, and fought with it all his life time.

And Seron captain of the army of Syria heard that Judas had assembled a company of the faithful, and a congregation with him,

And he said: I will get me a name, and will be glorified in the kingdom, and will overthrow Judas, and those that are with him, that have despised the edict of the king.

And he made himself ready: and the host of the wicked went up with him, strong succours, to be revenged of the children of Israel.

And they approached even as far as Bethoron: and Judas went forth to meet him, with a small company.

But when they saw the army coming to meet them, they said to Judas: How shall we, being few, be able to fight against so great a multitude and so strong, and we are ready to faint with fasting to-day.

And Judas said: It is an easy matter for many to be shut up in the hands of a few: and there is no difference in the sight of the God of heaven to deliver with a great multitude, or with a small company:

For the success of war is not in the multitude of the army, but strength cometh from heaven.

They come against us with an insolent multitude, and with pride, to destroy us, and our wives, and our children, and to take our spoils.

But we will fight for our lives and our laws:

And the Lord himself will overthrow them before our face: but as for you, fear them not.

And as soon as he had made an end of speaking, he rushed suddenly upon them: and Seron, and his host were overthrown before him:

And he pursued him by the descent of Bethoron even to the plain, and there fell of them eight hundred men, and the rest fled into the land of the Philistines.

And the fear of Judas and of his brethren, and the dread of them fell upon all the nations round about them.

And his fame came to the king, and all nations told of the battles of Judas." (1)

Lysias, mentioned in the following extract, had been appointed by Antiochus, the great enemy of the Jews, to govern the kingdom during his absence:

"Then Lysias chose Ptolemee the son of Dorymenus, and Nicanor, and Gorgias, mighty men of the king's friends.

And he sent with them forty thousand men, and seven thousand horsemen: to go into the land of Juda, and to destroy it according to the king's orders.

So they went forth with all their power, and came, and pitched near Emmaus in the plain country.

And the merchants of the countries heard the fame of them: and they took silver and gold in abundance, and servants: and they came into the camp, to buy the children of Israel for slaves: and there were joined to them the forces of Syria, and of the land of the strangers.

(1) I Mach., ch. iii.

And Judas and his brethren saw that evils were multiplied, and that the armies approached to their borders : and they knew the orders the king had given to destroy the people and utterly abolish them.

And they said every man to his neighbour : Let us raise up the low condition of our people, and let us fight for our people and our sanctuary.

And the assembly was gathered, that they might be ready for battle : and that they might pray, and ask mercy and compassion.

Now Jerusalem was not inhabited, but was like a desert : there was none of her children that went in or out : and the sanctuary was trodden down : and the children of strangers were in the castle, there was the habitation of the Gentiles : and joy was taken away from Jacob, and the pipe and harp ceased there.

And they assembled together, and came to Maspha over-against Jerusalem : for in Maspha was a place of prayer heretofore in Israel.

And they fasted that day, and put on haircloth, and put ashes upon their heads : and they rent their garments :

And they laid open the books of the law, in which the Gentiles searched for the likeness of their idols :

And they brought the priestly ornaments, and the first-fruits and tithes : and stirred up the Nazarites that had fulfilled their days :

And they cried with a loud voice toward heaven, saying : What shall we do with these, and whither shall we carry them ?

For thy holies are trodden down, and are profaned, and thy priests are in mourning, and are brought low :

And behold the nations are come together against us to destroy us : thou knowest what they intend against us.

How shall we be able to stand before their face, unless thou, O God, help us?

Then they *sounded* with trumpets, *and* cried out with a loud voice.

And after this Judas appointed captains over the people, over thousands, and over hundreds, and over fifties, and over tens.

And he said to them that were building houses, or had betrothed wives, or were planting vineyards, or were fearful, that they should return every man to his house, according to the law.

So they removed the camp, and pitched on the south side of Emmaus.

And Judas said : Gird yourselves, and be valiant men, and be ready against the morning, that you may fight with these nations, that are assembled against us to destroy us and our sanctuary :

For it is better for us to die in battle, than to see the evils of our nation, and of the holies.

Nevertheless as it shall be the will *of God* in heaven, so be it done." (1)

JUDAS ROUTETH THE KING'S ARMY.—GORGAS FLIETH BEFORE HIM.—LYSIAS COMETH AGAINST HIM WITH A GREAT ARMY, BUT IS DEFEATED.—JUDAS CLEANSETH THE TEMPLE, SETTETH UP A NEW ALTAR, AND FORTIFIETH THE SANCTUARY.

Then Georgias took five thousand men, and a thousand of the best horsemen : and they removed *out of* the camp by night.

That they might come upon the camp of the Jews, and

(1) I Mach., iii.

strike them suddenly : and the men that were of the castle were their guides.

And Judas heard of it, and rose up, he and the valiant men, to attack the king's forces, that were in Emmaus.

For as yet *part of* the army was dispersed from the camp.

And Georgias came by night into the camp of Judas, and found no man, and he sought them in the mountains : for he said : These men flee from us.

And when it was day, Judas shewed himself in the plain with three thousand men only : who neither had armour nor swords *to their minds* :

And they saw the camp of the Gentiles that it was strong, and the men in breastplates, and the horsemen round about them, and these were trained up to war.

And Judas said to the men that were with him : Fear ye not their multitude, neither be ye afraid of their assault.

Remember in what manner our fathers were saved in the Red Sea, when Pharaoh pursued them with a great army.

And now let us cry to heaven : and the Lord will have mercy on us, and will remember the covenant of our fathers, and will destroy this army before our face this day :

And all nations shall know that there is one that redeemeth and delivereth Israel.

And the strangers lifted up their eyes, and saw them coming against them.

And they went out of the camp to battle, and they that were with Judas sounded the trumpet :

And they joined battle : and the Gentiles were routed, and fled into the plain." (')

* * * "Then Judas, and his brethren said: Behold our

(') I Mach., iv.

enemies are discomfited: let us go up now to cleanse the holy places and to repair them.

And all the army assembled together, and they went up into mount Zion.

And they saw the sanctuary desolate, and the altar profaned, and the gates burnt, and shrubs growing up in the courts as in a forest, or on the mountains, and the chambers joining to the temple thrown down.

And they rent their garments, and made great lamentation, and put ashes on their heads:

And they fell down to the ground on their faces, and they sounded with the trumpets of alarm, and they cried towards heaven.

Then Judas appointed men to fight against them that were in the castle, till they had cleansed the holy places.

And he chose priests without blemish, whose will was set upon the law of God:

And they cleansed the holy places, and took away the stones that had been defiled into an unclean place.

And he considered about the altar of holocausts that had been profaned, what he should do with it.

And a good counsel came into their minds, to pull it down: lest it should be a reproach to them, because the Gentiles had defiled it, so they threw it down.

And they laid up the stones in the mountain of the temple in a convenient place, till there should come a prophet, and give answer concerning them.

Then they took whole stones according to the law, and built a new altar according to the former:

And they built up the holy places, and the things that were within the temple: and they sanctified the temple, and the courts.

And they made new holy vessels, and brought in the candlestick, and the altar of incense, and the table into the temple.

And they put incense upon the altar, and lighted up the lamps, that were upon the candlestick, and they gave light in the temple.

And they set the loaves upon the table, and hung up the veils, and finished all the works, that they had begun to make.

And they arose before the morning on the five and twentieth day of the ninth month (which is the month of Casleu) in the hundred and forty-eighth year: .

And they offered sacrifice according to the law upon the new altar of holocausts, which they had made.

According to the time, and according to the day, wherein the heathens had defiled it, in the same was it dedicated anew with canticles, and harps, and lutes, and cymbals.

And all the people fell upon their faces, and adored and blessed up to heaven him that had prospered them.

And they kept the dedication of the altar eight days, and they offered holocausts with joy, and sacrifices of salvation, and of praise.

And they adorned the front of the temple with crowns of gold, and escutcheons: and they renewed the gates, and the chambers, and hanged the doors upon them.

And there was exceeding great joy among the people, and the reproach of the Gentiles was turned away.

And Judas, and his brethren, and all the church of Israel decreed, that the day of the dedication of the altar should be kept in its season from year to year for eight days, from the five and twentieth day of the month of Casleu, with joy and gladness;

They built up also at that time mount Zion, with high walls,

and strong towers round about lest the Gentiles should at any time come, and tread it down as they did before." (1)

A few of the soldiers of Judas Machabeus having been killed in an encounter with Gorgias, a general of Antiochus, "he gathered together his army, came into the city Odollam: and when the seventh day came, they purified themselves according to the custom, and kept the sabbath in the same place.

And the day following Judas came with his company, to take away the bodies of them that were slain, and to bury them with their kinsmen, in the sepulchres of their fathers.

And they found under the coats of the slain some of the donaries of the idols of Jamnia, which the law forbiddeth to the Jews: so that all plainly saw, that for this cause they were slain.

Then they all blessed the just judgment of the Lord, who had discovered the things that were hidden.

And so betaking themselves to prayers, they besought him, that the sin which had been committed might be forgotten. But the most valiant Judas exhorted the people to keep themselves from sin, forasmuch as they saw before their eyes what had happened, because of the sins of those that were slain.

And making a gathering, he sent twelve thousand drachms of silver to Jerusalem for sacrifice to be offered for the sins of the dead, thinking well and religiously concerning the resurrection.

(For if he had not hoped that they that were slain should rise again, it would have seemed superfluous and vain to pray for the dead.)

And because he considered that they who had fallen asleep with godliness had great grace laid up for them.

It is therefore a holy and wholesome thought to pray for the dead, that they may be loosed from sins."

(1) 1 Mach. iv.

We transcribe without any comments the last chapter of the second book of Machabees:

JUDAS ENCOURAGED BY A VISION GAINS A GLORIOUS VICTORY
OVER NICANOR.

“ But when Nicanor understood that Judas was in the places of Samaria, he purposed to set upon him with all violence on the Sabbath-day, and when the Jews that were constrained to follow him, said: do not act so fiercely and barbarously, but give honour to the day that is sanctified: and reverence him that beholdeth all things :

That unhappy man asked, if there were a mighty One in heaven, that had commanded the Sabbath-day to be kept.

And when they had answered: There is the living Lord himself in heaven, the mighty One, that commanded the seventh day to be kept.

Then he said: And I am mighty upon the earth, and I command to take arms, and to do the king's business. Nevertheless he prevailed not to accomplish his design.

So Nicanor, being puffed up with exceeding great pride, thought to set up a public monument of his victory over Judas.

But Machabeus ever trusted with all hope that God would help them.

And he exhorted his people not to fear the coming of the nations, but to remember the help they had before received from heaven, and now to hope for victory from the Almighty.

And speaking to them out of the law, and the prophets, and withal putting them in mind of the battles they had fought before, he made them more cheerful:

Then after he had encouraged them, he shewed withal the falsehood of the Gentiles, and their breach of oaths.

So he armed every one of them, not with defence of shield or spear, but with very good speeches and exhortations, and told them a dream worthy to be believed, whereby he rejoiced them all.

Now the vision was in this manner: Onias who had been high-priest, a good and virtuous man, modest in his looks, gentle in his manners, and graceful in his speech, and who from a child was exercised in virtue, holding up his hands, prayed for all the people of the Jews:

After this there appeared also another man, admirable for age, and glory, and environed with great beauty and majesty.

Then Onias answering, said: This is a lover of his brethren, and of the people of Israel: this is he that prayeth much for the people, and for all the holy city, Jeremias the prophet of God.

Whereupon Jeremias stretched forth his right hand, and gave to Judas a sword of gold, saying:

Take this holy sword a gift from God, wherewith thou shalt overthrow the adversaries of my people Israel.

Thus being exhorted with the words of Judas, which were very good, and proper to stir up the courage, and strengthen the hearts of the young men, they resolved to fight, and to set upon them manfully: that valour might decide the matter, because the holy city and the temple were in danger.

For their concern was less for their wives, and children, and for their brethren, and kinsfolks: but their greatest and principal fear was for the holiness of the temple.

And they also that were in the city, had no little concern for them that were to be engaged in battle.

And now when all expected what judgment would be given, and the enemies were at hand, and the army was set in array, the beasts and the horsemen ranged in convenient places.

Machabeus considering the coming of the multitude, and the divers preparations of armour, and the fierceness of the beasts, stretching out his hands to heaven, called upon the Lord, that worketh wonders, who giveth victory to them that are worthy, not according to the power of their arms, but according as it seemeth good to him.

And in his prayer he said after this manner: Thou, O Lord, who didst send thy Angel in the time of Ezechias king of Juda, and didst kill a hundred and eighty-five thousand of the army of Sennacherib:

Send now also, O Lord of heaven, thy good angel before us, for the fear and dread of the greatness of thy arm.

That they may be afraid, who come with blasphemy against thy holy people. And thus he concluded his prayer.

But Nicanor, and they that were with him, came forward, with trumpets and songs.

But Judas, and they that were with him, encountered them, calling upon God by prayers :

So fighting with their hands, but praying to the Lord with their hearts, they slew not less than five and thirty thousand, being greatly cheered with the presence of God.

And when the battle was over, and they were returning with joy, they understood that Nicanor was slain in his armour.

Then making a shout, and a great noise, they blessed the almighty Lord in their own language.

And Judas, who was altogether ready in body and mind, to die for his countrymen, commanded that Nicanor's head, and his hand with the shoulder should be cut off, and carried to Jerusalem.

And when he was come thither, having called together his countrymen, and the priests to the altar, he sent also for them that were in the castle,

And showing them the head of Nicanor, and the wicked hand, which he had stretched out, with proud boasts, against the holy house of the almighty God.

He commanded also that the tongue of the wicked Nicanor should be cut out, and given by pieces to birds, and the hand of the furious man to be hanged up over against the temple.

Then all blessed the Lord of heaven, saying : Blessed be he that hath kept his own place undefiled.

And he hung up Nicanor's head in the top of the castle, that it might be an evident and manifest sign of the help of God.

And they all ordained by a common decree, by no means to let this day pass without solemnity :

But to celebrate the thirteenth day of the month of Adar, called, in the Syrian language, the day before Mardochai's day.

So these things being done with relation to Nicanor, and from that time the city being possessed by the Hebrews, I also will here make an end of my narration."

SECTION 2.—TERRIBLE PUNISHMENTS OF PROFANERS OF THE TEMPLE, OF BLASPHEMERS AND PERSECUTORS OF THE PEOPLE OF GOD.

The first example we shall quote is that of Heliodorus :

"Therefore when the holy city was inhabited with all peace, and the laws as yet were very well kept, because of the godliness of Onias, the high priest, and the hatred his soul had for evil,

It came to pass that even the kings themselves, and the princes esteemed the place worthy of the highest honour, and glorified the temple with very great gifts :

So that Seleucus king of Asia allowed out of his revenues all the charges belonging to the ministry of the sacrifices.

But one Simon of the tribe of Benjamin, who was appointed

overseer of the temple, strove, in opposition to the high priest, to bring about some unjust thing in the city.

And when he could not overcome Onias, he went to Apollonius the son of Tharseas, who at that time was governor of Cœlesyria, and Phenicia :

And told him, that the treasury in Jerusalem was full of immense sums of money, and the common store was infinite, which did not belong to the account of the sacrifices : and that it was possible to bring all into the king's hands.

Now when Apollonius had given the king notice concerning the money that he was told of, he called for Heliodorus, who had the charge over his affairs, and sent him with commission to bring him the aforesaid money.

So Heliodorus forthwith began his journey, under a colour of visiting the cities of Cœlesyria and Phenicia, but indeed to fulfil the king's purpose.

And when he was come to Jerusalem, and had been courteously received in the city by the high priest, he told him what information had been given concerning the money : and declared the cause for which he was come : and asked if these things were so indeed.

Then the high priest told him that these were sums deposited, and provisions for the substance of the widows and the fatherless :

And that some part of that which wicked Simon had given intelligence of belonged to Hircanus son of Tobias, a man of great dignity : and that the whole was four hundred talents of silver, and two hundred of gold :

But that to deceive them who had trusted to the place and temple which is honoured throughout the whole world, for the reverence and holiness of it, was a thing which could not by any means be done.

But he by reason of the orders he had received from the king, said, that by all means the money must be carried to the king.

So on the day he had appointed, Heliodorus entered in to order this matter. But there was no small terror throughout the whole city.

And the priests prostrated themselves before the altar in their priests' vestments, and called upon him from heaven, who made the law concerning things given to be kept, that he would preserve them safe, for them that had deposited them.

Now whosoever saw the countenance of the high priest, was wounded in heart: for his face, and the changing of his colour, declared the inward sorrow of his mind:

For the man was so compassed with sadness and horror of the body, that it was manifest to them that beheld him, what sorrow he had in his heart.

Others also came flocking together out of their houses, praying and making public supplication, because the place was like to come into contempt.

And the women girded with haircloth about their breasts, came together in the streets: and the virgins also that were shut up, came forth, some to Onias, and some to the walls, and others looked out of the windows:

And all holding up their hands towards heaven, made supplication;

For the expectation of the mixed multitude, and of the high priest who was in an agony, would have moved any one to pity.

And these indeed called upon Almighty God, to preserve the things that had been committed to them, safe and sure for those that had committed them.

But Heliodorus executed which he had resolved on, himself being present in the same place with his guard about the treasury.

But the spirit of the Almighty God gave a great evidence of his presence, so that all that had presumed to obey him, falling down by the power of God, were struck with fainting and dread.

For there appeared to them a horse with a terrible rider upon him, adorned with a very rich covering: and he ran fiercely and struck Heliodorus with his fore feet: and he that sat upon him, seemed to have armour of gold.

Moreover there appeared two other young men beautiful and strong, bright and glorious, and in comely apparel: who stood by him, on either side, and scourged him without ceasing with many stripes.

And Heliodorus suddenly fell to the ground and they took him up covered with great darkness, and having put him into a litter they carried him out.

So he that came with many servants, and all his guard into the foresaid treasury, was carried out, no one being able to help him, the manifest power of God being known:

And he indeed by the power of God lay speechless, and without all hope of recovery.

But they praised the Lord, because he had glorified his place: and the temple, that a little before was full of fear and trouble, when the almighty Lord appeared, was filled with joy and gladness.

Then some of the friends of Heliodorus forthwith begged of Onias, that he would call upon the most High to grant him his life, who was ready to give up the ghost.

So the high priest, considering that the king might perhaps suspect that some mischief had been done to Heliodorus by the Jews, offered a sacrifice of health for the recovery of the man:

And when the high priest was praying, the same young men in the same clothing stood by Heliodorus, and said to him: Give

thanks to Onias the priest: because for his sake the Lord hath granted thee life;

And thou having been scourged by God, declare unto all men the great works and the power of God. And having spoken thus, they appeared no more.

So Heliodorus, after he had offered a sacrifice to God, and made great vows to him, that had granted him life, and given thanks to Onias, taking his troops with him, returned to the king.

And he testified to all men the works of the great God, which he had seen with his own eyes.

And when the king asked Heliodorus, who might be a fit man to be sent yet once more to Jerusalem, he said:

If thou hast an enemy, or traitor to thy kingdom, send him thither, and thou shalt receive him again scourged, if so be he escape: for there is undoubtedly in that place a certain power of God.

For he that hath his dwelling in the heavens, is the visitor, and protector of that place, and he striketh and destroyeth them that come to do evil to it.

And the things concerning Heliodorus, and the keeping of the treasury fell out in this manner.” (1)

Antiochus surnamed Epiphanes, a king of Syria, was a most wicked man, and the most cruel persecutor of the Jews. He pillaged Jerusalem and the temple, put to death 80,000 Jews on one occasion, sold 40,000 others, and made slaves of 40,000 more. He forbid them the exercise of their religion, set up a statue of Jupiter on the holy altar, and used all means to make them apostatise. The frightful manner of his death is related as follows in two passages of the books of Machabees:

(1) II. Mach., iii.

THE FRUITLESS REPENTANCE AND DEATH OF ANTIOCHUS.

“Now king Antiochus was going through the higher countries, and he heard that the city of Elymais in Persia was greatly renowned, and abounding in silver and gold.

And that there was in it a temple exceeding rich: and coverings of gold, and breast-plates, and shields, which king Alexander, son of Phillip the Macedonian that reigned first in Greece, had left there.

So he came and sought to take the city, and to pillage it: but he was not able, because the design was known to them that were in the city.

And they rose up against him in battle, and he fled away from thence, and departed with great sadness, and returned towards Babylonia.

And whilst he was in Persia, there came one that told him, how the armies that were in the land of Judea, were put to flight:

And that Lysias went with a very great power, and was put to flight before the face of the Jews, and that they were grown strong by the armour, and power, and store of spoils, which they had gotten out of the camps, which they had destroyed.

And that they had thrown down the abomination which he had set up upon the altar in Jerusalem, and that they had compassed about the sanctuary with high walls as before, and Bethsura also his city.

And it came to pass when the king heard these words, that he was struck with fear, and exceedingly moved: and he laid himself down upon his bed, and fell sick for grief, because it had not fallen out to him as he imagined.

And he remained there many days: for great grief came more and more upon him, and he made account that he should die.

And he called for all his friends and said to them: Sleep is gone from my eyes, and I am fallen away, and my heart is cast down for anxiety.

And I said in my heart: Into how much tribulation am I come, and into what floods of sorrow, wherein now I am: I that was pleasant and beloved in my power!

But now I remember the evils that I have done in Jerusalem, from whence also I took away all the spoils of gold, and of silver that were in it, and I sent to destroy the inhabitants of Juda without cause.

I know therefore that for this cause these evils have found me: and behold I perish with great grief in a strange land.”⁽¹⁾

Additional details of the death of Antiochus are found in the II Book of Mach., ch. ix.

“At that time Antiochus returned with dishonor out of Persia.

For he had entered into the city called Persepolis, and attempted to rob the temple, and to oppress the city: but the multitude running together to arms, put them to flight: and so it fell out that Antiochus being put to flight returned with disgrace.

Now when he was come about Ecbatana, he received the news of what had happened to Nicanor and Timotheus.

And swelling with anger, he thought to revenge upon the Jews the injury done by them, that had put him to flight: and therefore he commanded his chariot to be driven, without stopping in his journey, the judgment of heaven urging him forward, because he had spoken so proudly, that he would come to Jerusalem, and make it a common burying place of the Jews.

But the Lord the God of Israel that seeth all things, struck him with an incurable and invisible plague. For as soon as he

⁽¹⁾ I Mach. vi.

had ended these words, a dreadful pain in his bowels came upon him, and bitter torments on the inner parts.

And indeed very justly seeing he had tormented the bowels of others with many and new torments, albeit he had by no means ceased from his wickedness.

Moreover being filled with pride, breathing out fire in his rage against the Jews, and commanding the matter to be hastened, it happened as he was going with violence that he fell from the chariot, so that his limbs were much pained by a grievous bruising of the body.

Thus he that seemed to himself to command even the waves of the sea, being proud above the condition of man, and to weigh the heights of the mountains in a balance, now being cast down to the ground was carried in a litter, bearing witness to the manifest power of God in himself.

So that worms swarmed out of the body of this man, and whilst he lived in sorrow and pain, his flesh fell off, and the filthiness of his smell was noisome to the army.

And the man that thought a little before he could reach to the stars of heaven, no man could endure to carry, for his intolerable stink.

And by this means, being brought from his great pride, he began to come to the knowledge of himself, being admonished by the scourge of God, his pains increasing every moment.

And when he himself could not now abide his own smell, he spoke thus: It is just to be subject to God, and that a mortal man should not equal himself to God.

Then this wicked man prayed to the Lord, of whom he was not like to obtain mercy.

And the city, to which he was going in haste to lay it even with the ground, and to make it a common burying-place, he now desireth to make free.

And the Jews whom he said he would not account worthy to be so much as buried, but would give them up to be devoured by the birds and wild beasts, and would utterly destroy them with their children, he now promiseth to make equal with the Athenians.

The holy temple also which before he had spoiled, he promiseth to adorn with goodly gifts, and to multiply the holy vessels, and to allow out of his revenues the charges pertaining to the sacrifices.

Yea, also, that he would become a Jew himself, and would go through every place of the earth, and declare the power of God. * * *

Thus the murderer and blasphemer, being grievously struck, as himself had treated others, died a miserable death in a strange country among the mountains." (1)

Nicanor, friend of Demetrius first king of Syria, and general of his army, was another blasphemer against God and his temple. He was sent by his master against the Jews who fought under Judas Machabeus, but his numerous army was routed at Capharsala. Sometime after, another army of the Syrians was completely annihilated by the Jews near Bethoron, and Nicanor was killed in the fight. A synopsis of these events and also a relation of the impieties of Nicanor and of his punishment we extract from the books of the Machabees.

“And after this Nicanor went up into mount Zion: and some of the priests of the people came out to salute him peaceably, and to shew him the holocausts, that were offered for the king.

But he mocked and despised them, and abused them: and he spoke proudly,

And swore in anger, saying: Unless Judas and his army be

(1) II Mach., c. ix.

delivered into my hands, as soon as ever I return in peace. I will burn this house. And he went out in a great rage;

And the priests went in, and stood before the face of the altar and the temple: and weeping they said:

Thou, O Lord, hast chosen this house for thy name to be called upon therein, that it might be a house of prayer, and supplication for thy people;

Be avenged of this man, and his army, and let them fall by the sword: remember their blasphemies, and suffer them not to continue any longer.

Then Nicanor went out from Jerusalem, and encamped near to Bethoron: and an army of Syria joined him.

But Judas pitched in Adarsa with three thousand men: and Judas prayed, and said:

O Lord, when they that were sent by king Sennacherib blasphemed thee, an Angel went out, and slew of them a hundred and eighty-five thousand;

Even so destroy this army in our sight to-day: and let the rest know that he hath spoken ill against thy sanctuary: and judge thou him according to his wickedness.

And the armies joined battle on the thirteenth day of the month Adar: and the army of Nicanor was defeated, and he himself was first slain in the battle.

And when his army saw that Nicanor was slain, they threw away their weapons, and fled.”⁽¹⁾

SECTION 3.—ADMIRABLE EXAMPLES OF FIDELITY TO THE LAWS OF GOD.

“Eleazar, one of the chief of the scribes, a man advanced in years, and of a comely countenance, was pressed to open his mouth to eat swine’s flesh.

⁽¹⁾ I Mach. vii. 33.

But he, choosing rather a most glorious death than a hateful life, went forward of his own accord to the torment.

And considering in what manner he was to come to it, patiently bearing, he determined not to do any unlawful things for the love of life.

But they that stood by, being moved with wicked pity, for the old friendship they had with the man, taking him aside, desired that flesh might be brought, which it was lawful for him to eat, that he might make as if he had eaten, as the king had commanded, of the flesh of the sacrifice:

That by so doing he might be delivered from death: and for the sake of their old friendship with the man, they did him this courtesy.

But he began to consider the dignity of his age, and his ancient years, and the inbred honour of his gray head, and his good life and conversation from a child: and he answered without delay, according to the ordinances of the holy law made by God, saying, that he would rather be sent into the other world.

For it doth not become our age, said he, to dissemble: whereby many young persons might think that Eleazar, at the age of fourscore and ten years, was gone over to the life of the heathens:

And so they, through my dissimulation, and for a little time of a corruptible life, should be deceived, and hereby I should bring a stain, and a curse upon my old age.

For though, for the present time, I should be delivered from the punishments of men, yet should I not escape the hand of the Almighty neither alive nor dead.

Wherefore by departing manfully out of this life, I shall shew myself worthy of my old age:

And I shall leave an example of fortitude to young men, if with a ready mind and constancy I suffer an honourable death,

for the most venerable and most holy laws. And having spoken thus, he was forthwith carried to execution.

And they that led him, and had been a little before more mild, were changed to wrath for the words he had spoken, which they thought were uttered out of arrogancy.

But when he was now ready to die with the stripes, he groaned, and said: O Lord, who hast the holy knowledge, thou knowest manifestly that whereas I might be delivered from death, I suffer grievous pains in body: but in soul am well content to suffer these things because I fear thee.

Thus did this man die, leaving not only to young men, but also to the whole nation, the memory of his death for an example of virtue and fortitude." (1)

Would to God that all Christians were acquainted with the following history of the mother of the Machabees, and as ready to die for Jesus Christ as she and all her children were for the laws of God under the old dispensation:

THE GLORIOUS MARTYRDOM OF THE SEVEN BRETHREN, AND THEIR MOTHER.

"It came to pass also, that seven brethren, together with their mother, were apprehended, and compelled by the king to eat swine's flesh against the law, for which end they were tormented with whips and scourges.

But one of them, who was the eldest, said thus: What wouldst thou ask, or learn of us? we are ready to die rather than to transgress the laws of God, received from our fathers.

Then the king being angry commanded frying-pans and brazen cauldrons to be made hot: which forthwith being heated,

He commanded to cut out the tongue of him that had spoken

first : and the skin of his head being drawn off, to chop off also the extremities of his hands and feet, the rest of his brethren and his mother looking on.

And when he was now maimed in all parts, he commanded him, being yet alive, to be brought to the fire, and to be fried in the frying-pan : and while he was suffering therein long torments, the rest, together with the mother, exhorted one another to die manfully.

Saying : The Lord God will look upon the truth, and will take pleasure in us, as Moses declared in the profession of the canticle : And in his servants he will take pleasure.

So when the first was dead after this manner, they brought the next to make him a mocking-stock : and when they had pulled off the skin of his head with the hair, they asked him if he would eat, before he were punished throughout the whole body in every limb.

But he answered in his own language, and said : I will not do it. Wherefore he also, in the next place, received the torments of the first :

And when he was at the last gasp, he said thus : Thou indeed, O most wicked man, destroyest us out of this present life : but the King of the world will raise us up who die for his laws, in the resurrection of eternal life.

After him the third was made a mocking-stock, and when he was required, he quickly put forth his tongue, and courageously stretched out his hands :

And said with confidence : These I have from heaven, but for the laws of God I now despise them, because I hope to receive them again from him.

So that the king, and they that were with him, wondered at the young man's courage, because he esteemed the torments as nothing.

And after he was thus dead, they tormented the fourth in like manner.

And when he was now ready to die, he spoke thus: It is better, being put to death by men, to look for hope from God, to be raised up again by him: for, as to thee thou shalt have no resurrection unto life.

And when they had brought the fifth, they tormented him. But he looking upon the king,

Said: Whereas thou hast power among men, though thou art corruptible, thou dost what thou wilt: but think not that our nation is forsaken by God.

But stay patiently a while, and thou shalt see his great power, in what manner he will torment thee and thy seed.

After him they brought the sixth, and he being ready to die, spoke thus: Be not deceived without cause, for we suffer these things for ourselves, having sinned against our God, and things worthy of admiration are done to us:

But do not think that thou shalt escape unpunished, for that thou hast attempted to fight against God.

Now the mother was to be admired above measure, and worthy to be remembered by good men, who beheld her seven sons slain in the space of one day, and bore it with a good courage, for the hope she had in God:

And she bravely exhorted every one of them in her own language, being filled with wisdom: and joining a man's heart to a woman's thought,

She said to them: I know not how you were formed in my womb: for I neither gave you breath, nor soul, nor life, neither did I frame the limbs of every one of you.

But the Creator of the world, that formed the nativity of man, and that found out the origin of all, he will restore to you

again in his mercy, both breath and life, as now you despise yourselves for the sake of his laws.

Now Antiochus, thinking himself despised, and withal despising the voice of the upbraider, when the youngest was yet alive, did not only exhort him by words, but also assured him with an oath, that he would make him a rich and a happy man, and, if he would turn from the laws of his fathers, would take him for a friend, and furnish him with things necessary.

But when the young man was not moved with these things, the king called the mother, and counselled her to deal with the young man to save his life.

And when he had exhorted her with many words, she promised that she would counsel her son.

So bending herself towards him, mocking the cruel tyrant, she said in her own language: My son, have pity upon me, that bore thee nine months in my womb, and gave thee suck three years and nourished thee, and brought thee up unto this age.

I beseech *thee*, my son, look upon heaven and earth, and all that is in them: and consider that God made them out of nothing, and mankind also.

So thou shalt not fear this tormentor, but being made a worthy partner with thy brethren, receive death, that in that mercy I may receive thee again with thy brethren.

While she was yet speaking these words, the young man said: For whom do you stay? I will not obey the commandment of the king, but the commandment of the law, which was given us by Moses.

But thou that hast been the author of all mischief against the Hebrews, shalt not escape the hand of God.

For we suffer thus for our sins,

And though the Lord our God is angry with us a little while

for our chastisement and correction: yet he will be reconciled again to his servants.

But thou, O wicked and of all men most flagitious, be not lifted up without cause with vain hopes, whilst thou art raging against his servants.

For thou hast not yet escaped the judgment of the almighty God, who beholdeth all things.

For my brethren, having now undergone a short pain, are under the covenant of eternal life: but thou by the judgment of God shalt receive just punishment for thy pride.

But I, like my brethren, offer up my life and my body for the laws of our fathers: calling upon God to be speedily merciful to our nation, and that thou by torments and stripes mayest confess that he alone is God.

But in me and in my brethren the wrath of the Almighty, which hath justly been brought upon all our nation, shall cease.

Then the king being incensed with anger, raged against him more cruelly than all the rest, taking it grievously that he was mocked.

So this man also died undefiled, wholly trusting in the Lord.

And last of all after the sons the mother also was consumed." (1)

SECTION 4.—FROM THE MACHABEES TO JESUS CHRIST.

After the death of the pious and heroic Judas, his brothers, one after another, were placed at the head of the nation, enjoying at the same time the dignity of sovereign pontiff. Under their wise government many victories were gained, peace established, and Judea began again to flourish. Unhappily their successors did not walk in their footsteps, and gradually the in-

(1) II Mach. vii.

constant Jews fell again into sin. The nation however still recognized the one true God, and exteriorly observed the forms of the law, but the hearts of the people were far from God. Two sects rose up among them: one the hypocritical Pharisees, the other the incredulous Saducees. The former placed all perfection in the exterior observance of the law, the latter denied much that was in the law, particularly the resurrection of the dead. Beyond Judea the world was buried in idolatries; cruelty and oppression reigned everywhere.

The successors of the Machabees lived in continual wars, civil as well as foreign. As a last hope the powerful Romans were called in to arbitrate between the parties. They soon filled the country with their armies, the government was seized upon, and Herod, a stranger, though professedly a disciple of Moses, was appointed their king. Thus perished the kingdom of the Jews; the sceptre had passed from the tribe of Juda. The time was come when the Messiah, the Saviour, our Lord Jesus Christ should appear to bless the world, to save mankind, and to teach it a more perfect worship of God!

CONCLUSION.

It would be easy to demonstrate that many of the predictions made by the prophets related to the days of the Messiah, and to the establishment and glory of His church; that there appeared at intervals among the Jews many figures of the Redeemer; that the faith in Him continued to be an inheritance of the people of God; and that the expectation of Him had spread in the East, through the intercourse of those nations with the children of Israel: but we think it best to defer quoting those prophecies or pointing out to those figures until the time comes to speak of Jesus Christ Himself, and of His

worship. As to the moral laws given to His people by the Almighty they may be summed up as follows: *Love God with all your heart and your neighbour as yourself. Serve God by keeping His Sabbath, by offering to Him sacrifices both interior and exterior, be guided in matters of religion by His high priest who speaks in His name, and hope in the Redeemer promised to your fathers.*

HISTORY OF THE WORSHIP OF GOD.

PART II.

A HISTORY OF THE WORSHIP OF GOD SINCE THE DAYS
OF CHRIST, OR RITES AND CEREMONIES
OF THE CHURCH.

BOOK I.

EXAMPLES AND TEACHINGS OF JESUS CHRIST IN THE
RITES AND CEREMONIES OF THE CHURCH.

INTRODUCTION.

THE Messiah promised to Adam and the patriarchs, announced by the prophets, expected and desired so ardently by the just, has come at last. He lived and died for men and has founded His church, against which the gates of hell shall never prevail. This church, being the work of God, must be, and is in reality, perfect. It must be perfect in its *worship* of God, for the rites and ceremonies of this worship have been established directly by Jesus Christ, or indirectly by Him through the medium of His infallible church. In this part of this work we will not speak of the sacrifice, which is the great act of worship of the church, nor of the sacraments which are also in their essence a considerable and unchangeable part of the worship of God. But our Lord Jesus Christ is more than the founder of a perfect worship. He is Himself the object of our worship, not only in the sacrament whereunto he resides, but He is the object of our study, of our gratitude, of our love, the pattern which we ought to endeavor to imitate in all the actions and sufferings of His life.

In this second part of the *History of the Worship of God*, we bid our readers to look up and consider the model which the eternal Father has set us for our imitation.

The plan which we propose to follow is extremely simple. We will, 1st, reproduce from a well-known book the narrative of the life of Jesus Christ. 2nd. Next to the gospel narrative will follow an expose of the rites, ceremonies and pious practices by which the church commemorates the acts of the Saviour. Then, 3rd, we intend to quote some of the prophecies announcing the event just related in the narrative. We humbly hope that a careful reader will become convinced that nearly every word and action of Jesus Christ are commemorated or introduced in the ritual of the church: or in other words, that the church in her worship holds up the image of her Saviour and teacher to the meditation and veneration of her children. Book I of Part II will contain nine chapters:

CHAPTER	I.—From the Apparition to Zachary to the Beginning of Our Lord's Public life.
"	II.—Preparation for the Ministry.
"	III.—Narrative of Our Lord's Public Life.
"	IV.—The Ministry, First Year.
"	V.—Second Year of the Ministry.
"	VI.—The Ministry, Third Year.
"	VII.—The Events of Holy Week.
"	VIII.—Easter Time.
"	IX.—From the Ascension to Pentecost.

NOTE.—The life of our Lord which we here give our readers, is that contained in the *New Testament Narrative*, a work approved by Cardinal Manning.

INDEX

TO

PART II.

OF

A HISTORY OF THE WORSHIP OF GOD.

BOOK I.

CHAPTER I.

	PAGE.
FROM THE APPARITION TO ZACHARY TO THE BEGINNING OF OUR LORD'S PUBLIC LIFE.....	1
SECTION 1. AN ANGEL APPEARS TO ZACHARY—THE CONCEPTION OF ST. JOHN THE BAPTIST.....	1
SECTION 2. THE ANNUNCIATION TO THE BLESSED VIRGIN MARY.....	3
SECTION 3. ST. JOHN'S ACCOUNT OF THE DIVINE GENERATION OF OUR LORD JESUS CHRIST.....	4
SECTION 4. THE GENEALOGY OF OUR LORD'S HUMAN GENERATION...	6
SECTION 5. THE VISITATION TO ST. ELIZABETH—THE MAGNIFICAT.	7
SECTION 6. JOHN THE BAPTIST IS BORN—THE HYMN OF ZACHARY...	9
SECTION 7. JOSEPH ADMONISHED BY AN ANGEL CONCERNING THE VIRGINITY OF MARY.....	11
SECTION 8. CHRIST IS BORN AT BETHLEHEM AND CIRCUMCISED.	12
SECTION 9. AFTER FORTY DAYS JESUS IS PRESENTED IN THE TEMPLE —SIMEON'S CANTICLE.....	15

	PAGE.
SECTION 10. THE VISIT OF THE WISE MEN FROM THE EAST	17
SECTION 11. THE FLIGHT INTO EGYPT.....	19
SECTION 12. THE REST OF THE HISTORY OF JESUS TILL HIS THIRTIETH YEAR	20

CHAPTER II.

PREPARATION FOR THE MINISTRY.....	22
SECTION 1. JOHN'S MISSION AND PREACHING—CHRIST IS BAPTISED BY HIM.....	22
SECTION 2. CHRIST IS LED BY THE SPIRIT INTO THE DESERT—HIS FAST AND TEMPTATION	25

CHAPTER III.

NARRATIVE OF OUR LORD'S PUBLIC LIFE.....	23
SECTION 1. THE SANHEDRIM QUESTION JOHN THE BAPTIST— HIS ANSWER.....	27
SECTION 2. THE FIRST MIRACLE OF JESUS AT CANA—HE GOES TO CAPHARNAUM.....	30

CHAPTER IV.

THE MINISTRY—FIRST YEAR.....	32
SECTION 1. JESUS GOES UP TO JERUSALEM FOR THE PASCH, AND CASTS THE BUYERS AND SELLERS OUT OF THE TEMPLE—FIRST PASSEVER	32
SECTION 2. NICODEMUS COMES TO JESUS BY NIGHT—OUR LORD'S DISCOURSE WITH HIM	33
SECTION 3. AFTER THE PASCH JESUS BEGINS TO BAPTISE—JOHN'S TESTIMONY OF HIM.....	34
SECTION 4. JESUS RETURNS TO GALILEE—HIS DISCOURSE WITH THE WOMAN OF SAMARIA	35
SECTION 5. ON HIS RETURN TO CANA IN GALILEE JESUS HEALS THE RULER'S SON.....	38
SECTION 6. JESUS GOES TO NAZARETH, AND THERE PREACHES IN THE SYNAGOGUE.....	39

	PAGE.
SECTION 7. JESUS GOES DOWN TO CAPHARNAUM AND DWELLS THERE—JESUS CALLS PETER, ANDREW, JAMES AND JOHN	40
SECTION 8. JESUS TEACHES IN THE SYNAGOGUE OF CAPHARNAUM ON THE SABBATH AND CASTS OUT A DEVIL	41
SECTION 9. ON THE SAME DAY HE HEALS PETER'S WIFE'S MOTHER AND MANY OTHERS	42
SECTION 10. EARLY THE NEXT MORNING JESUS RETIRES TO A DESERT PLACE AND THEN BEGINS TO PREACH THROUGHOUT THE CITIES OF GALILEE	42
SECTION 11. THE MULTITUDES FOLLOW HIM—CHRIST'S SERMON ON THE MOUNT	43
SECTION 12. THE MIRACULOUS DRAUGHT OF FISHES	50
SECTION 13. JESUS HEALS A LEPER—THE FAME OF HIM SPREADS ABROAD	51
SECTION 14. RETURNING TO CAPHARNAUM, HE HEALS THE PARALYTIC, AND CALLS MATHEW	51
SECTION 15. JESUS IS ENTERTAINED IN MATHEW'S HOUSE—HIS ANSWERS TO THE PHARISEES	53

CHAPTER V.

SECOND YEAR OF THE MINISTRY	54
SECTION 1. JESUS GOES THE SECOND TIME UP TO JERUSALEM FOR THE PASSOVER—HE HEALS THE CRIPPLE AT THE POOL OF BETHSAIDA	54
SECTION 2. THE DISCIPLES PLUCK EARS OF CORN ON THE SABBATH DAY—OUR LORD'S ANSWER TO THE PHARISEES	57
SECTION 3. JESUS WORKS ANOTHER MIRACLE ON THE SABBATH—THE PHARISEES AND HERODIANS CONSPIRE AGAINST HIM	57
SECTION 4. JESUS GOES TO THE SEASIDE AND WORKS MANY MIRACLES—HE CHOOSES HIS TWELVE APOSTLES	58
SECTION 5. THE SERMON ON THE PLAIN	59
SECTION 6. JESUS HEALS THE CENTURIAN'S SERVANT	61
SECTION 7. JESUS RAISES THE WIDOW'S SON TO LIFE—JOHN SENDS MESSENGERS TO HIM	62

SECTION 8. JESUS SPEAKS TO THE PEOPLE ABOUT JOHN, AND UP- BRAIDS CERTAIN CITIES FOR THEIR UNBELIEF.....	63
SECTION 9. ON THE SAME DAY HE DINES IN THE HOUSE OF SIMON THE PHARISEE—THE CONVERSION OF MARY MAGDALEN, AND PARA- BLE OF THE TWO DEBTORS	65
SECTION 10. JESUS MAKES A SECOND CIRCUIT THROUGH GALILEE— ON HIS RETURN TO CAPHARNAUM HE HEALS THE BLIND AND DUMB DEMONIAC	67
SECTION 11. THE PHARISEES ASK FOR A SIGN—CHRIST'S MOTHER AND HIS BRETHREN SEEK HIM.....	68
SECTION 12. THE PARABLES OF THE SOWER, OF THE COCKLE, OF THE MUSTARD SEED, AND OF THE LEAVEN.....	69
SECTION 13. JESUS HAVING RETURNED TO THE HOUSE, HIS DISCIPLES ASK HIM TO EXPLAIN THE PARABLES.....	71
SECTION 14. THE EXPLANATION OF THE PARABLE OF THE COCKLE, PARABLES OF THE HIDDEN TREASURE, OF THE PEARL OF GREAT PRICE AND OF THE DRAW NET.....	72
SECTION 15. AFTER THESE DISCOURSES JESUS PASSES OVER THE LAKE—HE STILL THE TEMPEST	73
SECTION 16. HAVING COME TO THE COUNTRY OF THE GERASENES, HE CURES THE DEMONIAC.....	74
SECTION 17. JESUS RETURNS TO CAPHARNAUM, AND REPROVES THE PHARISEES.....	75
SECTION 18. JESUS RAISES JAIRUS' DAUGHTER TO LIFE AND HEALS THE WOMAN SICK WITH THE ISSUE OF BLOOD.....	75
SECTION 19. HE HEALS TWO BLIND MEN, AND THEN VISITS NAZA- RETH AGAIN.....	77
SECTION 20. JESUS MAKES A THIRD CIRCUIT OF THE CITIES OF GALI- LEE—THE TWELVE APOSTLES SENT OUT TO PREACH—HIS INSTRU- CTIONS TO THEM	78
SECTION 21. THE FAME OF JESUS REACHES HEROD—ACCOUNT OF THE MARTYRDOM OF JOHN THE BAPTIST.....	80
SECTION 22. THE APOSTLES RETURN TO JESUS—HE RETIRES WITH THEM TO THE DESERT, AND FEEDS FIVE THOUSAND.....	81

SECTION 23. JESUS WALKS ON THE SEA, AND RETURNS TO CAPHARNAUM	83
SECTION 24. JESUS MEETS THE MULTITUDE AT CAPHARNAUM, AND DISCOURSES ON THE HOLY EUCHARIST..	84

CHAPTER VI.

THE MINISTRY, THIRD YEAR.....	87
SECTION 1. JESUS IS QUESTIONED BY THE PHARISEES, AND ANSWERS THEM—THIRD PASSOVER	87
SECTION 2. JESUS GOES TO TYRE AND SIDON—THE FAITH OF THE CANAANITE WOMAN.....	88
SECTION 3. JESUS RETURNS TO THE EASTERN COAST OF THE LAKE OF TIBERIAS—HE CURES A DEAF AND DUMB MAN.....	89
SECTION 4. HE FEEDS THE FOUR THOUSAND WITH SEVEN LOAVES	90
SECTION 5. HE GOES TO MAGDALA, AND AFTERWARDS AGAIN ACROSS THE SEA—HE ANSWERS THE PHARISEES—THE BLIND MAN HEALED	90
SECTION 6. JESUS GOES TO CESAREA PHILLIPPI—THE CONFESSION OF ST. PETER.....	92
SECTION 7. JESUS FORETELLS HIS PASSION TO HIS DISCIPLES FOR THE FIRST TIME	93
SECTION 8. THE ACCOUNT OF THE TRANSFIGURATION.....	94
SECTION 9. JESUS COMES DOWN FROM THE MOUNTAIN, DISCOURSES WITH HIS DISCIPLES AND HEALS THE DEMONIAK.....	95
SECTION 10. JESUS SPEAKS AGAIN OF HIS PASSION, AND RETURNS TO CAPHARNAUM—HE PAYS THE TRIBUTE.....	97
SECTION 11. THE DISCIPLES INQUIRE WHO SHALL BE THE GREATEST —JESUS INSTRUCTS THEM IN HUMILITY AND OTHER THINGS—THE PARABLE OF THE LOST SHEEP.....	98
SECTION 12. IN ANSWER TO A QUESTION BY PETER, OUR LORD GIVES THE PARABLE OF THE UNMERCIFUL SERVANT.....	100
SECTION 13. JESUS GOES UP TO JERUSALEM FOR THE FEAST OF TABERNACLES—HE DISCOURSES WITH THE JEWS.....	101

SECTION 14. THE PHARISEES SEND TO APPREHEND HIM.....	102
SECTION 15. THE NEXT DAY THE PHARISEES BRING TO JESUS A WOMAN TAKEN IN ADULTERY—HIS DISCOURSE TO THEM.....	103
SECTION 16. JESUS GIVES SIGHT TO THE MAN BORN BLIND.....	106
SECTION 17. JESUS CONTINUES HIS DISCOURSE—HE SPEAKS OF HIM- SELF AS THE DOOR AND THE GOOD SHEPHERD.....	108
SECTION 18. OUR LORD AFTER RETURNING TO GALILEE, SETS OUT AGAIN FROM THENCE FOR HIS LAST JOURNEY TOWARDS JERU- SALEM.....	109
SECTION 19. JESUS SENDS FORTH THE SEVENTY-TWO DISCIPLES— HIS INSTRUCTIONS TO THEM.....	110
SECTION 20. JESUS HAVING LEFT GALILEE, JOURNEYS ON TOWARDS JUDEA—ON HIS WAY HE ANSWERS THE LAWYER—THE PARABLE OF THE GOOD SAMARITAN.....	111
SECTION 21. JESUS TEACHES THE DISCIPLES TO PRAY—THE PARABLE OF THE FRIEND AT MID-NIGHT.....	112
SECTION 22. A PHARISEE ASKS JESUS TO DINE—JESUS WARNS THE PHARISEE.....	113
SECTION 23. A MULTITUDE HAVING COLLECTED, JESUS DISCOURSES TO THEM—THE PARABLE OF THE RICH FOOL.....	114
SECTION 24. JESUS URGES THE NECESSITY OF PENANCE—THE PAR- ABLE OF THE BARREN FIG TREE.....	117
SECTION 25. THE SEVENTY-TWO RETURN—JESUS DISCOURSES TO THEM.....	118
SECTION 26. JESUS HEALS THE INFIRM WOMAN ON THE SABBATH, AND CONTINUES HIS JOURNEY, DISCOURSING BY THE WAY. . .	119
SECTION 27. THE PHARISEES BRING A MESSAGE FROM HEROD—OUR LORD'S ANSWER	120
SECTION 28. JESUS LEAVES PEREA, AND IS RECEIVED AT BETHANY INTO THE HOUSE OF MARTHA	120
SECTION 29. JESUS ARRIVES AT JERUSALEM, AND KEEPS THE FEAST OF THE DEDICATION—HE LEAVES AGAIN AFTER THE FEAST	121

SECTION 30. JESUS EATS BREAD AT A PHARISEE'S HOUSE, AND HEALS THE DROPSICAL MAN—THE PARABLE OF THE GREAT SUPPER.....	122
SECTION 31. GREAT MULTITUDES FOLLOW JESUS BEYOND THE JORDAN—HIS WARNING TO THEM.....	123
SECTION 32. THE SCRIBES AND PHARISEES MURMUR AT JESUS—THE PARABLE OF THE LOST SHEEP, OF THE LOST PIECE OF MONEY, AND OF THE PRODIGAL SON.....	124
SECTION 33. JESUS ADDS THE PARABLES OF THE UNJUST STEWARD, AND OF THE RICH MAN AND LAZARUS, AND SPEAKS TO HIS DIS- CIPLES OF SCANDALS	126
SECTION 34. JESUS LEAVES PEREA TO GO AGAIN TO BETHANY, WHERE HE RAISED LAZARUS	129
SECTION 35. THE PHARISEES, ENRAGED AT THIS MIRACLE, TAKE COUNCIL AGAINST JESUS—HE GOES TO EPHRAIM.....	132
SECTION 36. JESUS LEAVES EPHRAIM, AND PASSES THROUGH SAMARIA—HE HEALS THE TEN LEPERS.....	132
SECTION 37. JESUS SPEAKS OF THE COMING OF THE KINGDOM OF GOD.....	133
SECTION 38. THE PARABLES OF THE UNJUST JUDGE, AND OF THE PHARISEE AND OF THE PUBLICAN	134
SECTION 39. THE PHARISEES TRY TO ENTRAP JESUS, BY A QUESTION ON DIVORCE.....	135
SECTION 40. LITTLE CHILDREN ARE BROUGHT TO JESUS—HE LAYS HIS HANDS ON THEM AND BLESSES THEM.....	136
SECTION 41. JESUS BIDS THE RICH YOUNG RULER GIVE UP HIS POS- SESSIONS, AND FOLLOW HIM—THE DISCOURSE ON RICHES	136
SECTION 42. JESUS SPEAKS OF THE REWARD OF THOSE THAT LEAVE ALL FOR HIS SAKE—THE PARABLE OF THE LABORER IN THE VINE- YARD	138
SECTION 43. JESUS, ON THE WAY TO JERUSALEM, AGAIN FORETELLS HIS PASSION, DEATH, AND RESURRECTION—THE AMBITIOUS RE- QUEST OF THE MOTHER OF JAMES AND JOHN	139
SECTION 44. OUR LORD HEALS A BLIND MAN, ENTERS JERICHO, AND ABIDES AT THE HOUSE OF ZACHEUS	140

	PAGE.
SECTION 45. THE PARABLE OF THE POUNDS.....	141
SECTION 46. JESUS RESTORES SIGHT TO BARTIMEUS.....	142
SECTION 47. JESUS ARRIVES AT BETHANY ON THE SIXTH DAY BEFORE THE PASCH	142
SECTION 49. JESUS SUPS WITH SIMON THE LEPER, LAZARUS, MARTHA, AND MARY BEING PRESENT—MARY ANOINTS HIM WITH PRECIOUS OINTMENT	143

CHAPTER VII.

THE EVENTS OF HOLY WEEK.....	144
INTRODUCTION.....	144
SECTION 1. SUNDAY, THE FIRST DAY OF THE WEEK, THE TENTH OF NISAN—JESUS ENTERS JERUSALEM IN TRIUMPH.....	144
SECTION 2. THE CURSING OF THE FRUITLESS FIG-TREE—JESUS CLEANSSES THE TEMPLE FOR THE SECOND TIME.....	147
SECTION 3. THE NEXT MORNING JESUS RETURNS FROM BETHANY TO JERUSALEM, AND DISCOURSES BY THE WAY.....	148
SECTION 4. JESUS ENTERS THE TEMPLE—HIS AUTHORITY IS QUES- TIONED.....	148
SECTION 5. JESUS SPEAKS AGAINST THE CHIEF PRIESTS AND SCRIBES —THE PARABLES OF THE TWO SONS, OF THE WICKED HUSBAND- MEN, AND OF THE MARRIAGE OF THE KING'S SON.....	149
SECTION 6. THE QUESTION OF THE SADDUCEES.....	150
SECTION 7. THE SCRIBE'S QUESTION—OUR LORD'S QUESTION TO THE SON OF DAVID	151
SECTION 8. JESUS CAUTIONS HIS DISCIPLES AGAINST THE PHARISEES, AND DENOUNCES THEIR HYPOCRISY	152
SECTION 9. THE WIDOW AT THE TREASURY	154
SECTION 10. CERTAIN GENTILES DESIRE TO SEE JESUS	155
SECTION 11. OUR LORD, ON THE MOUNT OF OLIVES, DISCOURSES ABOUT THE SIGNS OF HIS COMING AND OF THE END OF THE WORLD.....	156
SECTION 12. THE PARABLES OF THE TEN VIRGINS, AND OF THE TALENTS	160

SECTION 13. JESUS DESCRIBES THE FINAL JUDGMENT OF ALL NATIONS.....	161
SECTION 14. JUDAS AGREES TO BETRAY HIS MASTER FOR THIRTY PIECES OF SILVER.....	162
SECTION 15. THE PREPARATIONS FOR THE PASCHAL SUPPER.....	164
SECTION 16. THE PASCHAL SUPPER—THE INSTITUTION OF THE BLESSED EUCHARIST.....	165
SECTION 17. OUR LORD WASHES HIS DISCIPLES' FEET, POINTS OUT THE TRAITOR, AND APPOINTS ST. PETER TO BE THE CONFIRMER OF HIS BRETHREN.....	169
SECTION 18. JESUS CONSOLES HIS APOSTLES—THE PROMISE OF THE PARACLETE.....	172
SECTION 19. OUR LORD'S INTERCESSORY PRAYER.....	177
SECTION 20. OUR LORD GOES FORTH WITH HIS DISCIPLES TO THE MOUNT OF OLIVES—THE APOSTLES AND ST. PETER ARE AGAIN FOREWARNED.....	179
SECTION 21. THE AGONY IN THE GARDEN.....	179
SECTION 22. JESUS IS BETRAYED BY JUDAS.....	180
SECTION 23. JESUS IS LED BOUND TO THE PALACE OF ANNAS AND CAIPHAS—PETER'S DENIALS.....	182
SECTION 24. JESUS IS FORMALLY CONDEMNED BY THE SANHEDRIM, AND LED TO PONTIUS PILATE THE GOVERNOR.....	184
SECTION 25. THE REMORSE OF JUDAS.....	185
SECTION 26. JESUS BEFORE PONTIUS PILATE.....	185
SECTION 27. JESUS BEFORE HEROD.....	186
SECTION 28. BARABBAS PREFERRED TO JESUS.....	187
SECTION 29. JESUS IS SCOURGED AND CROWNED WITH THORNS.....	188
SECTION 30. JESUS IS BROUGHT FORTH TO THE PEOPLE.....	188
SECTION 31. JESUS IS LED AWAY TO BE CRUCIFIED.....	189
SECTION 32. JESUS ON THE CROSS—HIS SEVEN LAST WORDS.....	190
SECTION 33. THE SIGNS THAT FOLLOWED THE DEATH OF JESUS.....	194
SECTION 34. THE SIDE OF JESUS OPENED WITH A SPEAR.....	194

SECTION 35. JESUS IS TAKEN DOWN FROM THE CROSS AND LAID IN A NEW TOMB IN THE GARDEN.....	195
SECTION 36. THE SEPULCHRE IS MADE SURE.....	196

CHAPTER VIII.

EASTER TIME—EVENTS OF THE FORTY DAYS FROM THE RESURREC- TION TO THE ASCENSION	197
SECTION 1. THE ANGEL ROLLS BACK THE STONE FROM THE DOOR OF THE SEPULCHRE.....	199
SECTION 2. ST. MARY MAGDALENE TELLS ST. PETER AND ST. JOHN THAT THEY HAVE TAKEN HIM AWAY.....	200
SECTION 3. THE VISIT TO THE SEPULCHRE NARRATED BY ST. LUKE.....	200
SECTION 4. PETER AND JOHN VISIT THE SEPULCHRE.....	201
SECTION 5. JESUS APPEARS TO ST. MARY MAGDALENE	201
SECTION 6. JESUS APPEARS TO THE WOMEN —THE REPORT OF THE GUARDS	202
SECTION 7. JESUS APPEARS TO ST. PETER AND TO THE TWO DIS- CIPLES	202
SECTION 8. JESUS APPEARS TO THE ASSEMBLED APOSTLES IN THE ABSENCE OF ST. THOMAS	203
SECTION 9. AFTER EIGHT DAYS JESUS APPEARS AGAIN TO THEM, THOMAS BEING PRESENT	204
SECTION 10. JESUS MANIFESTS HIMSELF TO SEVEN DISCIPLES AT THE SEA OF TIBERIAS	205
SECTION 11. JESUS' COMMISSION TO ST. PETER TO FEED HIS LAMBS AND SHEEP	206
SECTION 12. JESUS APPEARS TO HIS DISCIPLES ON A MOUNTAIN IN GALILEE	207
SECTION 13. ANOTHER APPEARANCE RECORDED BY ST. PAUL...	207
SECTION 14. JESUS APPEARS TO THE APOSTLES AT JERUSALEM...	207
SECTION 15. THE ASCENSION.....	208

CHAPTER IX.

SECTION 1.	AFTER THE ASCENSION THE APOSTLES RETURN TO JERUSALEM—ELECTION OF MATTHIAS	210
SECTION 2.	THE DAY OF PENTECOST. AND DESCENT OF THE HOLY GHOST	211
APPENDIX.	ACCOUNT OF THE STATE OF THE INFANT CHURCH.	213

A HISTORY OF THE WORSHIP OF GOD.

PART II.

CHAPTER I.

FROM THE APPARITION TO ZACHARY TO THE BEGINNING OF
OUR LORD'S PUBLIC LIFE.

SECTION I.—AN ANGEL APPEARS TO ZACHARY—THE CONCEPTION OF JOHN THE BAPTIST. (Luke i. 5-25).

“There was in the days of Herod ⁽¹⁾ the king of Judea a certain priest named Zachary, of the course of Abia;⁽²⁾ and his wife was of the daughters of Aaron, and her name was Elizabeth. And they were both just before God, walking in all the commandments and justifications of the Lord without blame. And they had no son, for that Elizabeth was barren, and they both were well advanced in years.

And it came to pass, when he executed the priestly function in the order of his course before God, according to the custom of the priestly office, it was his lot to offer incense, going into the temple of the Lord. And all the multitude of the people was praying without, at the hour of incense. And there appeared to him an Angel of the Lord standing on the right side of the altar of incense.

(1) This was the first Herod, surnamed the Great. He was an Idumean or Edomite by descent, and was a proselyte to the Jewish religion. He had been made king of Judea by the Romans, with whom Antipater his father, was in alliance. He was a man of great ability, but ambitious, unscrupulous, and cruel.

(2) King David divided the descendants of Aaron into twenty-four families, and appointed them to exercise their priestly functions by courses. The course of Abia or Abijah was the eighth. (See 1 Paralipomenon xxiv.)

And Zachary seeing him, was troubled, and fear fell upon him. But the Angel said to him, Fear not, Zachary, for thy prayer is heard; and thy wife Elizabeth shall bear thee a son, and thou shalt call his name John: and thou shalt have joy and gladness, and many shall rejoice in his nativity. For he shall be great before the Lord: and shall drink no wine nor strong drink; and he shall be filled with the Holy Ghost, even from his mother's womb. And he shall convert many of the children of Israel to the Lord their God. And he shall go before him in the spirit and power of Elias; that he may turn the hearts of the fathers unto the children, and the incredulous to the wisdom of the just, to prepare unto the Lord a perfect people.

And Zachary said to the Angel, Whereby shall I know this? for I am an old man, and my wife is advanced in years. And the Angel answering, said to him, I am Gabriel, who stand before God; and am sent to speak to thee, and to bring thee these good tidings. And, behold, thou shalt be dumb, and shalt not be able to speak until the day wherein these things shall come to pass, because thou hast not believed my words, which shall be fulfilled in their time.

And the people were waiting for Zachary; and they wondered that he tarried so long in the temple. And when he came out he could not speak to them: and they understood that he had seen a vision in the temple. And he made signs to them, and remained dumb. And it came to pass, that after the days of his office were accomplished, he departed to his own house.

And after those days, Elizabeth his wife conceived, and hid herself five months, saying, Thus hath the Lord dealt with me in the days wherein he hath had regard to take away my reproach among men."

In the message of an angel to Manue, the father of Samson, we have a figure of the message of the angel Gabriel to Zachary. To St. John the Baptist the prophecy of Malachias is applied. "Behold I send my angel, and he shall prepare the way before my face;" and also these others of the same prophet (Malachias). "Behold I will send you Elias the prophet, before the coming of the great and dreadful day of the Lord, and he shall turn the hearts of the fathers to the children, and the heart of the children to their fathers."

On the 23d day of June the Catholic church has a particular office and mass of the vigil of St. John the Baptist. The gospel appointed to be read on this day is the one which has been reproduced in this chapter. Zachary and Elizabeth are venerated as saints by the church.

SECTION 2.—THE ANNUNCIATION OF THE ANGEL GABRIEL TO THE BLESSED VIRGIN. B. C. 5. (Luke i., 26–38).

“And in the sixth month, the Angel Gabriel (¹) was sent from God into a city of Galilee, called Nazareth, to a virgin espoused to a man whose name was Joseph, of the house of David ; and the virgin’s name was Mary. And the Angel being come in said to her, Hail, full of grace, the Lord is with thee : blessed art thou among women.

And when she heard it she was troubled at his saying, and thought with herself what manner of salutation this should be. And the Angel said to her, Fear not, Mary, for thou hast found grace with God. Behold thou shalt conceive in thy womb, and shalt bring forth a son, and thou shalt call his name JESUS. He shall be great, and shall be called the Son of the Most High : and the Lord God shall give unto him the throne of David his father ; and he shall reign in the house of Jacob for ever : and of his kingdom there shall be no end.

And Mary said to the Angel, How shall this be done, because I know not man ? And the Angel answered and said to her, The Holy Ghost shall come upon thee, and the power of the Most High shall overshadow thee : therefore also the Holy that shall be born of thee, shall be called the Son of God. And behold thy cousin Elizabeth, she also hath conceived a son in her old age : and this is the sixth month with her that is called barren : because no word shall be impossible with God. And Mary said, Behold the handmaid of the Lord ; be it done to me according to thy word. And the Angel departed from her.”

That the Messiah expected by mankind was to be God, and born of a virgin had been announced, as we read in Isaiah (ch.

(¹) The same angel who had been sent to Daniel (chap. ix. 21) to predict the time of the Messiah’s coming.

vii) : “Behold a virgin shall conceive and bear a son, and his name shall be called Emmanuel.” A great number of passages in the Old Testament declare that the same was to be of the house of David.

The gospel of the annunciation is to be read several times during the ecclesiastical year by direction of the church. Millions of voices repeat every day the sweet salutation of Gabriel, and the sound of countless bells through the whole world invite the faithful three times in a day to recall to mind and venerate the mystery of the incarnation of the son of God in the womb of the blessed virgin.

St. John, the evangelist, will tell us in his gospel who this *Word* is, who *was made flesh and dwelt among us*, having united to His divine person a soul and a body like ours in the womb of His ever blessed mother. Thousands of pilgrims every year visit in Nazareth the place of the annunciation. This event is represented by paintings, statues and monuments of all kinds much too numerous to be mentioned. The first mystery on which we meditate in writing the Rosary is the mystery of the annunciation.

SECTION 3.—ST. JOHN’S ACCOUNT OF THE DIVINE GENERATION OF OUR LORD. (John i. 1–18.)

“In the beginning was the Word, and the Word was with God, and the Word was God.⁽¹⁾ The same was in the beginning with God. All things were made by him, and without him was made nothing that was made. In him was life, and the life was the

(1) Since the Evangelist declares that the Word was with God, he manifestly shows that there is one Son, who subsists in himself, and one God the Father, with whom the Word is. ST. CYRIL.

The identity of the Word with God is here affirmed; yet a personal distinction has been already declared. The Word was with God the Father, and was God equally as the Father, although personally distinct. ABB. KENRICK.

light of men. And the light shineth in darkness, and the darkness did not comprehend it.

There was a man sent from God, whose name was John. This man came for a witness, to give testimony of the light, that all men might believe through him. He was not the light, but was to give testimony of the light. That was the true light, which enlighteneth every man that cometh into this world.

He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. But as many as received him, he gave them power to be made the sons of God, to them that believe in his name. Who are born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. And the Word was made flesh, and dwelt among us, (and we saw his glory as it were of the only-begotten of the Father) full of grace and truth. And of his fulness we all have received, and grace for grace. For the law was given by Moses: grace and truth came by Jesus Christ. No man hath seen God at any time: the only-begotten Son, who is in the bosom of the Father, he hath declared him."

PROPHECIES.

"The Lord hath said to me: Thou art my son, this day have I begotten thee. (Ps. ii.) In the beginning, O Lord, Thou foundedst the earth, and the heavens are the works of Thy hands. They shall perish, but Thou remainest, and all of them shall grow old like a garment, and as a vesture Thou shalt change them, and they shall be changed, but Thou art always the self same, and Thy years shall not fail." (Ps. c. i.)

THE LITURGY.

The memory of the incarnation is cherished so dearly by the church that she commands her priests to recite the gospel of St. John at almost every mass. We profess to believe in the same mystery of love when we recite the Apostles', or the Nicene creeds. When the priest recites this gospel at the end of mass, or when he comes to the *incarnatus* whilst

reciting the Nicene creed, he is directed to genuflect, and the devout love to perform the same act of humility whenever in saying the angelus they come to the words, "and the word was made flesh and dwelt amongst us."

It was important to know that the Messiah was not only true God, but also true man born of the house of David, and therefore one of the Evangelists gives us his human genealogy as follows:

SECTION 4.—THE GENEALOGY OF OUR LORD'S HUMAN GENERATION. (Matt. i, 1-16.)

"The book of the generation of Jesus Christ, the son of David the son of Abraham.

Abraham begat Isaac; and Isaac begat Jacob; and Jacob begat Judas and his brethren; and Judas begat Phares and Zara of Thamar; and Phares begat Esron; and Esron begat Aram; and Aram begat Aminadab; and Aminadab begat Naasson; and Naasson begat Salmon; and Salmon begat Booz of Rahab; and Booz begat Obed of Ruth; and Obed begat Jesse; and Jesse begat David the King; and David the king begat Solomon, of her that had been the wife of Urias; and Solomon begat Roboam; and Roboam begat Abias; and Abias begat Asa; and Asa begat Josaphat; and Josaphat begat Joram; and Joram begat Ozias; and Ozias begat Joatham; and Joatham begat Achaz; and Achaz begat Ezechias; and Ezechias begat Manasses; and Manasses begat Amon; and Amon begat Josias; and Josias begat Jechonias and his brethren about the time they were carried away to Babylon.

And after they were carried to Babylon, Jechonias begat Salathiel; and Salathiel begat Zorobabel; and Zorobabel begat Abiud; and Abiud begat Eliacim; and Eliacim begat Azor; and Azor begat Sadoc; and Sadoc begat Achim; and Achim begat Eliud; and Eliud begat Eleazar; and Eleazar begat Mathan; and Mathan begat Jacob.

And Jacob begat Joseph the husband of Mary, of whom was born Jesus, who is called Christ." (1)

SECTION 5.—THE BLESSED VIRGIN GOES TO VISIT ST. ELIZABETH—SHE UTTERS THE MAGNIFICAT. (Luke i, 39-56.)

"And Mary, rising up in those days, went into the hill country with haste into a city of Juda. And she entered into the house of Zachary, and saluted Elizabeth. And it came to pass, that when Elizabeth heard the salutation of Mary, the infant leaped in her womb. And Elizabeth was filled with the Holy Ghost.

And she cried out with a loud voice, and said, Blessed art thou among women, and blessed is the fruit of thy womb. And whence is this to me, that the mother of my Lord should come to me? For, behold, as soon as the voice of thy salutation sounded in my ears, the infant in my womb leaped for joy. And blessed art thou that hast believed, because those things shall be accomplished that were spoken to thee by the Lord.

And Mary said, My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour. For he hath regarded the humility of his handmaid: for behold from henceforth all generations shall call me blessed. Because he that is mighty hath done great things to me: and holy is his name. And his mercy is from generation unto generation, to them that fear him. He hath shewed might in his arm: he hath scattered the proud in the conceit of their heart. He hath put down the mighty from their seat, and hath exalted the humble. He hath filled the hungry with good things, and the rich he hath sent empty away. He hath received Israel his servant, being mindful of his mercy. As he spake to our fathers, to Abraham and to his seed for ever.

And Mary abode with her about three months, and returned to her own home."

(1) This genealogy shows the fulfilment of the prophecy that our Lord should be descended from Abraham and David. There is another given in St. Luke's Gospel, which, like this of St. Mathew, brings down the succession, not to the Blessed Virgin, but to St. Joseph, who was publicly recognized as her husband. But it is traced through a different line of King David's posterity.

PROPHECIES—FIGURES.

The Archangel Gabriel had announced to Zachary that the son whom his wife would bear him should be filled with the Holy Ghost even from his mother's womb. Elias destined by the Almighty to announce the last coming of Jesus Christ, is a figure of John the Baptist.

The church considers the following prophetic utterances to apply to John the Baptist called from the womb of his mother to be the precursor of the Messiah, and sanctified before his birth in the womb of St. Elizabeth on the day that Mary saluted her: "Give ear ye islands, and hearken ye peoples from afar: the Lord has called me from the womb: from the bowels of my mother He hath been mindful of my name." Is. xlix. 1. "Before I formed thee in the bowels of thy mother, I knew thee: and before thou camest forth out of the womb, I sanctified thee and made thee a prophet unto the nations." Jer. i.

THE LITURGY.

The church commemorates the visitation of the Blessed Virgin to St. Elizabeth by the festival of the Visitation on the second day of July. To the *hail Mary full of grace, the Lord is with thee, Blessed are thou among women*, she has added the exclamation of St. Elizabeth *filled with the Holy Ghost*. "Blessed is the fruit of thy womb." To meditate on the visitation of Mary to Elizabeth is also one of the parts of that touching and most useful devotion, the Rosary. As to the *Magnificat* the church desires and sometimes commands it to be recited in private or solemn devotions or services. It is a most admirable hymn of thanksgiving which we offer to Almighty God in honor of the Mother of God, and an expression of gratitude for bene-

fits received by ourselves. Pilgrims to Palestine do not fail to visit the place where the Holy Virgin first sang out her hymn of thanksgiving.

SECTION 6.—JOHN THE BAPTIST IS BORN.—THE HYMN OF ZACHARY. (Luke i. 57–80).

Now Elizabeth's full time of being delivered was come, and she brought forth a son. And her neighbours and kinsfolk heard that the Lord had shewed his great mercy towards her, and they congratulated with her.

And it came to pass, that on the eighth day they came to circumcise the child, and they called him by his father's name, Zachary. And his mother answering, said, Not so, but he shall be called John. And they said to her, There is none of thy kindred that is called by this name. And they made signs to his father, how he would have him called. And demanding a writing-table, he wrote, saying, John is his name. And they all wondered. And immediately his mouth was opened and his tongue loosed, and he spake, blessing God. And fear came upon all their neighbours; and all these things were noised abroad over all the hill country of Judea. And all they that had heard them laid them up in their heart, saying, What an one, think ye, shall this child be? For the hand of the Lord was with him.

And Zachary his father was filled with the Holy Ghost, and he prophesied, saying, Blessed be the Lord God of Israel: because he hath visited and wrought the redemption of his people; and hath raised up an horn of salvation to us, in the house of David his servant. As he spake by the mouth of his holy prophets, who are from the beginning: Salvation from our enemies, and from the hand of all that hate us. To perform mercy to our fathers; and to remember his holy testament. The oath which he swore to Abraham our father, that he would grant to us, that being delivered from the hand of our enemies, we may serve him without fear, in holiness and justice before him, all our days. And thou, child, shalt be called the Prophet of the Highest: for thou shalt go before the face of the Lord to prepare his ways. To give knowledge of salvation to his people, unto the remission of their sins. Through the bowels of the

mercy of our God, in which the Orient ⁽¹⁾ from on high hath visited us; to enlighten them that sit in darkness, and in the shadow of death; to direct our feet into the way of peace.

And the child grew, and was strengthened in spirit; and was in the deserts until the day of his manifestation to Israel."

PROPHECIES.

Zachary in his inspired canticle quotes the words of the prophet king: "The Lord hath sworn truth to David and He will not make it void; of the fruit of thy womb, I will set upon thy throne. * * * Then will I bring forth an horn to David." (Ps. cxxxi). We read in Genesis (xxii): "And the Angel of the Lord called to Abraham a second time from heaven, saying: By my own self have I sworn, saith the Lord: because thou hast done this thing, and hast not spared thy only begotten son for my sake, I will bless thee, and I will multiply thy seed as the stars of heaven, and as the sand that is by the sea shore: thy seed shall possess the gates of their enemies. And in thy seed shall all the nations be blessed."

THE LITURGY.

On the 24th of June the church celebrates with great joy the feast of St. John's nativity: not merely because he was sanctified by the Redeemer in the womb of his mother, but chiefly because his nativity betokened the near appearance of the Saviour. "Come, let us adore the Lord, king of the precursor." As an expression of gratitude for the redemption, the church commands all her ministers in sacred orders to recite the *Benedictus* of Zachary every day at the office of Lauds. Many devout Catholics love to give their new born infants the name

(1) The Orient, or rising sun, in allusion to the prophecy of Malachias (c. iv. 2), "the Sun of Justice shall arise."

of John the Baptist, and in many countries they kindle bonfires, which they accompany with prayers, in honor of him who came to prepare the way for Him who was to enlighten those that sat in darkness and in the shadow of death.

SECTION 7.—JOSEPH IS ADMONISHED BY AN ANGEL CONCERNING THE VIRGINITY OF MARY. (Matt. i. 18-25).

“Now the generation of Christ was in this wise. When his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost. Whereupon Joseph her husband, being a just man, and not willing publicly to expose her, was minded to put her away privately. But while he thought on these things, behold, the Angel of the Lord appeared to him in his sleep, saying, Joseph, son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost. And she shall bring forth a son: and thou shalt call his name JESUS: for he shall save his people from their sins.

Now all this was done that it might be fulfilled which the Lord spake by the prophet, saying, *Behold a virgin shall be with child and bring forth a son, and they shall call his name Emmanuel*, which being interpreted is, *God with us* (Isaias vii, 14).

And Joseph rising up from sleep did as the Angel of the Lord had commanded to him, and took unto him his wife. And he knew her not till she brought forth her first-born son: and he called his name JESUS.⁽¹⁾

⁽¹⁾ This passage does not support the impious inference that the Blessed Virgin had other children besides Christ. ‘Until’ does not always imply affirmation of something after a certain time, which it denies of the time preceding: . . . (Isaias xlv. 4) God says, ‘Even to your old age I am the same,’ not implying that he ceases to be the same afterwards. As to the reading ‘first-born,’ in Scripture, an only son is also called first-born: the first-born males, according to the Jewish law, being consecrated to God under that name, whether any others followed or not. ORMSBY.

SECTION 8.—CHRIST IS BORN AT BETHLEHEM AND CIRCUMCISED. (Luke ii, 1-21).

And it came to pass, that in those days there went out a decree from Cæsar Augustus, that the whole world should be enrolled. This enrolling was first made by Cyrinus, the Governor of Syria. And all went to be enrolled, every one into his own city. And Joseph also went up from Galilee, out of the city of Nazareth into Judea, to the city of David, which is called Bethlehem (because he was of the house and family of David), to be enrolled with Mary his espoused wife, who was with child.

And it came to pass that, when they were there, her days were accomplished, that she should be delivered. And she brought forth her first-born son, and wrapped him in swaddling-clothes, and laid him in a manger: because there was no room for them in the inn.

And there were in the same country shepherds watching, and keeping the night watches over their flock. And behold, an Angel of the Lord stood by them, and the brightness of God shone round about them; and they feared with a great fear. And the Angel said to them, Fear not: for, behold, I bring you good tidings of great joy, that shall be to all the people: for this day is born to you a Saviour, who is Christ the Lord, in the city of David. And this shall be a sign unto you: ye shall find the infant wrapped in swaddling clothes, and laid in a manger. And suddenly there was with the Angel a multitude of the heavenly army praising God, and saying, Glory to God in the highest: and on earth peace to men of good will.

And it came to pass, after the angels departed from them into heaven, the shepherds said one to another, Let us go over to Bethlehem, and let us see this word that is to come to pass, which the Lord hath showed to us. And they came with haste: and they found Mary and Joseph, and the infant lying in the manger. And seeing it, they understood of the word that had been spoken to them concerning this child. And all that heard wondered: and at those things that were told them by the shepherds. But Mary kept all these words, pondering them in her heart. And the shepherds returned, glorifying and praising God for all the things they had heard and seen, as it was told unto them.

And after eight days were accomplished, that the child should be circumcised, his name was called Jesus, which was called by the Angel, before he was conceived in the womb."

THE PROPHECIES.

The psalms are full of passages regarding the divine nature and infinite power of the expected Messiah. We will from that book of scripture quote some passages which apply to the happy event of His nativity: "Sing to the Lord a new canticle, because He has done wonderful things * * * all the ends of the earth have seen the salvation of our God." (Ps., xcvi.) "Blessed be he that cometh in the name of the Lord. * * * The Lord is God, and he hath shone upon us." (Ps., cxviii.) "The Lord hath said to me, Thou art my son, this day have I begotten Thee." (Ps., ii.)

"Let the heavens rejoice, and the earth be glad * * * before the face of the Lord because He cometh." (Ps., xc.) "While all things were in quiet silence, and the night was in the midst of her course, Thy almighty word leapt down from Heaven from Thy royal throne." (Wisd., xviii.) Isaias had foretold this day when he said, "A child is born to us, and a son is given to us, and the government is upon His shoulder, and his name shall be called wonderful, counselor, God, the mighty, the father of the world to come, the prince of peace. His empire shall be multiplied and there shall be no end of peace." (Is., ix.)

THE SACRED LITURGY.

The church commands the day of Christmas to be kept as a holy day of obligation. The day which precedes it, is a day of fast, but if Christmas should happen to fall on a Friday, the joy of the event supercedes the memory of the passion, and the use of flesh meat is allowed in this instance. There was a time when

christians were bound to receive communion at Christmas, and now although the obligation has ceased to exist, all those who appreciate the immense mercy of God, in sending us His Son, fail not to approach the holy table. Priests are permitted to say three masses on Christmas day so that both the ministers and the faithful may come and adore, and unite themselves with Him who was born for them in the stable of Bethlehem, and now presents Himself to their worship on the altar.

The day of Christmas is a day of unbounded joy and great rejoicing for the young and the old. In almost every church we see the scene at Bethlehem represented sometimes by very simple, sometimes by very costly monuments—the world is full of magnificent buildings erected in honor of the nativity—thousands of pilgrims go every year to visit the stable where our Lord was born—priests consider it an immense favor when they are permitted to say mass near the spot where Jesus Christ was born of the virgin—but who is able to describe the beauty of the sacred hymns and prayers of the liturgy which are poured out on the night and during the day of Christmas before our altars which enjoy the same privilege as the crib of Bethlehem? During the season of Christmas, white should be the color of the vestments; the *gloria in excelsis* intoned nearly 1900 years ago by the angels of God near Bethlehem, is sung with grateful exultation during the mass, and the melodies of our inspired hymns are solemn and beautiful beyond the power of description. It is well to record also that the officiating priest at the Christmas solemn mass should leave his seat during the singing of the Nicene creed, and come and kneel down before the altar whilst the choir sings the *et Incarnatus est*.

We hardly need remark that the nativity of our Lord is one of the joyous mysteries of the Rosary.

The facts of the circumcision of our Lord and of his receiving

on that day the name Jesus are commemorated by the church on the first day of the year, named the feast of the circumcision. This is a holy day of obligation. Not satisfied with this, the church celebrates later in the ecclesiastical year the feast of the holy name of Jesus, reminding her children, that “at the name of Jesus every knee should bow down of those who are in heaven, on earth and under the earth.” She gives the first example of veneration to that sacred name by directing her priests to bow down their heads whenever that sacred name is pronounced during the mass. Good catholics imitate their example, for they know it to be the name of Him who lived and died for our salvation.

SECTION 9.—AFTER FORTY DAYS JESUS IS PRESENTED IN THE TEMPLE—THE CANTICLE OF SIMEON. (Luke ii, 22–39).

“And after the days of her purification, according to the law of Moses, were accomplished, they carried him to Jerusalem, to present him to the Lord. As it is written in the law of the Lord, *Every male opening the womb shall be called holy to the Lord* (Exod. xiii. 2; Num. viii. 16). And to offer a sacrifice according as it is written in the law of the Lord, a pair of turtle-doves, or two young pigeons. (Lev. xii, 8).

And behold there was a man in Jerusalem named Simeon, and this man was just and devout, waiting for the consolation of Israel; and the Holy Ghost was in him. And he had received an answer from the Holy Ghost, that he should not see death before he had seen the Christ of the Lord. And he came by the Spirit into the temple. And when his parents brought in the child Jesus, to do for him according to the custom of the law, he also took him into his arms, and blessed God, and said, Now thou dost dismiss thy servant. O Lord, according to thy word, in peace; because my eyes have seen thy salvation, which thou hast prepared before the face of all peoples; a light to the revelation of the Gentiles, and the glory of thy people Israel.

And his father and mother were wondering at those things which were spoken concerning him. And Simeon blessed them,

and said to Mary his mother, Behold this child is set for the fall and for the resurrection of many in Israel, and for a sign which shall be contradicted; and thy own soul a sword shall pierce, that out of many hearts thoughts may be revealed.

And there was one Anna a prophetess, the daughter of Phanuel, of the tribe of Aser: she was far advanced in years, and had lived with her husband seven years from her virginity. And she was a widow until four score and four years: who departed not from the temple, by fastings and prayers serving God night and day. Now she at the same hour coming in, confessed to the Lord: and spake of him to all that looked for the redemption of Israel. And after they had performed all things according to the law of the Lord, they returned into Galilee, into their city Nazareth."

PROPHECIES.

To-day was accomplished the prophecy of the prophet who had foretold that the glory of the second temple would be greater than that of the first. (xlix.) The temple into which our Saviour was presented forty days after the nativity was really the temple of Zorobabel, enlarged and embellished by Herod, the former temple built by Solomon having been destroyed by the general of the king of Babylon. The holy man Simeon in his admirable canticle, refers to the prophecy of Isaias. "Behold I have given Thee to be the light of the Gentiles, that Thou mayest be my salvation, even to the farthest part of the earth." (Is., xlix.)

THE LITURGY.

The feast of the presentation, which occurs on the second of February, has been established to commemorate the purification of the Virgin, and the presentation of her sacred infant in the temple. It is also named Candlemass from the fact that wax candles are blest on this day before mass and held up lighted by the people during the Gospel, after the sanctus, and during the procession which generally precedes the celebration of the sacri

fice. The faithful on this festival seem to participate in the joy of Simeon, who beheld on this day the salvation of God, the light of the Gentiles. Christ on the altar of the church, is the true light that enlightens every man coming into the world, and gives eternal light in heaven to his servants on earth who die in the state of grace.

Compline is the name of the last hour of the office which all they in holy orders are obliged to recite every day for the church. This part of the office, which many of the lay people recite out of devotion, is said or recited at the close of the day, and frequently by a large number of clergy or lay people. With much propriety does the church command them to say at compline: "Now Thou dost dismiss Thy servant O Lord, according to Thy word in peace, because my eyes have seen Thy salvation." The canticle of Simeon suits well the Christian who on his death bed has received the holy Eucharist, and now sighs after the moment of death which will introduce him in the house of peace and light divine. The procession of the people holding lighted tapers in their hands is a touching memorial of the words of Jesus Christ, warning us to have burning lamps in our hands, so as to prepare to receive fittingly our Lord and Creator, when He will come to judge us.

The purification of the Blessed Virgin is the fourth among the joyful mysteries of the Rosary.

SECTION 10. THE VISIT OF THE WISE MEN FROM THE EAST.

(Matt. II. 1-12).

"When Jesus therefore was born in Bethlehem of Juda, in the days of king Herod, behold, there came wise men from the East to Jerusalem, saying, Where is he that is born king of the Jews? For we have seen his star in the East, and are come to adore him.

And king Herod, hearing this, was troubled, and all Jeru-

salem with him. And assembling together all the chief priests (') and the scribes of the people, he inquired of them where Christ should be born. But they said to him, in Bethlehem of Juda; for so it is written by the prophet, *And thou Bethlehem, the land of Juda, art not the least among the princes of Juda: for out of thee shall come forth the captain that shall rule my people Israel.* (Micneas v. 2).

Then Herod, privately calling the wise men, learned diligently of them the time of the star which appeared to them: and sending them into Bethlehem, said, Go, and diligently inquire after the child: and when ye have found him, bring me word again, that I also may come and adore him. And they, having heard the king, went their way: and behold, the star which they had seen in the East, went before them, until it came and stood over where the child was. And seeing the star, they rejoiced with exceeding great joy. And entering into the house, they found the child with Mary his mother, and falling down they adored him; and opening their treasures, they offered him gifts: gold, frankincense, and myrrh. And having received an answer in sleep that they should not return to Herod, they went back another way into their own country."

PROPHECIES.

About this time and especially in the East, an opinion prevailed that an extraordinary ruler was soon to appear among the Jews whose advent was to be announced by a star. Isaias the prophet had 800 years before this time foretold the glory of the church and the conversion of the Gentiles which began to be fulfilled on this day by the vocation of the wise men.

THE LITURGY.

The church hath made the anniversary of this event a holy day of obligation preceded by fast in many parts of the world. She expresses her gratitude to God for the gift of faith by inserting

(') The chief priests were the chiefs or princes of the priestly families as well as those who had formerly held that office. The Scribes were the public teachers and interpreters of the law; they were mostly Pharisees.

in her ritual the words of Isaias. "Arise: be enlightened O Jerusalem, for thy light is come, and the glory of the Lord is risen upon thee. For behold darkness shall cover the earth, and a mist the people; but the Lord shall arise upon thee, and his glory shall be upon thee. And the Gentiles shall walk in thy light, and kings in the brightness of thy rising. Lift up thy eyes round about and see: all these are gathered together; they are come to thee: thy sons shall come from afar, and thy daughters shall rise up at thy side." The church delights to see her children on this day kneeling in presence of artificial grottos representing the stable, the star, the wise men on their knees offering their gold, incense and myrrh to the new born king of the Jews, the sweet babe held in the arms of His mother. The writer enjoyed the privilege to say mass ten years ago, (1880.) on Christmas night, on the small altar in the grotto of Bethlehem, which stands on the very spot where the wise men worshipped the infant in His crib.

SECTION 11. THE FLIGHT INTO EGYPT.—THE MASSACRE OF THE INNOCENTS. (Matt. ii. 13-23.)

"And after they were departed, behold an Angel of the Lord appeared in sleep to Joseph, saying, Arise, and take the child and his mother, and fly into Egypt; and be there until I shall tell thee: for it will come to pass that Herod will seek the child to destroy him. And he arose, and took the child and his mother by night, and retired into Egypt. And he was there until the death of Herod; that it might be fulfilled which the Lord spake by the prophet, saying, *Out of Egypt have I called my son.* (Osee xi. 1).

Then Herod, perceiving that he was deluded by the wise men, was exceedingly angry, and sending, killed all the men-children that were in Bethlehem, and in all the borders thereof, from two years old and under, according to the time that he had diligently inquired of the wise men. Then was fulfilled that which was spoken by Jeremias the prophet, saying, *A voice in*

Rama was heard, lamentation and great mourning; Rachel bewailing her children, and would not be comforted, because they are not. (Jeremias xxxi. 15).

But when Herod was dead, behold an Angel of the Lord appeared in sleep to Joseph in Egypt, saying, Arise, and take the child and his mother, and go into the land of Israel; for they are dead that sought the life of the child. And he arose, and took the child and his mother, and came into the land of Israel. But hearing that Archelaus reigned in Judea in the room of Herod his father, he was afraid to go thither: and being warned in sleep, he retired into the quarters of Galilee. And he came and dwelt in a city called Nazareth; that it might be fulfilled which was said by the prophets, That he should be called a Nazarite."

LITURGY.

The church commemorates the flight of the holy family into Egypt, on the eve of the feast of Epiphany, when the gospel account of the event is read at mass. We and many others who went as pilgrims to the holy land remember the tree of the Blessed Virgin Mary near Cairo, under which the holy family rested.—In the great city of that name the pilgrim can enter a church standing on the site of the house occupied by Jesus, Mary and Joseph during their exile.—We hold in great veneration St. Joseph, the foster father of our Lord who in the land of Egypt nourished at the sweat of his brow the true Saviour of the world. How natural it was for artists to represent this blessed group in their works.

The massacre of the innocents by Herod is commemorated by the festival of the holy innocents on December 28th.

SECTION 12. THE REST OF THE HISTORY OF JESUS TILL HIS THIRTEENTH YEAR. (Luke ii. 40-52.)

"And the child grew, and waxed strong, full of wisdom; and the grace of God was in him.

And his parents went every year to Jerusalem at the solemn day of the pasch. ⁽¹⁾ And when he was twelve years old, they went up to Jerusalem according to the custom of the feast, and having fulfilled the days, when they returned, the child Jesus remained in Jerusalem, and his parents knew it not. And thinking that he was in the company, they came a day's journey, and sought him among their kinsfolk and acquaintance. And not finding him they returned into Jerusalem, seeking him. And it came to pass, that after three days they found him in the temple sitting in the midst of the doctors, hearing them, and asking them questions. And all that heard him were astonished at his wisdom and his answers.

And seeing him, they wondered. And his mother said to him, Son, why hast thou done so to us? behold thy father and I have sought thee sorrowing. And he said to them, How is it that ye sought me? did ye not know that I must be about my Father's business? And they understood not the word that he spake unto them. And he went down with them, and came to Nazareth, and was subject to them. And his mother kept all these words in her heart.

And Jesus advanced in wisdom and age, and grace with God and men. ⁽²⁾

⁽¹⁾ The Pasch or Passover, was the first of the three principal festivals of the Jews, at which they were bound to present themselves before the Lord. The others were the feast of Pentecost and the feast of Tabernacles. The Pasch was in commemoration of the deliverance of the children of Israel from the bondage of Egypt. (See Exodus xii.)

⁽²⁾ Jesus was full of wisdom and grace from the first moment of his conception, but it was manifested gradually, in a manner proportioned to his age. ABP. KENRICK. In the opinion of men he advanced in favour with God and man.

CHAPTER II.

PREPARATION FOR THE MINISTRY.

SECTION 1. JOHN'S MISSION AND PREACHING —CHRIST IS BAPTISED BY HIM. (Luke iii. 1-23; Matt. iii. 1-17; Mark i. 1-11).

“Now in the fifteenth year of the reign of Tiberius Cæsar, Pontius Pilate being governor of Judea, and Herod being tetrarch of Galilee, and Philip his brother tetrarch of Iturea and the country of Trachonitis, and Lysanias tetrarch of Abilina; under the high-priests Annas and Caiphas; the word of the Lord was made unto John, the son of Zachary, in the desert. And he came into all the country about the Jordan, baptising and preaching the baptism of penance for the remission of sins; and saying, Do penance: for the kingdom of heaven is at hand. For this is he that was spoken of by the prophet Isaias, saying, *A voice of one crying in the wilderness, Prepare ye the way of the Lord, make straight his paths. Every valley shall be filled; and every mountain and hill shall be brought low; and the crooked shall be made straight, and the rough ways plain: and all flesh shall see the salvation of God.* (Isaias xl. 3). “Then went out to him Jerusalem and Judea, and all the country about Jordan and were baptised by him in the Jordan confessing their sins.”

And the same John had his garment of camel's hair, and a leathern girdle about his loins; and his meat was locusts and wild honey. And there went out to him all the country of Judea and all they of Jerusalem, and were baptised by him in the river Jordan, confessing their sins.

And seeing many of the Pharisees⁽¹⁾ and Sadducees coming to his baptism, he said to them, Ye brood of vipers, who hath shewed you to flee from the wrath to come? Bring forth there-

(1) The Pharisees were a sect of the Jews distinguished for upholding the strict observance of the law even to the minutest points. Yet they kept the letter more than the spirit of the law, and our Lord rebukes them for their pride and hypocrisy. The Sadducees denied the Mosaic oral law or traditions of the scribes, the resurrection of the dead, and the existence of angels. They were less strict than the Pharisees. They were many of them men of wealth and importance.

fore fruit worthy of penance. And think not to say within yourselves, We have Abraham for our father: for I tell you, that God is able of these stones to raise up children to Abraham. For now the axe is laid to the root of the trees. Every tree therefore that doth not yield good fruit shall be cut down, and cast into the fire.

And the people asked him, saying, What then shall we do? And he answering said to them, He that hath two coats, let him give to him that hath none; and he that hath meat, let him do in like manner. And the Publicans⁽¹⁾ also came to be baptised, and said to him, Master, what shall we do? But he said to them, Do nothing more than that which is appointed you. And the soldiers also asked him, saying, And what shall we do? And he said to them, Do violence to no man, neither calumniate any man; and be content with your pay.

And as the people were of opinion, and all were thinking in their hearts of John, that perhaps he might be the Christ, John answered, saying unto all, I indeed baptise you with water unto penance; but there shall come one mightier than I, the latchet of whose shoes I am not worthy to stoop down and loose: he shall baptise you with the Holy Ghost and with fire. Whose fan is in his hand, and he will purge his floor; and will gather the wheat into his barn; but the chaff he will burn with unquenchable fire.

And it came to pass in those days, Jesus came from Nazareth of Galilee to the Jordan unto John to be baptised by him. But John stayed him, saying, I ought to be baptised by thee, and comest thou to me? And Jesus answering, said to him, Suffer it to be so now; for so it becometh us to fulfill all justice. Then he suffered him.

And Jesus, being baptised, forthwith came out of the water; and lo the heavens were opened to him; and he saw the Spirit of God descending as a dove, and coming upon him. And behold, a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.

And Jesus himself was beginning *to be* about the age of thirty years, being—as it was supposed—the son of Joseph.

(1) The Publicans were the agents of those who farmed out the taxes imposed by the Roman government. They were much disliked on account of being the instruments of a hated tyranny, as well as for their own dishonest exactions.

PROPHECIES.

St. John the Baptist who occupies so conspicuous a part in connection with the appearance of the promised Messiah, was prefigured by Jeremias to whom it was said, "Before I formed thee in the bowels of thy mother, I knew thee: and before thou camest forth out of the womb, I sanctified thee, and made thee a prophet unto the nations." (Jer. i.) To the Baptist the following words also apply: "Give ear ye islands, and hearken ye people from afar. The Lord has called me from the womb, * * * and he hath made my mouth like a sharp sword." (Is. xlix.)

LITURGY.

The confession here mentioned was not the sacramental confession instituted later on by Jesus Christ, but an evidence of their sorrow for sin, and a declaration of their faith in the divine mission of St. John—as the great precursor declared himself unworthy to stoop down and loose the latchet of the redeemer's shoes, we can do nothing better than to perform like acts of respect to Jesus Christ in the sacrament, or to His representatives of the clergy.—Our Lord having gone down in the river Jordan, to sanctify the element of water, chosen by Him as the matter of the sacrament of baptism, we can but admire the pilgrims who undertake long painful journeys in order to visit the Jordan, and bring with them home from the river some of the water which they use for the baptism of infants and others.—The mission of John the Baptist was so intimately united with that of our Lord, that pilgrims to Palestine fail not, when they can, to visit the grotto in the desert where the word of the Lord came to him. The desert wherein he preached before coming to the Jordan, is situated between the cavern wherein he lived from his youth, and the place wherein he was

born. (The ancient A-in-Karin.)—The bodily form like a dove which descended upon Jesus Christ after His baptism in the Jordan, was not the Holy Ghost, but a symbol of Him. The dove is an emblem of innocence, purity and fidelity. Images of the dove are often seen on the front or sounding board of pulpits in our churches. They seem to tell us, like the voice from heaven, "The preacher is the voice of the Son of God. Hear ye him."

SECTION 2. CHRIST IS LED BY THE SPIRIT INTO THE DESERT.

HIS FAST AND TEMPTATION. A. D. 27. (Matt. iv, 1-11 ;

Mark i, 12, 13 ; Luke iv, 1-13).

"And Jesus, being full of the Holy Ghost, returned from the Jordan, and was led by the Spirit into the desert for the space of forty days ; and was tempted by the devil. ⁽¹⁾ And he was with beasts. And he ate nothing in those days ; and when they were ended he was hungry.

And the tempter coming, said to him, If thou be the Son of God, command that these stones be made bread. And Jesus answered him, *It is written, Not in bread alone doth man live, but in every word that proceedeth from the mouth of God* (Deut. viii, 3).

Then the devil took him up into the holy city, and set him upon the pinnacle of the temple, and said to him, If thou be the Son of God, cast thyself down ; for it is writen, *That he*

⁽¹⁾ To tempt is used in two senses. Sometimes it means to test, to try ; and in this sense it is written, "God tempted Abraham ;" that is, made trial of his faith. Sometimes it means to incite to sin ; and in this sense it is written, "Let no man say, when he is tempted, that he is tempted by God, for God is not a tempter of evil : and He tempteth no man" (St. James, i, 13). In this sense we are tempted by the devil, and so was our Lord. But there is this difference between our case and our Lord's : When the devil tempts us he finds a helper within—"A law in our members fighting against the law of our mind" (Rom. vii, 23). "For every man is tempted by his own concupiscence, being drawn away and allured" (St. James, i, 14). But when the prince of this world came to our Lord, in him he found not anything (St. John, xiv, 30). We are tempted from without and from within ; our Lord could be tempted only from without.

hath given his angels charge over thee, that they keep thee, and in their hands shall they bear thee up, lest perhaps thou dash thy foot against a stone (Ps. xc, 11). Jesus said to him, *It is written again, Thou shalt not tempt the Lord thy God* (Deut. vi, 16).

Again the devil took him up into a very high mountain, and shewed him all the kingdoms of the world, in a moment of time, and the glory of them. And he said to him, *To thee will I give all this power, and the glory of them : for to me they are delivered, and to whom I will I give them : if thou, therefore, wilt adore me, all shall be thine.* And Jesus answering said to him, *It is written, Thou shalt adore the Lord thy God, and him only shalt thou serve* (Deut. vi, 13). And all the temptation being ended the devil departed from him for a time : and beheld, angels came and ministered to him."

PROPHECIES.—FIGURES.

Moses fasting forty days on Mount Sina before receiving the law and delivering it to the Israelites, was a figure of Jesus Christ fasting before beginning His public life. He having taken our iniquities upon Himself was as it were bound to atone for them by weeping and fasting : for such acts were always demanded by Almighty God of those who had offended.

THE LITURGY.

The season of Lent has been set apart by the church as a commemoration of the fast of Christ in the desert—it occurs at the time of the year which our Lord consecrated to it, and the fast of Lent lasts also forty days. The fast of Lent ends about the time of the sufferings and death of the Saviour, is an admirable preparation for commemorating them, and is an equally admirable preparation to a worthy reception of the eucharist, which was established at this time of the year. Lent occurs in the spring of the year, and is a preservative against the temptations of all kinds which seem to be greater then than at other seasons. The dark color of the vestments, the ab-

JUDEA OR PALESTINE

Illustrating the History of the
NEW TESTAMENT
AND ASSOCIATED PERIODS OF THE
LORD JESUS CHRIST.

BY THOMAS AGASSIZ

TO B. B. B. B.



sence of all that is joyful in the Liturgy, the more pressing invitations to prayer, solitude, alms-giving, and every thing in the church reminds us of Him who prayed and fasted for us. The place where our Lord fasted is about twelve miles east of Jerusalem, near the site of the Jericho of former days. In the language of the country, the spot is called the grotto of the quarantine. It is a natural cavern, which has since been enlarged, situated about 500 feet above the level of the plain, in the side of a mountain. Terror is the sentiment which fills the soul of the pilgrim when he visits the spot, and he partly understands how affected must have been the soul of the Master when He, here, had present to His mind all the iniquities of the world.

The spot is moreover at a short distance from the sites once occupied by Sodom and the other cities which God destroyed in his anger, and in a land which the Israelites had to often defiled by their crimes and idolatries.—There was a time when as many as 14,000 monks lived in the caverns around the grotto of the quarantine, and in our days, even schismatics are found who come and spend the forty days of Lent near the place where the Saviour gave us the example.

CHAPTER III.

NARRATIVE OF OUR LORD'S PUBLIC LIFE.

SECTION I. THE SANHEDRIM SEND TO QUESTION JOHN THE BAPTIST. —HIS ANSWER AND TESTIMONY CONCERNING THE CHRIST. (John i, 19–51).

“This is the testimony of John, when the Jews sent from Jerusalem priests and Levites to him, to ask him, Who art thou? And he confessed, and did not deny; and he confessed,

I am not the Christ. And they asked him, What then? Art thou Elias? And he said, I am not. Art thou the prophet? ⁽¹⁾ And he answered, No. They said therefore unto him, Who art thou, that we may give an answer to them that sent us? What sayest thou of thyself? He said: *I am the voice of one crying in the wilderness, Make straight the way of the Lord* (Isaias xl. 3), as said the prophet Isaias. And they that were sent were of the Pharisees. And they asked him, and said to him, Why then dost thou baptise, if thou be not Christ, nor Elias, nor the prophet? John answered them, saying, I baptise with water; but there hath stood one in the midst of you whom you know not. The same is he that shall come after me, who is preferred before me; the latchet of whose shoe I am not worthy to loose. These things were done in Bethania, ⁽²⁾ beyond the Jordan, where John was baptising.

The next day John saw Jesus coming to him, and he saith, Behold the Lamb of God; behold him that taketh away the sin of the world. This is he of whom I said, After me there cometh a man that is preferred before me; because he was before me. And I knew him not; but that he might be made manifest in Israel, therefore am I come baptising with water. And John gave testimony, saying, I saw the spirit coming down as a dove from heaven, and he remained upon him. And I knew him not; but he who sent me to baptise with water, said to me, He upon whom thou shalt see the spirit descending, and remaining upon him, he it is that baptiseth with the Holy Ghost. ⁽³⁾ And I saw, and I gave testimony, that this is the Son of God.

The next day again John stood, and two of his disciples. And beholding Jesus walking, he said, Behold the Lamb of God. And the two disciples heard him speak, and they followed Jesus. And Jesus turning, and seeing them following him, saith to them, What seek ye? And they said to him, Rabbi (which is to say, being interpreted, Master), where dwellest thou? He saith to them come and see. They came and saw where he

⁽¹⁾ The prophet foretold by Moses (Deut. xviii. 15).

⁽²⁾ This Bethania is sometimes called Bethabara, and is not to be confused with Bethania near Jerusalem.

⁽³⁾ It is observable that St. John the Baptist himself contrasts his own baptism with that of our Lord. While he could only baptise with water, as a sign of intended purity, our Lord baptised with the Holy Ghost, who actually confers the purity signified by baptism. (See Acts xix. 4.)

abode, and they stayed with him that day. Now it was about the tenth hour.

“And Andrew, the brother of Simon Peter, was one of the two that had heard from John, and followed him. He findeth first his brother Simon, and saith to him, We have found the Messias, which is, being interpreted, the Christ. And he brought him to Jesus. And Jesus looking upon him said, Thou art Simon the son of Jona: thou shalt be called Cephas, which is interpreted Peter.

On the following day he would go forth into Galilee, and he findeth Philip. And Jesus saith to him, Follow me. Now Philip was of Bethsaida, the city of Andrew and Peter. Philip findeth Nathanael, and saith to him, We have found him of whom Moses in the law, and the prophets, did write, Jesus the son of Joseph of Nazareth. And Nathanael said to him, Can anything of good come from Nazareth? Philip saith to him, Come and see. Jesus saw Nathanael coming to him, and he saith of him, Behold an Israelite indeed, in whom there is no guile. Nathanael saith to him, Whence knowest thou me? Jesus answered and said to him, Before that Philip called thee, when thou wast under the fig-tree, I saw thee. Nathanael answered him, and said, Rabbi, thou art the Son of God; thou art the King of Israel. Jesus answered and said to him, Because I said unto thee, I saw thee under the fig-tree, thou believest: greater things than these shalt thou see. Amen, amen I say to you, you shall see the heaven opened, and the Angels of God ascending and descending upon the Son of Man.”

PROPHECIES.—FIGURES.

The lamb ordered to be immolated by the Jews in Egypt, the blood of which, sprinkled over the doors of their houses, sheltered them from the strokes of the destroying angel, was a figure of our Lord Jesus Christ.—As the Almighty changed the name of Abram in that of Abraham, the name of Sarai in that of Sara, and gave some angels and men names indicative of their functions, so our Lord changed the name of Simon, in that of Kephias or stone.

LITURGY.

In the preface for Easter the church says that we should return special thanks to God on that day, “when Christ was immolated our Pasch. For He is the lamb who took away the sins of the world.”—When the time for communion is near, during the mass, the priest in the name of the church, but particularly in the name of the assistants, says aloud three times “Lamb of God who takest away the sins of the world: have mercy on us. Give us peace.”—Immediately before communion, after the general confession, the priest holding a consecrated particle in his hand, says, “Behold the lamb of God, behold He that taketh away the sins of the world.”—The index of St. John’s right hand is kept and held in great veneration in the island of Malta.—No wonder that the thumb and index of the hands of the priests are consecrated with oil in the ceremony of their ordination.

SECTION 12. THE FIRST MIRACLE OF JESUS AT THE MARRIAGE FEAST.—HE GOES TO CAPHARNAUM. (John ii. 1–12).

“And the third day there was a marriage in Cana of Galilee; and the mother of Jesus was there. And Jesus also was invited, and his disciples, to the marriage. And the wine failing, the mother of Jesus saith to him, They have no wine. And Jesus said to her, Woman, what is it to me and to thee? my hour is not yet come. ⁽¹⁾ His mother saith to the waiters, Whatsoever he shall say to you, do ye.

Now there were set there six waterpots of stone, according to the manner of the purifying of the Jews, containing two or

⁽¹⁾ Maldonatus thinks that our Lord spake thus to show that he was doing the miracle, not from human respect or consideration of flesh and blood, but solely from charity and to declare who he was. The next verse plainly shows that his mother knew of the miracle that he was to perform, and that it was at her request he wrought it. DOTAY. The expression ‘woman’ is constantly used in the most respectful sense ORMSBY.

three measures apiece. Jesus saith to them, Fill the waterpots with water. And they filled them up to the brim. And Jesus saith to them, Draw out now, and carry to the chief steward of the feast. And they carried it. And when the chief steward had tasted the water made wine, and knew not whence it was, but the waiters knew who had drawn the water, the chief steward calleth the bridegroom, and saith to him, Every man at first setteth forth good wine, and when men have well drunk, then that which is worse. But thou hast kept the good wine until now. This beginning of miracles did Jesus in Cana of Galilee; and manifested his glory, and his disciples believed in him.

After this he went down to Capharnaum, he and his mother, and his brethren, and his disciples; and they remained there not many days."

LITURGY.

Cana, about three miles north of Nazareth, is constantly visited by pilgrims. They are shown there three large stone jars said to have been some of those which our Lord Jesus Christ commanded to be filled with water.—The above passage of the gospel of St. John is appointed to be read at mass on the second Sunday after Epiphany, precisely at the time when marriage can be solemnized.—Good catholics are mindful of the poor on the occasion of marriage festivities, just as Mary showed kindness to the newly married couple by assisting them in their poverty.—Most blessed are they, who on the day of their marriage entertain Jesus Christ in their hearts by receiving communion and receive the fulness of the grace of the sacrament instituted by Him for their welfare!—The changing of the water into wine was a figure of that other more miraculous change wrought out at the last supper.

CHAPTER IV.

THE MINISTRY.—FIRST YEAR.

SECTION 1. JESUS GOES UP TO JERUSALEM FOR THE PASCH,
AND CASTS THE BUYERS AND SELLERS OUT OF THE
TEMPLE.—FIRST PASSEVER. (John ii. 13-22).

And the pasch of the Jews was at hand, and Jesus went up to Jerusalem.

“And he found in the temple them that sold oxen and sheep and doves, and the changers of money sitting. And when he had made as it were a scourge of little cords, he drove them all out of the temple, the sheep also and the oxen, and the money of the changers he poured out, and the tables he overthrew. And to them that sold doves he said, Take these things hence, and make not the house of my Father a house of traffic. And his disciples remembered that it was written, *The zeal of thy house hath eaten me up* (Ps. lxxviii. 10).

The Jews therefore answered and said to him, What sign dost thou show unto us, seeing thou dost these things? Jesus answered and said to them, Destroy this temple, and in three days I will raise it up. The Jews then said, Six-and-forty years was this temple in building, and wilt thou raise it up in three days? But he spake of the temple of his body. When therefore he was risen again from the dead, his disciples remembered that he had said this, and they believed the Scripture, and the word that Jesus had said.”

LITURGY.

At the introit of the mass for the dedication of churches we read the words, “This place is terrible. This is no other but the house of God and the Gate of Heaven.”—Holy water is placed at the door of the church, as a reminder of its holiness.—Public penitents may be cast out of the church on Ash Wednesday: and sinners nominally excommunicated may not enter the sacred edifice dedicated to God under the new law.

PLAN OF THE CITY OF JERUSALEM

BY THOMAS STARKES

REFERENCE

- 1 Jerusalem Temple
- 2 Bulwark Palace
- 3 Antonine's House
- 4 Herod's Palace
- 5 The Temple of Solomon
- 6 Lower Fish Pool
- 7 Fish Market
- 8 Jerusalem's Temple
- 9 The Temple of Solomon
- 10 Sheep Market
- 11 End of Bethesda
- 12 Palace House
- 13 Solomon's House
- 14 Elizabeth's House
- 15 Herod's House
- 16 The Governor's House
- 17 The Temple
- 18 The Temple
- 19 The Temple
- 20 The Temple
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9. SCALE

Secret Circle

English Yards

1000 2000 3000

French

Land



SECTION 2. NICODEMUS COMES TO JESUS BY NIGHT.—OUR LORD'S DISCOURSE WITH HIM. (John ii. 23 : iii. 1-21.)

“Now when he was at Jerusalem at the pasch, upon the festival day, many believed in his name, seeing his signs which he did. But Jesus did not trust himself unto them, for that he knew all men, and because he needed not that any should give testimony of man : for he knew that he was in man.

And there was a man of the Pharisees, named Nicodemus, a ruler of the Jews. This man came to Jesus by night, and said to him, Rabbi, we know that thou art come a teacher from God: for no man can do these signs which thou dost, unless God be with him.

Jesus answered and said to him, Amen, amen I say to thee, unless a man be born again, he cannot see the kingdom of God. Nicodemus saith to him, How can a man be born when he is old ? Can he enter a second time into his mother's womb, and be born again ?

Jesus answered, Amen, amen I say to thee, unless a man be born again of water and the Holy Ghost, he cannot enter into the kingdom of God. That which is born of the flesh is flesh: and that which is born of the Spirit is spirit. Wonder not that I said to thee, ye must be born again. ⁽¹⁾ The Spirit breatheth where he will, and thou hearest his voice, but thou knowest not whence he cometh, and whither he goeth: so is every one that is born of the spirit. ⁽²⁾

Nicodemus answered and said to him, how can these things be done ? Jesus answered and said to him, Art thou a master in Israel, and knowest not these things ? Amen, amen I say to thee, that we speak what we know, and we testify what we have seen, and ye receive not our testimony. If I have spoken to you earthly things, and ye believe not, how will ye believe, if I shall speak to you heavenly things ? And no man hath ascended into

⁽¹⁾ The means of the second birth are pointed out—water as the instrument, and the Holy Spirit as the efficient cause. APB. KENRICK.

⁽²⁾ It is more consistent with the context to understand this passage, as St. Augustin and St. Ambrose explain it, of the Divine Spirit who breathes life into the soul according to his good pleasure, and whose secret operations we feel, whose whisperings to conscience we hear, without knowing their divine source or perceiving their tendency. Every one who is born anew is secretly and invisibly regenerated in this way. APB. KENRICK.

heaven, but he that descended from heaven, the son of man who is in heaven. And as Moses lifted up the serpent in the desert, so must the son of man be lifted up; that whosoever believeth in him may not perish, but may have life everlasting. For God so loved the world as to give his only-begotten Son, that whosoever believeth in him may not perish, but may have life everlasting. For God sent not his Son into the world to judge the world, but that the world might be saved by him. He that believeth in him is not judged. But he that doth not believe is already judged; because he believeth not in the name of the only-begotten Son of God; And this is the judgment: because the light is come, and men loved darkness rather than the light, for their works were evil. For every one that doth evil hateth the light, and cometh not to the light, that his works may not be reprov'd. But he that doth truth cometh to the light, that his works may be made manifest because they are done in God."

LITURGY.

We read in Numbers, c. xxi, that God in order to punish the Jews in the desert on account of their murmurings, "Sent among the people fiery serpents, which bit them and killed many of them. Upon their acknowledging their sin Moses prayed for them, and by the order of God made a brazen serpent and set it up for a sign. * * * "Which when they that were bitten, looked upon, they were healed." On the recurrence of the feast of the invention or finding of the cross on the third of May, the church directs her priests to read the part of the preceding gospel which records the erection of the brazen serpent, and the application of the type by Jesus Christ, to his own death on the cross. "So must the Son of man be lifted up, that whosoever believe in Him may not perish, but may have life everlasting."

SECTION 3. AFTER THE PASCH JESUS BEGINS TO BAPTISE.—
JOHN THE BAPTIST'S TESTIMONY OF HIM. (John iii. 22-36.)

"After these things Jesus and his disciples came into the land

of Judea and there he abode with them, and baptised. And John also was baptising in Ennon, near Salim: because there was much water there, and they came, and were baptised. For John was not yet cast into prison.

And there arose a question between some of John's disciples and the Jews concerning purification; and they came to John, and said to him, Rabbi, he that was with thee beyond the Jordan, to whom thou gavest testimony, behold he baptiseth, and all men come to him.

John answered and said, A man cannot receive anything, unless it be given him from heaven. Ye yourselves do bear me witness that I said, I am not the Christ, but that I am sent before him. He that hath the bride is the bridegroom; but the friend of the bridegroom, who standeth and heareth him, rejoiceth with joy because of the bridegroom's voice. This my joy, therefore is fulfilled. He must increase, but I must decrease. He that cometh from above is above all. He that is of the earth, of the earth he is, and of the earth he speaketh. He that cometh from heaven, is above all. And what he hath seen, and heard, that he testifieth; and no man receiveth his testimony. He that hath received his testimony hath set to his seal that God is true. For he whom God hath sent speaketh the words of God; for God doth not give the Spirit by measure. The Father loveth the Son: and he hath given all things into his hand. He that believeth in the Son, hath life everlasting: but he that believeth not the Son shall not see life, but the wrath of God abideth on him."

SECTION 4. JESUS RETURNS TO GALILEE.—HIS DISCOURSE WITH THE WOMAN OF SAMARIA. (John iv. 1-42.)

"When Jesus therefore understood that the Pharisees had heard that Jesus maketh more disciples and baptiseth more than John, (though Jesus himself did not baptise, but his disciples,) he left Judea, and went again in Galilee. And he was of necessity to pass through Samaria. He cometh therefore to a city of Samaria which is called Sichar, near the land which Jacob gave to his son Joseph. Now Jacob's well was there. Jesus therefore, being wearied with his journey, sat thus on the well. It was about the sixth hour.

There cometh a woman of Samaria to draw water. Jesus saith to her, Give me to drink. For His disciples were gone

into the city to buy meats. Then that Samaritan woman saith to him, How dost thou, being a Jew, ask of me to drink, who am a Samaritan woman? For the Jews do not communicate with the Samaritans.

Jesus answered and said to her, If thou didst know the gift of God, and who he is that saith to thee, Give me to drink: thou perhaps wouldst have asked of him, and he would have given thee living water.

The woman saith to him, Sir, thou hast nothing wherein to draw, and the well is deep: from whence then hast thou living water? Art thou greater than our father Jacob, who gave us the well, and drank thereof himself, and his children, and his cattle?

Jesus answered and said to her, Whosoever drinketh of this water shall thirst again; but he that shall drink of the water that I will give him, shall not thirst for ever: but the water that I will give him shall become in him a fountain of water, springing up into life everlasting.

The woman saith to him, Sir, give me this water, that I may not thirst, nor come hither to draw.

Jesus saith to her, Go, call thy husband, and come hither. The woman answered and said, I have no husband. Jesus said to her, Thou hast said well, I have no husband: for thou hast had five husbands, and he whom thou now hast, is not thy husband. This thou hast said truly.

The woman saith to him, Sir, I perceive that thou art a prophet. Our fathers adored on this mountain, ⁽¹⁾ and ye say, that at Jerusalem is the place where men must adore.

Jesus saith to her, Woman, believe me, that the hour cometh, when ye shall neither on this mountain, nor in Jerusalem adore the Father. Ye adore that which ye know not: we adore that which we know: for salvation is of the Jews. But the hour cometh, and now is, when the true adorers shall adore the Father in spirit and in truth: for the Father also seeketh such to adore him. God is a spirit, and they that adore him, must adore him in spirit and in truth.

The woman saith to him, I know that the Messiah cometh (who is called Christ): therefore when he is come, he will tell us all things. Jesus saith to her, I, that speak with thee, am he.

(1) Garizim, where the Samaritans had set up their temple.

And immediately his disciples came; and they wondered that he talked with the woman. Yet no man said, What seekest thou, or why talkest thou with her? The woman therefore left her waterpot, and went her way into the city, and saith to the men there, Come, and see a man who has told me all things whatsoever I have done. Is not he the Christ? They went therefore out of the city, and came unto him.

In the meantime the disciples prayed him, saying, Rabbi, eat. But he said to them, I have meat to eat, which ye know not. The disciples therefore said one to another, Hath any man brought him to eat? Jesus saith to them, My meat is to do the will of him that sent me, that I may perfect his work. Do not ye say, There are yet four months, and then the harvest cometh? Behold, I say to you, lift up your eyes, and see the countries; for they are white already to harvest. And he that reapeth receiveth wages, and gathereth fruit unto life everlasting: that both he that soweth, and he that reapeth, may rejoice together. For in this is the saying true, That it is one man that soweth, and it is another that reapeth. I have sent you to reap that in which ye did not labour: others have laboured, and ye have entered into their labours.

Now of that city many of the Samaritans believed in him, for the word of the woman giving testimony, He told me all things whatsoever I have done. So when the Samaritans were come to him, they desired him that he would tarry there. And he abode there two days. And many more believed in him because of his own word. And they said to the woman, We now believe, not for thy saying; for we ourselves have heard him, and know that this is indeed the Saviour of the world."

PROPHECIES.

When the Jews after leaving Egypt had come to the desert of Sinai, they murmured against Moses because there was no water in the place. By striking the rock with his rod, according to the order of God, there came out of it a miraculous spring of water so abundant that it sufficed for them and their cattle.

THE LITURGY.

The history of our Lord and the Samaritan woman is read on the Friday after the third Sunday of Lent, at the mass. It is the season of the year when many guilty men and women receive pardon and grace by confessing to the minister of Jesus Christ.—Another most touching reference to this fact in the history of Jesus Christ, is found in the prose recited or sung at mass for the dead.

“Worn and weary Thou has sought me
By the cross and passion bought me
Spare the hope Thy labours brought me.”

SECTION 5. ON HIS RETURN TO CANA IN GALILEE JESUS
HEALS THE RULER'S SON. (Matt. iv. 12; John iv. 43-54.)

“And after two days he departed thence, and went into Galilee. For Jesus himself gave testimony that a prophet hath no honour in his own country. And when he was come into Galilee, the Galileans received him, having seen all the things he had done at Jerusalem on the festival-day; for they also went to the festival-day.

He came again therefore into Cana of Galilee, where he made the water wine. And there was a certain ruler whose son was sick at Capharnaum. He, having heard that Jesus was come from Judea into Galilee, went to him and prayed him to come down and heal his son; for he was at the point of death. Then Jesus said to him, Unless ye see signs and wonders ye believe not. The ruler saith to him, Sir, come down, before that my son die. Jesus saith to him, Go thy way, thy son liveth. The man believed the word which Jesus said to him, and went his way. And as he was going down, his servants met him; and they brought word, saying that his son lived. He asked therefore of them the hour wherein he grew better. And they said to him, Yesterday, at the seventh hour, the fever left him. The father therefore knew that it was at the same hour that Jesus said to him, Thy son liveth. And himself believed, and his whole house.

This is again the second miracle that Jesus did, (1) when he was come out of Judea into Galilee."

SECTION 6. THE FAME OF THIS MIRACLE HAVING SPREAD,
JESUS GOES TO NAZARETH, AND THERE PREACHES IN
THE SYNAGOGUE. (Luke iv. 14-30.)

"And Jesus returned in the power of the Spirit into Galilee, and the fame of him went out through the whole country. And he taught in their synagogues, and was magnified by all. And he came to Nazareth, where he was brought up; and he went into the synagogue, according to his custom, on the sabbath-day; and he rose up to read, and the book of *Isaias* the prophet was delivered unto him. And as he unfolded the book, he found the place where it was written, *The spirit of the Lord is upon me, wherefore he hath anointed me, he hath sent me to preach the gospel to the poor, to heal the contrite of heart, to preach deliverance to the captives and sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord and the day of reward.* (Isa. lxi. 1-2). And when he had folded the book, he restored it to the minister, and sat down. And the eyes of all in the synagogue were fixed on him.

And he began to say to them, This day this scripture is fulfilled in your ears. And all gave testimony to him; and they wondered at the words of grace that proceeded from his mouth; and they said, Is not this the son of Joseph?

And he said to them, Doubtless ye will say to me this similitude, Physician, heal thyself: as great things as we have heard done in *Capharnaum*, do also here in thy own country. And he said, Amen I say to you, that no prophet is accepted in his own country. In truth I say to you, there were many widows in the days of *Elias* in Israel, (2) when heaven was shut up three years and six months, when there was a great famine throughout all the earth: and to none of them was *Elias* sent, but to *Sarepta* of *Sidon*, to a widow woman. And there were many lepers in

(1) The synagogues were the recognized places of religious instruction amongst the Jews. Almost every town and village had one, with its own ministers and arrangements. They were not places of sacrifice, but for hearing the law read, and perhaps for prayer and devotion.

(2) 3 Kings, xvii.

Israel in the time of Eliseus the prophet ; (1) and none of them was cleansed but Naaman the Syrian.

And all they in the synagogue, hearing these things, were filled with anger. And they rose up, and thrust him out of the city ; and they brought him to the brow of the hill, whereon their city was built, that they might cast him down headlong. But he, passing through the midst of them, went his way."

The event here related is commemorated by the church on the Monday following the third Sunday of lent.

In the year 1741 the Franciscans bought of a Mohammedan the house which stood on the site of this synagogue, and built on the same spot a chapel which was named the synagogue. Since the year 1770 this building has been used as a parish church by the Catholic Greeks of Nazareth.

The hill whence the Jews intended to cast our Savior headlong into the abyss below is about two miles south of Nazareth. Our pious Catholic ancestors had built there a convent and oratory, of which some remains are visible to this day. Between this spot and Nazareth is the place named Our Lady of the Fright. The legend is, that the blessed mother followed her son part of the way, but being overcome with terror, she here fell in a swoon, and was unable to proceed further.

SECTION 7. JESUS GOES DOWN TO CAPHARNAUM AND DWELLS THERE.—JESUS CALLS PETER, ANDREW, JAMES AND JOHN. (Matt. iv. 12-32: Mark i. 14-20.)

"And when Jesus had heard that John was delivered up, he retired into Galilee. And leaving the city Nazareth, he came and dwelt in Capharnaum on the sea-coast, in the borders of Zabulon and Nephthalim: that it might be fulfilled which was said by Isaias the prophet; *Land of Zabulon and land of Nephthalim, the way of the sea beyond the Jordan, Galilee of the Gentiles: the people that sat in darkness hath seen great light;*

(1) 4 Kings, v.

and to them that sat in the region of the shadow of death light is sprung up. (Isaias ix. 1. and xlii. 7). And after that John was delivered up, Jesus came into Galilee preaching the gospel of the kingdom of God: and saying, The time is accomplished, and the kingdom of God is at hand: repent, and believe the gospel.

And passing by the sea of Galilee, he saw Simon and Andrew his brother, casting nets into the sea (for they were fishermen). And Jesus said to them, Come after me, and I will make you to become fishers of men. And immediately leaving their nets they followed him. And going on from thence a little farther, he saw James the son of Zebedee, and John his brother, who also were mending their nets in the ship. And forthwith he called them. And leaving their father Zebedee in the ship with his hired men, they followed him."

SECTION 8. JESUS TEACHES IN THE SYNAGOGUE OF CAPHARNAUM ON THE SABBATH, AND CASTS OUT A DEVIL. (Mark i. 21-28; Luke iv. 31-37.)

"And they enter into Capharnaum, and forthwith upon the sabbath-days going into the synagogue, he taught them; and they were astonished at his doctrine; for he was teaching them as one having power, and not as the scribes.

And there was in their synagogue a man with an unclean spirit; and he cried out with a loud voice, saying, What have we to do with thee, Jesus of Nazareth? art thou come to destroy us? I know who thou art,—the Holy One of God. And Jesus rebuked him, saying, Hold thy peace and go out of him. And the unclean spirit tearing him, and crying out with a loud voice, when *he* had thrown him into the midst, went out of him, and hurt him not at all.

And they were all amazed, insomuch that they questioned among themselves, saying, What thing is this? what *is* this new doctrine? for with authority and power he commandeth even the unclean spirits, and they obey him. And the fame of him was spread forthwith into all the country of Galilee."

SECTION 9. ON THE SAME DAY HE HEALS PETER' WIFE'S
MOTHER AND MANY OTHERS. (Mark i. 29-34; Matt.
viii. 14-17; Luke iv. 38-41).

“And immediately going out of the synagogue, they came into the house of Simon and Andrew with James and John. And Simon's wife's mother lay in a fit of fever; and forthwith they tell him of her. And coming to her, and standing over her, he commanded the fever, and lifted her up, taking her by the hand; and immediately the fever left her, and she ministered unto them.

And when the sun was down, all they that had any sick with divers diseases, brought them to him. But he laying his hands on every one of them, healed them. And all the city was gathered together at the door. And devils went out from many, crying out and saying, Thou art the Son of God. And rebuking them, he suffered them not to speak, for they knew that he was Christ.

That it might be fulfilled which was spoken by the prophet Isaias, saying, *He took our infirmities, and bore our diseases.*” (Isaias liii. 4).

SECTION 10. EARLY THE NEXT MORNING, JESUS RETIRES TO A
DESERT PLACE, AND THEN BEGINS TO PREACH THROUGH-
OUT THE CITIES OF GALILEE, A. D. 27. (Matt.
iv. 23-25; Mark i. 35-39; Luke iv. 42-44).

“And rising very early, going out he went into a desert place; and there he prayed. And Simon and they that were with him followed after him. And when they had found him, they said to him, All seek for thee. And he said to them, Let us go into the neighbouring towns and cities, that I may preach there also; for to this purpose am I come. And the multitudes sought him, and came unto him; and they stayed him that he should not depart from them. And he said to them, To other cities also I must preach the kingdom of God; for therefore am I sent.

And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing

all manner of sickness and every infirmity among the people. And his fame went throughout all Syria; and they presented to him all sick people that were taken with divers diseases and torments, and such as were possessed by devils, and lunatics, and those that had the palsy, and he cured them. And much people followed him from Galilee, and from Decapolis, and from Jerusalem, and from Judea, and from beyond the Jordan."

SECTION 11. THE MULTITUDES FOLLOW HIM.—CHRIST'S SERMON ON THE MOUNT. (Matt. v., vi., vii.)

a. "And seeing the multitudes, he went up into a mountain; and when he was sat down, his disciples came to him. And opening his mouth, he taught them, saying, Blessed are the poor in spirit: for theirs is the kingdom of heaven. Blessed are the meek: for they shall possess the land. Blessed are they that mourn, for they shall be comforted. Blessed are they that hunger and thirst after justice: for they shall have their fill. Blessed are the merciful: for they shall obtain mercy. Blessed are the clean of heart: for they shall see God. Blessed are the peacemakers: for they shall be called the children of God. Blessed are they that suffer persecution for justices' sake: for theirs is the kingdom of heaven. Blessed are ye when they shall revile you, and persecute you, and speak all that is evil against you untruly, for my sake; be glad and rejoice, for your reward is very great in heaven; for so they persecuted the prophets that were before you.

b. Ye are the salt of the earth. But if the salt lose its savour, wherewith shall it be salted? It is good for nothing any more but to be cast out and to be trodden on by men. Ye are the light of the world. A city that is seated on a mountain cannot be hid. Neither do men light a candle and put it under a bushel, but upon a candlestick, that it may shine to all that are in the house. So let your light shine before men, that they may see your good works, and glorify your Father who is in heaven.

Do not think that I am come to destroy the law or the prophets. I am not come to destroy, but to fulfil. For amen I say unto you, till heaven and earth pass, one jot or one tittle shall not pass of the law till all be fulfilled. He therefore that shall break one of these least commandments, and shall so teach

men, shall be called the least in the kingdom of heaven. But he that shall do and teach, he shall be called great in the kingdom of heaven. For I tell you that unless your justice abound more than that of the scribes and Pharisees, ye shall not enter into the kingdom of heaven.

Ye have heard that it was said to them of old, Thou shalt not kill; and whosoever shall kill, shall be in danger of the judgment. But I say to you, that whosoever is angry with his brother shall be in danger of the judgment. ⁽¹⁾ And whosoever shall say to his brother, *Raca*, shall be in danger of the council. ⁽²⁾ And whosoever shall say, Thou fool, shall be in danger of hell fire. ⁽³⁾ If therefore thou offer thy gift at the altar, and there thou remember that thy brother hath anything against thee; leave there thy offering before the altar, and go first to be reconciled to thy brother; and then coming thou shalt offer thy gift. Be at agreement with thy adversary betimes, whilst thou art in the way with him, lest perhaps the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. Amen I say to thee, thou shalt not go out from thence till thou repay the last farthing.

c. Ye have heard it was said to them of old, Thou shalt not commit adultery. But I say unto you, that whoever shall look on a woman to lust after her, hath already committed adultery with her in his heart. And if thy right eye scandalize thee, pluck it out and cast it from thee; for it is expedient for thee

(1) Maldonatus explains this of the anger that tends to murder, and is murder in the will; for every one that hateth his brother is a murderer (1 John iii. 15). Just as the lust that means adultery is adultery in the will, and is judged as such by God.

(2) "*Raca*," a Chaldaic word expressive of contempt: equivalent to "a vain and empty person." Fool—perhaps from a Hebrew word signifying "rebel." ORMSBY. The insult implied must be estimated by the force generally given to the term used, and by the circumstances and manner in which it is employed. * * * But the text implies that a high degree of contumely deserved the most severe punishment. ABP. KENRICK.

(3) Or the Gehenna of fire. The word "*Gehenna*" signified originally "the valley of Ennon." It was a valley situated southeast of Jerusalem, where the Jews formerly sacrificed children to Moloch. After Josias put an end to this abomination the valley was set apart as a receptacle for the carcases and offal of the city, to destroy which fire was constantly burning in it. It presented, therefore, a lively image of hell.

that one of thy members should perish, rather than thy whole body be cast into hell. ⁽¹⁾ And if thy right hand scandalize thee, cut it off and cast it from thee: for it is expedient for thee that one of thy members should perish, rather than that thy whole body go into hell.

And it hath been said, Whosoever shall put away his wife, let him give her a bill of divorce. ⁽²⁾ But I say to you, that whosoever shall put away his wife, excepting for the cause of fornication, maketh her to commit adultery; and he that shall marry her that is put away commiteth adultery.

Again, ye have heard that it was said to them of old, Thou shalt not forswear thyself, but thou shalt perform thy oaths to the Lord. But I say to you not to swear at all, neither by heaven, for it is the throne of God: nor by the earth, for it is his footstool: nor by Jerusalem, for it is the city of the great king: neither shalt thou swear by thy head, because thou canst not make one hair white or black. But let your speech be yea, yea, nay, nay: and that which is over and above these is of evil.

You have heard that it hath been said, An eye for an eye, and a tooth for a tooth. But I say to you, not to resist evil but if one strike thee on thy right cheek, turn to him also the other: ⁽³⁾ and if a man will contend with thee in judgment, and take away thy coat, let go thy cloak also unto him: and whosoever will force thee one mile, go with him other two. Give to him that asketh of thee, and from him that would borrow of thee turn not away.

Ye have heard that it hath been said, Thou shalt love thy

⁽¹⁾ It is doubtless better to lose an eye than to incur damnation: but the application of the figure is, that it is better to forfeit what is dearest and most valued than to lose our soul. ABP. KENRICK.

⁽²⁾ We are not to understand from these words that our Lord sanctions absolute divorce in the sense of an annulling of the marriage-tie: but we gather from the passage that, if the woman be guilty of adultery, the man may put her away from his society for ever, but that perpetual dismissal for any other reason would be an unjustifiable exposure of the woman to the danger of adultery. In this sense, whosoever shall put away his wife, except for the cause of fornication, maketh her to commit adultery.

⁽³⁾ The literal fulfilment of this injunction is not required, since we do not find that even St. Paul, when struck on the mouth by order of the high-priest Ananias, invited further aggression (Acts xxii. 3). Our disposition of heart should, however, be such as to make us ready to suffer greater injuries than those which have already been inflicted.

neighbour, and hate thine enemy. But I say to you, Love your enemies: do good to them that hate you, and pray for them that persecute and calumniate you: that ye may be the children of your Father who is in heaven, who maketh his sun to rise upon the good and bad, and raineth upon the just and unjust. For if ye love them that love you, what reward shall ye have? do not even the publicans this? And if ye salute your brethren only, what do you more? do not also the heathens this? Be ye therefore perfect, as also your heavenly Father is perfect.

Take heed that ye do not your justice before me, to be seen by them; otherwise ye shall not have a reward of your Father who is in heaven. Therefore when thou dost an alms-deed, sound not a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may be honoured by men. Amen I say to you, they have received their reward. But when thou dost alms, let not thy left hand know what thy right hand doth; that thy alms may be in secret, and thy Father who seeth in secret will repay thee.

And when ye pray, ye shall not be as the hypocrites, that love to stand and pray in the synagogues and corners of the streets that they may be seen by men: Amen I say to you, they have received their reward. But thou, when thou shalt pray, enter into thy chamber, and having shut the door, pray to thy Father in secret; and thy father who seeth in secret will repay thee.

And when ye are praying, speak not much, as the heathens. For they think that in their much speaking they may be heard. Be not ye therefore like to them, for your Father knoweth what is needful for you before ye ask him. Thus therefore shall ye pray, Our Father, who art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done on earth as it is in heaven. Give us this day our suppur-substantial bread. And forgive us our debts, as we also forgive our debtors. ⁽¹⁾ And lead us not into temptation. But deliver us from evil. Amen.

For if ye will forgive men their offences, your heavenly Father will forgive you also your offences. But if ye will not forgive men, neither will your Father forgive you your offences.

And when ye fast, be not as the hypocrites, sad; for they disfigure their faces that they may appear unto men to fast.

⁽¹⁾ No pardon granted to others can secure our reconciliation with God, unless we turn to him with our whole heart. ABEL KERRICK.

Amen I say to you, they have received their reward. But thou, when thou fastest, anoint thy head and wash thy face; that thou appear not to men to fast, but to thy Father who is in secret; and thy Father who seeth in secret will repay thee.

Lay not up to yourselves treasures on earth, where the rust and moth consume, and where thieves break through and steal; but lay up to yourselves treasures in heaven, where neither the rust nor moth doth consume, and where thieves do not break through nor steal. For where thy treasure is, there is thy heart also.

The light of thy body is thine eye. If thine eye be single, thy whole body shall be lightsome; but if thine eye be evil, thy whole body shall be darksome. If, then, the light that is in thee be darkness, the darkness itself how great it shall be? No man can serve two masters; for either he will hate the one, and love the other; or he will sustain the one, and despise the other. Ye cannot serve God and mammon: Therefore I say to you, be not solicitous for your life, what ye shall eat: nor for your body, what ye shall put on. Is not the life more than the meat; and the body more than the raiment? Behold the birds of the air, for they neither sow, nor do they reap, nor gather into barns; and your heavenly Father feedeth them. Are not ye of much more value than they? And which of you by taking thought can add to his stature one cubit? And for raiment why are ye solicitous? Consider the lilies of the field, how they grow: they labour not, neither do they spin. But I say to you, that not even Solomon in all his glory was arrayed as one of these. And if the grass of the field, which to-day is, and to-morrow is cast into the oven, God doth so clothe, how much more you, O ye of little faith? Be not solicitous therefore, saying, What shall we eat, or what shall we drink, or wherewith shall we be clothed? For after all these things do the heathens seek. For your Father knoweth that ye have need of all these things. Seek ye therefore first the kingdom of God and his justice, and all these things shall be added unto you. Be not therefore solicitous for the morrow: for the morrow will be solicitous ⁽¹⁾ for itself. Sufficient for the day is the evil thereof.

Judge not that ye may not be judged. For with what judgment ye judge, ye shall be judged, and with what measure ye

(1) We are not forbidden to provide for to-morrow, or for old age; but we should avoid anxiety. When the time of distress and trial comes, we must meet it with fortitude and resignation. ABP. KENRICK.

mete, it shall be measured to you again. And why seest thou the mote that is in thy brother's eye, and seest not the beam that is in thine own eye? Or how sayest thou to thy brother, Let me cast the mote out of thine eye; and behold a beam is in thine own eye? Thou hypocrite, cast first the beam out of thine own eye, and then shalt thou see to cast the mote out of thy brother's eye.

Give not that which is holy to dogs; neither cast ye your pearls before swine, lest perhaps they trample them under their feet, and turning upon you, they tear you.

Ask, and it shall be given you: seek, and ye shall find: knock, and it shall be opened to you. For every one that asketh, receiveth: and he that seeketh, findeth: and to him that knocketh, it shall be opened. What man is there among you, of whom if his son shall ask bread, will he reach him a stone? or if he shall ask him a fish, will he reach him a serpent? If ye then, being evil, know how to give good gifts to your children, how much more will your father who is in heaven, give good things to them that ask him?

All things, therefore, whatsoever ye would that men should do to you, do ye also to them. For this is the law and the prophets.

Enter ye in at the narrow gate: for wide is the gate and broad is the way that leadeth to destruction, and many there are who go in thereat. How narrow is the gate and strait in the way that leadeth to life: and few there are that find it!

Beware of false prophets, who come to you in the clothing of sheep, but inwardly they are ravening wolves. By their fruits ye shall know them. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit, and the evil tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can an evil tree bring forth good fruit. Every tree that bringeth not forth good fruit shall be cut down, and shall be cast into the fire. Wherefore by their fruits ye shall know them. ⁽¹⁾

Not every one that saith to me, Lord, Lord, shall enter into the kingdom of heaven; but he that doth the will of my Father who is in heaven, he shall enter into the kingdom of heaven. Many will say to me in that day, Lord, Lord, have not we prophesied in thy name, and cast out devils in thy name, and done many miracles in thy name? And then will I declare

to them, I never knew you: depart from me, ye that work iniquity.

Every one therefore that heareth these my words, and doth them, shall be likened to a wise man that built his house upon a rock: and the rain fell, and the floods came, and the winds blew, and they beat upon that house, and it fell not, for it was founded on a rock. And every one that heareth these my words, and doth them not, shall be like a foolish man that built his house upon the sand: and the rain fell, and the floods came, and the winds blew, and they beat upon that house, and it fell, and great was the fall thereof.

And it came to pass when Jesus had fully ended these words, the people were in admiration at his doctrine: for he was teaching them as one having power, and not as their Scribes and Pharisees. And when he was come down from the mountain great multitudes followed him."

a. The copious extracts contained in this section form the Vth, VIth and VIIth chapters of the gospel of St. Matthew.—The Mount of the Beatitudes from which the Saviour spoke is a conspicuous spot called in the language of the country *Kurn Hattine*, situated six miles north-west of the city of Tiberias on the lake of that name, called also lake of Capharnaum and Genesareth.—The gospel of the Beatitudes is to be read at mass on All Saints day which recurs in the darkest, gloomiest season of the year. It would seem as if the church designed to cheer up the poor, the meek, the afflicted, by reminding them that their reward is very great in heaven.

b. On the feast of doctors the church reminds her chief ministers that they are the salt of the earth, the light of the world, by directing them to read this passage in their office and in the mass.

c. The church recalls to the mind of her children the doctrine of her founder concerning the sanctity of marriage by

(¹) Not by apparent fruits, but by those which are real, by the fruits of the Holy Spirit. ABP. KENRICK.

presenting His words to their consideration in the mass for the bridegroom and bride. She has received from Him the full meaning of them which are all obscurity to those outside of her pale.

d. The church accomplishes faithfully the commandment of our Saviour regarding the manner of praying. All her children are taught to recite the Lord's prayer in their private devotions, and we remember none of her rites in which the saying of the Pater Noster is not prescribed.—During the mass its recitation aloud by the priest forms one of its most impressive ceremonies. It is well to mention here that our Lord taught this same prayer on another occasion on the mountain of Olives, where the fact has been commemorated by the erection of the well known *shrine of the pater*.

e. All the following instructions regarding purity of intention, detachment from earthly things, the fear of God, are continually placed before our eyes at different seasons of the year, in the liturgy, and show to evidence that the worship of God in the church which He has founded is not exterior only but full of spirituality.

SECTION 12. THE MIRACULOUS DRAUGHT OF FISHES (Luke v. 1-11).

“And it came to pass that when the multitudes pressed upon him to hear the word of God, he stood by the lake of Genesareth. And he saw two ships standing by the lake; but the fishermen were gone out of them, and were washing their nets. And going into one of the ships that was Simon's he desired him to draw back a little from the land. And sitting, he taught the multitudes out of the ship.

Now when he had ceased to speak, he said to Simon, Launch out into the deep, and let down your nets for a draught. And Simon answering said to him; Master, we have laboured all the night, and have taken nothing, but at thy word I will let down the net. And when they had done this, they enclosed a very

great multitude of fishes and their net brake. And they beckoned to their partners that were in the other ship, that they should come and help them. And they came and filled both the ships, so that they were almost sinking.

And when Simon Peter saw it, he fell down at Jesus's knees, saying, Depart from me, for I am a sinful man, O Lord. For he was wholly astonished, and all that were with him, at the draught of the fishes which they had taken. And so were also James and John the sons of Zebedee, who were Simon's partners. And Jesus saith to Simon, Fear not: from henceforth thou shalt catch men.

And having brought their ships to land, leaving all things, they followed him."

SECTION 13. JESUS HEALS A LEPER.—THE FAME OF HIM SPREADS ABROAD. A. D. 28. (Mark i. 41-45; Luke v. 12-16; Matt. viii. 2-4).

"And it came to pass, when he was in a certain city, behold a man full of leprosy, who seeing Jesus, and falling on his face, besought him, saying, Lord, if thou wilt, thou canst make me clean. And Jesus having compassion on him, stretched forth his hand, and touching him, said to him, I will; be thou made clean. And when he had spoken, immediately the leprosy departed from him, and he was made clean. And he charged him that he should tell no man; but go, show thyself to the priest, and offer for thy cleansing, according as Moses commanded, for a testimony to them.

And he being gone out, began to publish, and to blaze abroad the word; so that now he could not openly go into the city, but was without in desert-places, and they flocked to him from all sides. And great multitudes came together to hear, and to be healed of their infirmities. And he retired into the desert, and prayed."

SECTION 14. RETURNING TO CAPHARNAUM, HE HEALS THE PARALYTIC, AND CALLS MATTHEW. (Matt. ix. 2-9; Mark ii. 1-14; Luke v. 17-28).

"And again he entered into Capharnaum after some days. And it was heard that he was in the house, and many came to-

gether, so that there was no room, no not even at the door; and he spake the word to them.

And it came to pass on a certain day, as he sat teaching, that there were also Pharisees and doctors of the law sitting by, that were come out of every town of Galilee, and Judea, and Jerusalem; and the power of the Lord was to heal them. And behold they brought to him one sick of the palsy lying in a bed, who was carried by four; and they sought means to bring him in, and to lay him before him. And when they could not find by what way they might bring him in, because of the multitude, they went up upon the roof, and let him down through the tiles with his bed into the midst before Jesus.

And Jesus, seeing their faith, said to the man sick of the palsy, Be of good heart, son, thy sins are forgiven thee.

And there were some of the scribes sitting there, and thinking in their hearts, Why doth this man speak thus? he blasphemeth. Who can forgive sins but God only? And Jesus, immediately knowing in his spirit that they so thought within themselves, saith to them, Why do ye think evil in your hearts? Which is easier, to say to the sick of the palsy, Thy sins are forgiven thee; or to say, Arise, take up thy bed, and walk? But that ye may know that the son of man hath power on earth to forgive sins (he saith to the sick of the palsy), I say to thee, Arise, take up thy bed, and go to thy house. And immediately he arose, and taking up his bed, went his way in the sight of all; so that all wondered, and glorified God, that gave such power to men. And they were filled with fear, saying, We have seen wonderful things to-day.

And Jesus went forth again to the sea-side; and all the multitude came to him, and he taught them. And when he was passing by, he saw a publican, named Levi, the son of Alphaeus, sitting at the receipt of custom; and he saith to him, Follow me; and leaving all things, he rose up and followed him."

The foregoing passage is directed to be read at mass on the eighteenth Sunday after Pentecost. There are many passages or ceremonial rites in the liturgy of the Church, which remind us that her founder has given her power to forgive sins just as the present passage demonstrates that the Son of Man had that power.

SECTION 15. JESUS IS ENTERTAINED IN MATTHEW'S HOUSE.—HIS
ANSWERS TO THE PHARISEES. (Matt. ix. 10-17 ;
Mark ii. 15-22 ; Luke v. 29-39).

“And Levi made him a great feast in his own house. And it came to pass, that as he sat at meat, many publicans and sinners sat down together with Jesus and his disciples. For they were many, and they followed him.

And the Scribes and the Pharisees, seeing that he ate with publicans and sinners, said to his disciples, Why doth your master eat and drink with publicans and sinners ? And Jesus answering said to them, They that are whole, need not the physician, but they that are sick. Go then and learn what this meaneth, *I will have mercy and not sacrifice*. (Osee vi. 6). For I came not to call the just, but sinners, to penance.

And the disciples of John and the Pharisees used to fast ; and they said to him, Why do the disciples of John fast often, and make prayers, and the disciples of the Pharisees in like manner, but thine eat and drink ? And Jesus saith to them, Can the children of the bride-chamber fast as long as the bridegroom is with them ? As long as they have the bridegroom with them, they cannot fast. But the days will come when the bridegroom shall be taken away from them ; and then they shall fast in those days.

And he spake also a similitude to them : No man seweth a piece of raw cloth to an old garment ; otherwise the new piecing taketh away from the old, and there is made a greater rent.

And no man putteth new wine into old bottles ; otherwise the new wine will break the bottles, and it will be spilled, and the bottles will be lost. But new wine must be put into new bottles ; and both are preserved. And no man drinking old wine immediately hath a mind for new ; for he saith, The old is better.”

CHAPTER V.

THE SECOND YEAR OF THE MINISTRY.

SECTION 1. JESUS GOES THE SECOND TIME UP TO JERUSALEM
FOR THE PASSOVER.—HE HEALS THE CRIPPLE AT
THE POOL OF BETHSAIDA. A. D. 28.
SECOND PASSOVER. (John v. 1-47).

“After these things was a festival day of the Jews, and Jesus went up to Jerusalem.

Now there is at Jerusalem a pond called Probatika, which in Hebrew is named Bethesda, having five porches. In these lay a great multitude of sick, of blind, of lame, of withered, waiting for the moving of the water. And an angel of the Lord descended at certain times into the pond, and the water was moved. And he that went down first into the pond after the motion of the water, was made whole of whatsoever infirmity he lay under.

And there was a certain man there, that had been eight-and-thirty years under his infirmity. When Jesus had seen him lying and knew that he had been now a long time infirm, he saith to him, Wilt thou be made whole? The man answered him, Sir, I have no man, when the water is troubled, to put me into the pond; for whilst I am coming, another goeth down before me. Jesus saith to him, Arise, take up thy bed, and walk. And immediately the man was made whole; and he took up his bed and walked.

And it was the sabbath day. The Jews therefore said to him that was healed, It is the Sabbath; it is not lawful for thee to take up thy bed. He answered them, He that made me whole, he said to me, Take up thy bed and walk.

They asked him therefore, Who is that man who said to thee, Take up thy bed, and walk? But he that was healed knew not who it was; for Jesus went aside from the multitude who were in that place.

Afterwards, Jesus findeth him in the temple, and saith to him, Behold thou art made whole; sin no more, lest some worse thing happen to thee. The man went his way, and told the Jews that it was Jesus who had made him whole. Therefore did the Jews persecute Jesus, because he did these things on the

Sabbath. But Jesus answered them, My Father worketh until now; and I work. Hereupon therefore the Jews sought the more to kill him, because he did not only break the Sabbath, but also said God was his Father, making himself equal to God.

Then Jesus answered and said to them, Amen, amen I say unto you, the Son cannot do anything of himself, but what he seeth the Father doing; for what things soever he doth, these the Son also doth in like manner. For the Father loveth the Son, and sheweth him all things which himself doth; and greater works than these will he shew him, that ye may wonder. For as the Father raiseth up the dead, and giveth life, so the Son also giveth life to whom he will. For neither doth the Father judge any man, but hath given all judgment to the Son; that all men may honour the Son as they honour the Father. He that honoureth not the Son honoureth not the Father, who hath sent him. Amen, amen I say unto you, that he who heareth my word, and believeth him that sent me, hath life everlasting; and cometh not into judgment,⁽¹⁾ but is passed from death to life.

Amen, amen I say unto you, that the hour cometh, and now is, when the dead shall hear the voice of the Son of God, and they that hear shall live. For as the Father hath life in himself, so he hath given to the Son also to have life in himself.⁽²⁾ And he hath given him power to do judgment, because he is the son of man. Wonder not at this; for the hour cometh wherein all that are in the graves shall hear the voice of the Son of God. And they that have done good things shall come forth unto the resurrection of life; but they that have done evil, unto the resurrection of judgment.

I cannot of myself do anything. As I hear, so I judge: and my judgment is just, because I seek not my own will, but the will of him that sent me. If I bear witness of myself, my wit-

⁽¹⁾ The believer who acts according to his faith is not liable to condemnation. St. Augustin shows from various passages of Scripture that 'judgment' is here used for 'condemnation.' ABB. KENRICK.

⁽²⁾ The Son can do nothing of himself, but what he seeth the Father do. "The Father is omnipotent, the Son omnipotent, and the Holy Ghost omnipotent; and yet there are not three omnipotents, but one omnipotent." Creed of St. ATHANASIUS. The Son, because he is a Son, has his power from the Father, and so he acts not as a person unbegotten and underived, but as a Son begotten of the Father from all eternity. BILLUART.

ness is not true.⁽¹⁾ There is another that beareth witness of me; and I know that the witness which he witnesseth of me is true. Ye sent to John, and he gave testimony to the truth. But I receive not testimony from man; but I say these things, that ye may be saved. He was a burning and a shining light. And ye were willing for a time to rejoice in his light. But I have a greater testimony than that of John. For the works which the Father hath given me to perfect, the works themselves which I do, give testimony of me, that the Father hath sent me. And the Father himself who hath sent me, hath given testimony of me: neither have ye heard his voice at any time, nor seen his shape. And ye have not his word abiding in you; for whom he hath sent, him ye believe not. Search the scriptures,⁽²⁾ for ye think in them to have life everlasting; and the same are they that give testimony of me. And ye will not come to me that ye may have life. I receive not glory from men. But I know you, that ye have not the love of God in you. I am come in the name of my Father, and ye receive me not; if another shall come in his own name, him ye will receive. How can ye believe who receive glory one from another, and the glory which is from God alone ye do not seek? Think not that I will accuse you to the Father. There is one that accuseth you, Moses, in whom ye trust. For if ye did believe Moses, ye would perhaps believe me also; for he wrote of me. But if ye do not believe his writings, how will ye believe my words?

(1) Calculated to gain assent. ABP. KENRICK.

(2) The original may be either indicative or imperative. In either case it is not a precept to all Christians to read the Bible, but an admonishment to the Jews that the very Scriptures in which they thought to find eternal life would shew them that eternal life was to be found only in coming to Christ. "Ye derive," he says, "the greatest injury to your souls from the source from which you expect salvation; for you read the Scriptures in a contentious spirit, and what might be conducive to your salvation does not pass through your mind." ST. CYRIL quoted by ABP. KENRICK.

SECTION 2. THE DISCIPLES PLUCK EARS OF CORN ON THE
SABBATH DAY.—OUR LORD'S ANSWER TO THE
PHARISEES. (Matt. xxi. 1-8; Mark
ii. 23-28; Luke vi. 1-5).

“And it came to pass, on the second-first sabbath, that, as he went through the corn-fields, his disciples, being hungry, began to pluck the ears, and did eat, rubbing them in their hands.

And some of the Pharisees said to them, Why do ye that which is not lawful on the sabbath-days? And Jesus answering them, said, Have ye not read so much as this, what David did, when himself was hungry, and they that were with him: how he went into the house of God, under Abiathar the high-priest, and did eat the loaves of proposition, which is was not lawful to eat but for the priests, and gave to them who were with him? Or have ye not read in the law, that on the sabbath-days the priests in the temple break the sabbath, and are without blame? But I tell you, that there is here a greater than the temple. And if ye knew what this meaneth, *I will have mercy, and not sacrifice* (1 Kings xv. 22; Osee vi. 6), ye would never have condemned the innocent. And he said to them, The sabbath was made for man, not man for the sabbath. Therefore the Son of man is Lord also of the Sabbath.”

SECTION 3. JESUS WORKS ANOTHER MIRACLE ON THE SAB-
BATH.—THE PHARISEES AND HERODIANS ⁽¹⁾ CONSPIRE
AGAINST HIM. (Matt. xii. 9-14; Mark iii.
1-6; Luke vi. 6-11).

“And it came to pass also on another sabbath that he entered into the synagogue, and taught. And there was a man whose right hand was withered. And the scribes and Pharisees watched if he would heal on the sabbath, that they might find an accusation against him. But he knew their thoughts; and said to the man who had the withered hand, Arise, and stand forth in the midst. And he arose and stood forth. Then Jesus said to them, I ask you if it be lawful on the sabbath-days to do

⁽¹⁾ The Herodians were the court party amongst the Jews who upheld the power of Herod and Cæsar.

good or to do evil; to save life, or to destroy? But they held their peace. But he said to them, What man shall there be among you that hath one sheep; and if the same fall into a pit on the sabbath-day, will he not take hold of it and lift it out? How much better is a man than a sheep? Therefore it is lawful to do a good deed on the sabbath-days. And looking round about on them with anger, being grieved for the blindness of their hearts, he saith to the man, Stretch forth thy hand. And he stretched it forth; and his hand was restored unto him.

And the Pharisees going out immediately made a consultation with the Herodians against him, how they might destroy him."

SECTION 4. JESUS GOES TO THE SEA-SIDE AND WORKS MANY MIRACLES.—HE CHOOSES HIS TWELVE APOSTLES. A. D. 28.

(Mark iii. 7-19; Luke vi. 12-16; Matt. x. 1-4)

"But Jesus retired with his disciples to the sea: and a great multitude followed him from Galilee and Judea, and from Jerusalem, and from Idumea, and from beyond the Jordan. And they about Tyre and Sidon, a great multitude, hearing the things which he did came to him.

And he spake to his disciples that a small ship should wait on him because of the multitude, lest they should throng him. For he healed many; so that they pressed upon him to touch him as many as had evils. And the unclean spirits, when they saw him, fell down before him; and they cried, saying, Thou art the Son of God. And he strictly charged them that they should not make him known.

That it might be fulfilled which was spoken by Isaias the prophet, saying, *Behold my servant whom I have chosen, my beloved in whom my soul hath been well pleased. I will put my Spirit upon him, and he shall show judgment to the Gentiles. He shall not contend, nor cry out, neither shall any man hear his voice in the streets. The bruised reed he shall not break, and smoking flax he shall not extinguish, till he send forth judgment unto victory. And in his name the Gentiles shall hope.* (Isaias xlii. 1).

And it came to pass in those days, that he went out into a mountain to pray, and he passed the whole night in the prayer of God. And when day was come, he called unto him his dis-

ciples; and he chose twelve of them (whom also he named apostles). And he made that twelve should be with him, and that he might send them to preach. And he gave them power to heal sicknesses and to cast out devils. Now the names of the twelve apostles are these: The first, Simon; and to Simon he gave the name Peter, and James the son of Zebedee, and John the brother of James; and he named them Boanerges, which is, the sons of thunder; and Andrew and Philip, and Bartholomew and Matthew, and Thomas and James of Alphaeus, and Thaddeus, and Simon the Cananaean, and Judas Iscariot, who also betrayed him."

Not far from the Mount of the Beatitudes where our Lord had declared that those who would leave all things and follow Him, would sit upon thrones judging the twelve tribes of Israel, the Empress Helena had caused twelve large stones to be set up, which were called the twelve thrones, most probably on the spot where they stood when He chose them.

SECTION 5. THE SERMON IN THE PLAIN. (Luke vi. 17-49).

"And coming down with them, he stood in an open plain, and the company of his disciples, and a very great multitude of people from all Judea and Jurasalem, and the sea-coast both of Tyre and Sidon, who had come to hear him, and to be healed of their diseases. And they that were troubled with unclean spirits were cured. And all the multitude sought to touch him; for virtue went out from him, and healed all. And he, lifting up his eyes on his disciples, said:

Blessed are ye poor; for yours is the kingdom of God. Blessed are ye that hunger now; for ye shall be filled. Blessed are ye that weep now; for ye shall laugh. Blessed shall ye be when men shall hate you, and when they shall separate you, and shall reproach you, and cast out your name as evil, for the son of man's sake. Be glad in that day, and rejoice; for behold your reward is great in heaven. For according to these things did their fathers to the prophets.

But woe to you that are rich; for ye have your consolation. Woe to you that are filled: for ye shall hunger. Woe to you that laugh now; for ye shall mourn and weep. Woe to you

when men shall bless you: for according to these things did their fathers to the false prophets.

But I say to you that hear, Love your enemies: do good to them that hate you. Bless them that curse you; and pray for them that calumniate you.

And to him that striketh thee on the cheek, offer also the other. And him that taketh away from thee thy cloak, hinder him not to take thy coat also. Give him that asketh thee, and of him that taketh away thy goods, ask them not again.

And as ye would that men should do to you, do ye also to them in like manner.

And if ye love them that love you, what thanks have ye? for sinners also love those that love them.

And if ye do good to them who do good to you, what thanks have ye? for sinners also do this.

And if ye lend to them of whom ye hope to receive, what thanks have ye? for sinners also lend to sinners, to receive as much.

But love ye your enemies: do good and lend; hoping for nothing thereby; and your reward shall be great, and ye shall be the sons of the Most High; for he is kind to the unthankful and to the evil. Be ye therefore merciful, even as your father also is merciful. Judge not, and ye shall not be judged: condemn not, and ye shall not be condemned. Forgive, and ye shall be forgiven. Give, and it shall be given to you: good measure, and pressed down, and shaken together, and running over shall they give into your bosom. For with the same measure that ye shall measure, it shall be measured to you again.

And he spake also to them a similitude: Can the blind lead the blind? Do they not both fall into the ditch? The disciple is not above his master, but every one shall be perfect, if he be as his master.

And why seest thou the mote in thy brother's eye; and the beam that is in thy own eye thou considerest not? Or how canst thou say to thy brother, Brother, let me pull the mote out of thy eye; when thou thyself seest not the beam in thy own eye? Thou hypocrite, cast first the beam out of thy own eye; and then shalt thou see clearly to take out the mote from thy brother's eye.

For there is no good tree that bringeth forth evil fruit; nor an evil tree that bringeth forth good fruit. For every tree is

known by its fruits. For men do not gather figs from thorns, nor from a bramble-bush do they gather grapes. A good man out of the good treasure of his heart, bringeth forth that which is good; and an evil man out of the evil treasure bringeth forth that which is evil. For out of the abundance of the heart the mouth speaketh.

And why call ye me, Lord, Lord; and do not the things which I say? Whosoever cometh to me, and heareth my words, and doeth them, I will shew you to whom he is like. He is like to a man building a house, who digged deep, and laid the foundations upon a rock. And when a flood came, the stream beat vehemently upon that house, and it could not shake it, for it was founded on a rock. But he that heareth, and doth not, is like to a man building his house upon the earth without a foundation: against which the stream beat vehemently, and immediately it fell, and the ruin of that house was great.

SECTION 6.—JESUS HEALS THE CENTURION'S SERVANT.

(Luke vii. 1-10; Matt. viii. 5-13.)

“And when he had finished all his words in the hearing of the people, he entered into Capernaum.

And the servant of a certain centurion, who was dear to him, being sick, was ready to die. And when he had heard of Jesus, he sent unto him the elders of the Jews, desiring him to come and heal his servant. And when they came to Jesus, they besought him earnestly, saying to him, He is worth that thou shouldst do this for him; for he loveth our nation, and he hath built us a synagogue.

And Jesus saith to him, I will come and heal him. And Jesus went with them. And when he was now not far from the house the centurion sent his friends to him, saying, Lord, trouble not thyself, for I am not worthy that thou shouldst enter under my roof. For which cause neither did I think myself worthy to come to thee; but only say the word, and my servant shall be healed. For I also am a man subject to authority, having under me soldiers: and I say to one, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doth it.

And Jesus hearing it marvelled; and turning about to the multitude that followed him, he said Amen I say to you, I have

not found so great faith, not even in Israel. And I say to you, that many shall come from the east and the west, and shall sit down with Abraham and Isaac and Jacob in the kingdom of heaven; but the children of the kingdom shall be cast out into the exterior darkness; there shall be weeping and gnashing of teeth.

And Jesus said to the centurian, Go, and as thou hast believed, so be it done to the. And the servant was healed at the same hour. And they that were sent, being returned to the house, found the servant whole who had been sick."

O Lord I am not worthy—*Domine non sum dignus*.—These words of the centurion we hear pronounced by the priest every time that he celebrates mass, and as acknowledgment of our sinfulness, are the best preparation for communion. The priest says them aloud both before communicating himself and before giving communion to the people.

SECTION 7. JESUS RAISES THE WIDOW'S SON TO LIFE.—JOHN SENDS MESSENGERS TO HIM. (Luke vii. 11-23; Matt. xi. 2-6.)

"And it came to pass afterwards that he went into a city that is called Naim, and there went with him his disciples and a great multitude.

And when he came nigh to the gate of the city, behold a dead man was carried out, the only son of his mother, and she was a widow; and a great multitude of the city was with her. And when the Lord saw her, being moved with pity towards her, he said to her, Weep not. And he came near and touched the bier. And they that carried it stood still. And he said, Young man, I say to thee, Arise. And he that was dead sat up, and began to speak; and he gave him to his mother.

And there came a fear on them all, and they glorified God, saying, A great prophet is risen up among us; and God hath visited his people: And this rumor of him went forth throughout all Judea, and throughout all the country round about.

And John's disciples told him of all these things. Now when John had heard in prison the works of Christ, sending two of his disciples he said to him, Art thou he that art to come, or look we for another?

And when the men were come unto him, they said, John the Baptist hath sent us to thee, saying, Art thou he that art to come, or look we for another? (And in that same hour, he cured many of their diseases, and hurts, and of evil spirits; and to many that were blind he gave sight.) And answering, he said to them, Go and relate to John what ye have heard and seen: the blind see, the lame walk, the lepers are made clean, the deaf hear, the dead rise again, to the poor the gospel is preached: and blessed is he whosoever shall not be scandalized in me."

We read the history of the resurrection of the widow's son, on the Friday preceding Passion Sunday, that is at a season of the year when mother church prays for the spiritual resurrection of her sinful children. Also on the feast of St. Monica, May 4th. To St. Monica the devoted mother of Augustine it was said by St. Ambrosius, that a son who cost his mother so many tears could not perish.

No trace of a large city remains now on the site where Naim stood. The pilgrim, however, contemplates with emotion the walls of a humble shrine rising on the spot (1880) where our Lord said "weep not," "young man, I say to thee arise."

SECTION 8. JESUS SPEAKS TO THE PEOPLE ABOUT JOHN, AND UPBRAIDS CERTAIN CITIES FOR THEIR UNBELIEF.

(Matt. xi. 7-30; Luke vii. 24-35).

"And when the messengers of John were departed, he began to speak to the multitude concerning John. What went ye out into the desert to see? a reed shaken with the wind? But what went ye out to see? a man clothed in soft garments? Behold, they that are in costly apparel and live delicately are in the houses of kings. But what went ye out to see? a prophet? Yea, I say to you, and more than a prophet. This is he of whom it is written, *Behold, I send my angel before thy face, who shall prepare thy way before thee.* (Malach. iii. 1). For I say to you, Amongst those that are born of women, there is not a greater prophet than John the Baptist; but he that is the lesser in the kingdom of God is greater than he. And from the days

of John the Baptist until now the kingdom of heaven suffereth violence, and the violent bear it away. For all the prophets and the law prophesied until John; and if ye will receive it, he is Elias that is to come. He that hath ears to hear, let him hear.

And all the people that heard, and the Publicans, justified God, being baptized with John's baptism; but the Pharisees and the lawyers despised the counsel of God against themselves, being not baptised by him.

And the Lord said, Whereunto, then, shall I liken the men of this generation? and to what are they like? They are like to children sitting in the market-place, and speaking one to another, and saying, We have piped to you, and ye have not danced; we have mourned, and ye have not wept. For John the Baptist came neither eating bread nor drinking wine, and ye say, He hath a devil. The son of man is come eating and drinking, and ye say, Behold a man that is a glutton and a drinker of wine, a friend of Publicans and sinners; and wisdom is justified by all her children.

Then began he to upbraid the cities wherein were done the most of his miracles, for that they had not done penance. Woe to thee, Corozain; woe to thee, Bethsaida; for if in Tyre and Sidon had been wrought the miracles that have been wrought in you, they had long ago done penance in sackcloth and ashes. But I say unto you, it shall be more tolerable for Tyre and Sidon in the day of judgment than for you. And thou, Capernaum, shalt thou be exalted up to heaven? thou shalt go down even unto hell. For if the miracles that have been wrought in thee had been wrought in Sodom, perhaps it had remained unto this day. But I say unto you, that it shall be more tolerable for the land of Sodom in the day of judgment than for thee.

At that time Jesus answered and said, I confess to thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them to little ones. Yea, Father, for so hath it seemed good in thy sight. All things are delivered to me by my Father. And no one knoweth the Son but the Father; neither doth any one know the Father but the Son, and he to whom it shall please the Son to reveal him.

Come to me, all ye that labour and are burdened, and I will refresh you. Take up my yoke upon you, and learn of me, for I am meek and humble of heart: and ye shall find rest to your souls. For my yoke is sweet, and my burden light."

The wearing of a cineture of coarse cloth around their loins, and sprinkling their head with ashes were a common practice among the ancients in days of mourning, in times of affliction, public calamities and as a symbol of sorrow for sin and as means to atone for it. Private practices of this kind are common in the church among the devout : and we all remember the ceremony of Ash Wednesday, when by putting ashes on our forehead the priest says to us, “remember man that dust thou art and into dust thou shalt return.”—When public penitents come to the Cathedral Church on Holy Thursday to receive their penance, they must come thither clothed in *vile* garments.

A most touching memorial of the words of Christ is the invocation in the litany of the name of Jesus: “Jesus meek and humble of heart have mercy on us.”

In the rite of the ordination of a priest, the prelate says to the ordained, while unfolding the stole and crossing it over his breast, “Receive the yoke of the Lord, for his yoke is sweet, and his burden light.”

We have also in the rite of baptism the anointing of the breast and shoulders of the recipient of the sacrament, denoting grace received to carry the yoke and burden of Christ.

SECTION 9. ON THE SAME DAY HE DINES IN THE HOUSE OF
SIMON THE PHARISEE.—THE CONVERSION OF MARY
MAGDALEN, AND PARABLE OF TWO
DEBTORS. (Luke.vii. 36-50).

“And one of the Pharisees desired him to eat with him. And he went into the house of the Pharisee, and sat down to meat.

And behold a woman that was in the city, a sinner, when she knew that he sat at meat in the Pharisee’s house, brought an alabaster-box of ointment : and standing behind at his feet, she began to wash his feet with tears, and wiped them with the

hairs of her head, and kissed his feet and anointed them with the ointment.

And the Pharisee who had invited him seeing it, spake within himself, saying, This man if he were a prophet, would know surely who and what kind of a woman this is that toucheth him, that she is a sinner.

And Jesus answering said to him, Simon, I have something to say to thee. But he said, Master, say it. A certain creditor had two debtors: the one owed five hundred pence, and the other fifty. And whereas they had not wherewith to pay, he forgave them both. Which therefore of the two loved him most? Simon answering said, I suppose that he to whom he forgave most. And he said to him, thou hast judged rightly.

And turning to the woman, he said unto Simon, Dost thou see this woman? I entered into thy house, thou gavest me no water for my feet: but she with tears hath washed my feet, and with her hairs hath wiped them. Thou gavest me no kiss: but she, since she came in, hath not ceased to kiss my feet. My head with oil thou didst not anoint: but she with ointment hath anointed my feet. Wherefore I say to thee, Many sins are forgiven her, because she hath loved much. But to whom less is forgiven, the same loveth less. And he said to her, Thy sins are forgiven thee. And they that sat at meat with him began to say within themselves, Who is this that forgiveth sins also? And he said to the woman, Thy faith hath made thee safe; go in peace."

Many young ladies there are in the Catholic church, who imitating Magdalen in her penance, though they never followed her evil examples, do, through love of Christ, part with the hair of their head, and all that may be an occasion of sin. There are others, who had imitated the ways of Magdalen, who retire into houses of penance and are known there as Magdalens. In these asylums they give all their affections to Jesus Christ, and many sins are forgiven them because they love Him much. The devoted Nuns who make themselves the mothers and sisters of the fallen, remember that Jesus Christ came from heaven to save sinners. We commemorate the conversion of Mary Magdalen on the 22nd day of July.

SECTION 10. JESUS MAKES A SECOND CIRCUIT THROUGH GALILEE.—ON HIS RETURN TO CAPHARNAUM HE HEALS THE

BLIND AND DUMB DEMONIAK. A. D. 28. (Luke

viii. 1-3 ; Mark iii. 20-30 ; Matt. xii. 22-37).

“And it came to pass afterwards, that he travelled through the cities and towns, preaching and publishing the good tidings of the kingdom of God ; and the twelve with him, and certain women who had been healed of evil spirits and infirmities,—Mary who is called Magdalen, out of whom seven devils were gone forth, and Joanna the wife of Chusa, Herod’s steward, and Susanna, and many others who ministered unto him of their substance.

And they came to a house ; and the multitude cometh together again, so that they could not so much as eat bread. And when his friends heard of it, they went out to lay hold on him : for they said, He is become mad.

One possessed with a devil, blind and dumb, was offered to him ; and he healed him ; so that he spake and saw. And all the multitudes were amazed, and said, Is not this the son of David ? And the scribes who were come down from Jerusalem said, He hath Beelzebub, and by the prince of devils he casteth out devils.

And Jesus knowing their thoughts, after he had called them together, said to them in parables, How can Satan cast out Satan ? Every kingdom divided against itself shall be made desolate : and every city or house divided against itself shall not stand. And if Satan cast out Satan, he is divided against himself : how then shall his kingdom stand ? And if I by Beelzebub cast out devils, by whom do your children cast them out ? Therefore they shall be your judges. But if I by the Spirit of God cast out devils, then is the kingdom of God come upon you. Or how can any one enter into the house of the strong, and rifle his goods, unless he first bind the strong ? and then he will rifle his house. He that is not with me is against me ; and he that gathereth not with me scattereth.

Therefore I say to you, Every sin and blasphemy shall be forgiven men : but the blasphemy of the Spirit shall not be forgiven. And whoever shall speak a word against the Son of man, it shall be forgiven him. But he that shall blaspheme against the Holy Ghost, shall never have forgiveness, but shall

be guilty of an everlasting sin. ⁽¹⁾ Because they said, He hath an unclean spirit. Either make the tree good, and its fruit good : or make the tree evil, and its fruit evil ; for by the fruit the tree is known.

O generation of vipers, how can ye speak good things, whereas ye are evil? for out of the abundance of the heart the mouth speaketh. A good man out of a good treasure bringeth forth good things, and an evil man out of an evil treasure bringeth forth evil things. But I say unto you, that every idle word that men shall speak, they shall render an account for it in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned.

SECTION 11. THE PHARISEES ASK FOR A SIGN.—CHRIST'S MOTHER AND HIS BRETHREN SEEK HIM. (Matt. xii. 38-50; Mark iii. 31-35).

“Then some of the Scribes and Pharisees answered him, saying, Master, we would see a sign from thee. And he answered and said to them, An evil and adulterous generation seeketh a sign; and a sign shall not be given it, but the sign of Jonas the prophet. For as Jonas was in the whale's belly three days and three nights, so shall the Son of man be in the heart of the earth three days and three nights.

The men of Ninive shall rise in judgment with this generation, and shall condemn it; because they did penance at the preaching of Jonas. And behold a greater than Jonas here.

The queen of the south shall rise in judgment with this generation, and shall condemn it; because she came from the ends of the earth to hear the wisdom of Solomon, and behold a greater than Solomon here.

And when an unclean spirit has gone out of a man, he walketh through dry places seeking rest, and findeth none.

⁽¹⁾ The sin here spoken of is that blasphemy by which the Pharisees attributed the miracles of Christ, wrought by the Spirit of God, to Beelzebub, the prince of devils. Now this kind of sin is usually accompanied with so much obstinacy and such wilful opposing the Spirit of God and the known truth, that men who are guilty of it are seldom or never converted ; and therefore are never forgiven, because they will not repent. Otherwise there is no sin which God cannot or will not forgive to such as sincerely repent and have recourse to the keys of the Church. DOUAY.

Then he saith, I will return into my house from whence I came out. And coming, he findeth it empty, swept, and garnished. Then he goeth, and taketh with him seven other spirits more wicked than himself, and they enter in and dwell there; and the last state of that man is made worse than the first. So shall it be also to this wicked generation.

As he was yet speaking to the multitudes, behold his mother and his brethren (¹) stood without seeking to speak to him. And the multitude sat about him. And one said unto him, Behold, thy mother and thy brethren stand without, seeking thee.

But he answering him that told him, said, Who (²) is my mother, and who are my brethren? And stretching forth his hand towards his disciples, he said, Behold my mother and my brethren. For whosoever shall do the will of my Father that is in heaven, he is my brother, and sister, and mother."

SECTION 12. THE PARABLES OF THE SOWER, OF THE COCKLE, OF THE MUSTARD-SEED, AND OF THE LEAVEN. (Matt. xiii 1-9 24-35; Mark iv. 1-9, 26-32; Luke viii. 4-8).

"The same day Jesus going out of the house, sat by the seaside. And great multitudes were gathered together unto him, so that he went up into a boat and sat; and all the multitude stood on the shore.

And he taught them many things in parables, and said unto them in his doctrine, Hear ye: behold, the sower went out to sow his seed; and as he sowed, some fell by the way-side, and it was trodden down, and the birds of the air came and ate it up; and some others fell upon stony ground, where it had not much earth; and it shot up immediately, because it had no depth of earth; and when the sun was risen, it was scorched, and because it had no root, it withered away. And some fell among thorns, and the thorns grew up and choked it, and it yielded no fruit. And some fell upon good ground, and brought forth

(1) The word here signifies his cousins or kinsmen, whom the Hebrews were accustomed to call brethren.

(2) This was not spoken by way of slighting his mother, but to show that we are never to suffer ourselves to be taken from the service of God by any inordinate affection to our earthly parents; and that what our Lord chiefly regarded in his mother was her doing the will of his Father in heaven. DOUAY.

fruit that grew up, and increased, and yielded, one thirty, another sixty, and another a hundred. And he said, He that hath ears to hear, let him hear.

Another parable he proposed to them, saying, The kingdom of heaven is likened to a man that sowed good seed in his field. But while men were asleep, his enemy came and oversowed cockle among the wheat, and went his way. And when the blade was sprung up, and had brought forth fruit, then appeared also the cockle. And the servants of the good man of the house coming said to him, Sir, didst thou not sow good seed in thy field? whence then hath it cockle? And he said to them, An enemy hath done this. And the servants said to him, Wilt thou that we go and gather it up? And he said, No; lest perhaps gathering up the cockle, ye root up the wheat also together with it. Suffer both to grow until the harvest; and in the time of the harvest I will say to the reapers, Gather up first the cockle, and bind it into bundles to burn, but the wheat gather ye into my barn.

And he said, So is the kingdom of God, as if a man should cast seed into the earth, and should sleep, and rise, night and day, and the seed should spring and grow up whilst he knoweth not; for the earth of itself bringeth forth fruit, first the blade, then the ear, afterwards the full corn in the ear. And when the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come.

Another parable he proposed to them, saying, To what shall we liken the kingdom of God, or to what parable shall we compare it? It is as a grain of mustard seed, which when it is sown in the earth is less than all the seeds that are in the earth; and when it is sown, it groweth up, and becometh greater than all herbs, and shooteth out great branches, so that the birds of the air may dwell under the shadow thereof.

Another parable he spake to them, The kingdom of heaven is like to leaven, which a woman took and hid in three measures of meal until the whole was leavened.

And with many such parables he spake to them the word, according as they were able to hear. And without parable he did not speak unto them; that it might be fulfilled which was spoken by the prophet, saying, *I will open my mouth in parables, I will utter things hidden from the foundation of the world.* (Ps. lxxvii. 2). But apart he explained all things to his disciples."

SECTION 13. JESUS HAVING RETURNED TO THE HOUSE, HIS
DISCIPLES ASK HIM TO EXPLAIN THE PARABLES.

(Matt. xiii. 36, 10, 23; Mark iv. 10-25;

Luke viii. 9-18).

"Then having sent away the multitudes, he came into the house. And his disciples came and said to him, Why speakest thou to them in parables? And he answered and said to them, Because to you it is given to know the mysteries of the kingdom of heaven: but to them it is not given. For he that hath, to him shall be given, and he shall abound: but he that hath not, from him shall be taken away that also which he hath. Therefore do I speak to them in parables: because seeing, they see not, and hearing, they hear not, neither do they understand: And the prophecy of Isaias is fulfilled in them, who saith, *By hearing, you shall hear and shall not understand; and seeing, you shall see and shall not perceive. For the heart of this people is grown gross, and with their ears they have been dull of hearing, and their eyes they have shut; lest at any time they should see with their eyes, and hear with their ears, and understand with their heart, and be converted, and I should heal them.* (Isa. vi. 6).

But blessed are your eyes, because they see, and your ears, because they hear. For amen I say to you, many prophets and just men have desired to see the things that ye see, and have not seen them, and to hear the things that ye hear, and have not heard them.

Hear ye therefore the parable of the sower. The seed is the word of God; and they by the-wayside are they that hear: then the devil cometh, and taketh the word out of their heart, lest believing they should be saved.

Now they upon the rock are they who when they hear, receive the word with joy; and they have no root in themselves, but are only for a time: for they believe for a while, and then when tribulation or persecution ariseth for the word, they are presently scandalized, and in time of temptation fall away.

And others there are who are sown among thorns: these are they that hear the word, and the cares of the world, and the deceitfulness of riches, and the lusts after other things entering in, choke the word, and it is made fruitless.

But that on the good ground are they who in a good and

perfect heart, hearing the word, keep it, and bring forth fruit in patience: the one thirty, another sixty, and another a hundred.

Now no man lighting a candle covereth it with a vessel, or putteth it under a bed: but setteth it upon a candlestick, that they who come in may see the light. For there is not anything secret that shall not be made manifest, nor hidden that shall not be known and come abroad. If any man have ears to hear, let him hear.

And he said to them, Take heed what ye hear. In what measure ye shall mete, it shall be measured to you again, and more shall be given to you. For he that hath, to him shall be given: and he that hath not, that also which he hath shall be taken away from him."

SECTION 14. THE EXPLANATION OF THE PARABLE OF THE
COCKLE.—THE PARABLES OF THE HIDDEN TREASURE,
OF THE PEARL OF GREAT PRICE, AND OF THE
DRAW-NET. (Matt. xiii. 36-52).

"And his disciples came to him, saying, Expound to us the parable of the cockle of the field. And he made answer and said to them, He that soweth the good seed is the Son of man; and the field is the world; and the good seed are the children of the kingdom: and the cockle are the children of the wicked one: and the enemy that sowed them is the devil. But the harvest is the end of the world: and the reapers are the angels. Even as cockle therefore is gathered up and burnt with fire, so shall it be at the end of the world. The Son of man shall send his angels, and they shall gather out of his kingdom all scandals, and them that work iniquity, and shall cast them into the furnace of fire: there shall be weeping and gnashing of teeth. Then shall the just shine as the sun in the kingdom of their Father. He that hath ears to hear, let him hear.

The kingdom of heaven is like unto a treasure hidden in a field; which a man having found, hid it, and for joy thereof goeth and selleth all that he hath and buyeth that field.

Again, the kingdom of heaven is like unto a merchant seeking good pearls; who, when he had found one pearl of great price, went his way, and sold all that he had and bought it.

Again, the kingdom of heaven is like to a net cast into the sea, and gathering together of all kinds of fishes, which, when it was filled, they drew out, and sitting by the shore, they chose out the good into vessels, but the bad they cast forth.

So shall it be at the end of the world. The angels shall go out, and shall separate the wicked from among the just, and shall cast them into the furnace of fire: there shall be weeping and gnashing of teeth. Have ye understood all these things? They say to him, Yea. He said unto them, Therefore every scribe instructed in the kingdom of heaven is like to a man that is a householder, who bringeth forth out of his treasure new things and old."

SECTION 15. AFTER THESE DISCOURSES JESUS PASSES OVER THE LAKE.—HE STILLS THE TEMPEST, A. D. 28. (Matt. xiii. 53, viii. 18-27; Mark iv. 35-40; Luke viii. 22-25).

"And it came to pass, when Jesus had finished these parables, he passed from thence. And that day when evening was come, seeing great multitudes about him, he gave orders to pass over the water.

And a certain scribe came and said to him, Master, I will follow thee whithersoever thou shalt go. And Jesus saith to him, The foxes have holes, and the birds of the air nests; but the Son of man hath not where to lay his head. And another of his said to him, Lord, suffer me first to go and bury my father. But Jesus said to him, Follow me, and let the dead bury their dead.

And when he entered into the boat his disciples followed him, and sending away the multitudes, they take him even as he was in the ship, and there were other ships with him. And there arose a great storm of wind, and the waves beat into the ship, so that the ship was filled. And he was in the hinder part of the ship, sleeping upon a pillow; and his disciples coming to him awake him, and say to him, Master, doth it not concern thee that we perish? And rising up he rebuked the wind, and said to the sea, Peace, be still. And the wind ceased, and there was made a great calm. And he said to them, Why are ye fearful? have ye not faith yet? And they feared exceedingly, and they said one to another, Who is this, thinkest thou, that both wind and sea obey him?"

SECTION 16. HAVING COME TO THE COUNTRY OF THE GERASENES, HE CURES THE DEMONIAK. (Matt. viii. 28-34; Mark v. 1-20; Luke viii. 26-39).

And they sailed to the county of the Gerasenes, which is over against Galilee; and when he was come forth to the land, immediately there met him, out of the monuments, a certain man who had a devil now a very long time; and he wore no clothes, neither did he abide in a house, but in the sepulchres, and no man now could bind him, not even with chains; for having been often bound with fetters and chains, he had burst the chains, and broken the fetters in pieces, and no one could tame him. And he was always day and night in the monuments and in the mountains, crying and cutting himself with stones. And seeing Jesus afar off, he ran and adored him, and crying with a loud voice, he said, What have I to do with thee, Jesus, Son of the most high God? I adjure thee by God that thou torment me not. For he said unto him, Go out of the man, thou unclean spirit.

And he asked him, What is thy name? And he saith to him, My name is Legion; for we are many. And he besought him much that he would not drive him away out of the country.

And there was there near the mountain a great herd of swine feeding; and the devils besought him, saying, If thou cast us out hence, send us into the herd of swine. And he said to them, Go. But they going out went into the swine, and behold the whole herd ran violently down a steep place into the sea, being about two thousand, and they perished in the waters. And they that kept them fled; and told it in the city, and in the fields. And they went out to see what was done. And they came to Jesus, and found the man, out of whom the devils were departed, sitting at his feet, clothed, and in his right mind, and they were afraid. And they that had seen it, told them in what manner he had been dealt with who had the devil, and concerning the swine. And all the multitude of the country of the Gerasenes besought him to depart from them; for they were taken with great fear.

And when he went up into the ship, he that had been troubled with the devil began to beseech him that he might be with him. And he admitted him not, but saith to him, Go into thy house to thy friends, and tell them how great things the

Lord hath done for thee, and hath had mercy on thee. And he went his way, and began to publish in Decapolis how great things Jesus had done for him; and all men wondered."

SECTION 17. JESUS RETURNS TO CAPHARNAUM, AND REPROVES THE PHARISEES. (Matt. ix. 1, 14-17; Mark v. 21; Luke viii. 40).

"And entering into a boat, he passed over the water, and came into his own city. And when Jesus had passed again into the ship over the strait, a great multitude assembled together unto him, and he was nigh unto the sea.

Then came to him the disciples of John, saying, Why do we and the Pharisees fast often, but thy disciples do not fast? And Jesus said to them, Can the children of the bridegroom mourn as long as the bridegroom is with them? But the days will come when the bridegroom shall be taken away from them, and then they shall fast.

And no one putteth a piece of raw cloth unto an old garment; for it taketh away the fulness thereof from the garment, and there is made a greater rent. Neither do they put new wine into old bottles; otherwise the bottles break, and the wine runneth out, and the bottles perish. But new wine they put into new bottles, and both are preserved."

SECTION 18. JESUS RAISES JAIRUS' DAUGHTER TO LIFE, AND HEALS THE WOMAN WITH THE ISSUE OF BLOOD.

A. D. 28. (Matt. ix. 18-26; Mark v. 22-43; Luke viii. 41-56).

"As he was speaking these things unto them, behold there came a man whose name was Jairus, and he was a ruler of the synagogue, and he fell down at the feet of Jesus, and he besought him much, saying, My daughter is at the point of death. Come, lay thy hand upon her, that she may be safe, and may live. For he had an only daughter, almost twelve years old, and she was dying. And Jesus rising up followed him, with his disciples.

And it happened, as he went, that he was thronged by the

multitudes. And a woman, who was under an issue of blood twelve years, and had suffered many things from many physicians, and had spent all that she had, and was nothing the better, but rather worse; when she had heard of Jesus, came in the crowd behind him, and touched the hem of his garment: for she said, If I shall touch but his garment, I shall be whole. And forthwith the fountain of her blood was dried up, and she felt in her body that she was healed of the evil.

And immediately Jesus, knowing in himself the virtue that had proceeded from him, turning to the multitude, said, Who hath touched my garments? And all denying, Peter and they that were with him said, Master, the multitudes throng and press thee, and dost thou say, Who touched me? And Jesus said, Somebody hath touched me; for I know that virtue is gone out from me. And he looked about to see her that had done this.

And the woman, seeing that she was not hid, fearing and trembling, knowing what was done in her, came and fell down before his feet, and declared before all the people for what cause she had touched him, and how she was immediately healed. But he said to her, Daughter, thy faith hath made thee whole; go thy way in peace, and be thou whole of thy disease. And the woman was made whole from that hour.

As he was yet speaking, there cometh one to the ruler of the synagogue, saying to him, Thy daughter is dead; why dost thou trouble the master any farther? But Jesus hearing this word, answered the father of the maid, Fear not; believe only, and she shall be safe.

And when he was come to the house, he suffered not any man to go in with him, but Peter, and James, and John, and the father and mother of the maiden. And all wept and mourned for her. And going in, he saith to them, Why make you this ado, and weep? the damsel is not dead but sleepeth. And they laughed him to scorn, knowing that she was dead.

But he, having put them all out, taketh the father and the mother of the damsel, and them that were with him, and entereth in where the damsel was lying; and taking the damsel by the hand, he saith to her, Talitha cumi, which is, being interpreted, Damsel, I say to thee, arise. And immediately the damsel rose up and walked; and she was twelve years old; and they were astonished with a great astonishment. And he

charged them strictly that no man should know it; and commanded that something should be given her to eat.

And the fame hereof went abroad into all the country."

SECTION 19. HE HEALS TWO BLIND MEN, AND THEN VISITS
NAZARETH AGAIN. (Matt ix. 27-34, xiii. 54-58;
Mark vi. 1-6).

"And as Jesus passed from thence, there followed him two blind men, crying out and saying, Have mercy on us, O Son of David. And when he was come to the house, the blind men came to him; and Jesus saith to them, Believe ye that I can do this unto you? They say to him, Yea, Lord. Then he touched their eyes, saying, According to your faith be it done unto you. And their eyes were opened; and Jesus strictly charged them, saying, See that no man know this. But they going out, spread his fame abroad in all that country.

And when they were gone out, behold they brought him a dumb man, possessed with a devil. And after the devil was cast out, the dumb man spake and the multitudes wondered, saying, Never was the like seen in Israel. But the Pharisees said, By the prince of the devils he casteth out devils.

And going out from thence, he went into his own country, and his disciples followed him. And when the sabbath was come, he began to teach in the synagogue; and many hearing him, were in admiration at his doctrine, saying, How came this man by all these things? and what wisdom is this that is given to him, and such mighty works as are wrought by his hands? Is not this the carpenter's son? Is not his mother called Mary, and his brethren James, and Joseph, and Simon, and Jude; and his sisters, are they not all with us? Whence therefore hath he all these things? And they were scandalized in regard of him.

But Jesus said to them, A prophet is not without honour, save in his own country and in his own house. And he wrought not many miracles there, because of their unbelief; only that he cured a few that were sick, laying his hands upon them. And he marvelled because of their unbelief, and he went through the villages roundabout teaching."

SECTION 20. JESUS MAKES A THIRD CIRCUIT OF THE CITIES OF GALILEE.—THE TWELVE APOSTLES SENT OUT TO PREACH.—

HIS INSTRUCTIONS TO THEM. (Matt. ix, 35–38.

x., xi., 1 ; Mark vi., 6–13 ; Luke ix., 1–6).

“And Jesus went about all the cities and towns, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every disease and every infirmity.

And seeing the multitudes, he had compassion on them, because they were distressed, and lying like sheep that have no shepherd. Then he saith to his disciples, The harvest indeed is great, but the labourers are few ; pray ye therefore the Lord of the harvest that he send forth labourers into his harvest.

And he called the twelve ; and began to send them two and two, and he gave them power over unclean spirits, to cast them out, and to heal all manner of diseases and all manner of infirmities. And he sent them to preach the kingdom of God, and to cure diseases ; and he said to them, Go ye not into the way of the Gentiles, and into the cities of the Samaritans enter ye not. But go ye rather to the lost sheep of the house of Israel. And going preach, saying, The kingdom of heaven is at hand. Heal the sick, raise the dead, cleanse the lepers, cast out devils : freely have ye received, freely give. Possess neither gold, nor silver, nor money in your purses ; nor scrip for your journey, nor two coats, nor shoes, nor a staff ; for the workman is worthy of his meat. And into whatsoever city or town ye shall enter, inquire who in it is worthy, and there abide till ye go thence. And when ye come into a house, salute it, saying, Peace be to this house. And if that house be worthy, your peace shall come upon it ; but if it be not worthy, your peace shall return to you. And whosoever shall not receive you, nor hear your words, going forth out of that house or city, shake off even the dust from your feet for a testimony against them. Amen I say to you, it shall be more tolerable for the land of Sodom and Gomorrah in the day of judgment, than for that city.

Behold I send you as sheep in the midst of wolves. Be ye therefore wise as serpents and simple as doves. But beware of men ; for they will deliver you up in councils, and they will scourge you in their synagogues. And ye shall be brought before governors and before kings for my sake, for a testimony to them and to the Gentiles. But when they shall deliver you up,

take no thought how or what to speak ; for it shall be given you in that hour what to speak. For it is not ye that speak, but the spirit of your Father that speaketh in you. The brother also shall deliver up the brother to death, and the father the son ; and the children shall rise up against their parents, and shall put them to death. And ye shall be hated by all men for my name's sake ; but he that shall persevere unto the end, he shall be saved. And when they shall persecute you in this city, flee into another. Amen I say to you, ye shall not finish all the cities of Israel till the son of man come. The disciple is not above the master, nor the servant above his lord. It is enough for the disciple that he be as his master, and the servant as his lord. If they have called the goodman of the house Beelzebub, how much more them of his household ? Therefore fear them not ; for nothing is covered that shall not be revealed, nor hid that shall not be known. That which I tell you in the dark, speak ye in the light ; and that which ye hear in the ear, preach ye upon the housetops.

And fear ye not them that kill the body, and are not able to kill the soul ; but rather fear him that can destroy both soul and body into hell. Are not two sparrows sold for a farthing ? and not one of them shall fall on the ground without your Father. But the very hairs of your head are all numbered. Fear not, therefore ; better are ye than many sparrows.

Every one therefore that shall confess me before men, I will also confess him before my Father who is in heaven. But he that shall deny me before men, I will also deny him before my Father who is in heaven. Do not think that I came to send peace upon earth. I came not to send peace, but the sword. For I came to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law. And a man's enemies shall be they of his own household. He that loveth father or mother more than me is not worthy of me ; and he that loveth son or daughter more than me is not worthy of me. And he that taketh not up his cross, and followeth me, is not worthy of me.

He that findeth his life shall lose it ; and he that shall lose his life for me shall find it. He that receiveth you, receiveth me ; and he that receiveth me, receiveth him that sent me. He that receiveth a prophet in the name of a prophet, shall receive the reward of a prophet ; and he that receiveth a just man in the name of a just man, shall receive the reward of a just

man. And whosoever shall give to drink to one of those little ones a cup of cold water only in the name of a disciple, amen I say to you, he shall not lose his reward.

And it came to pass when Jesus had made an end of commanding his twelve disciples, he passed from thence to teach and preach in their cities. And going forth they preached that men should do penance; and they cast out many devils, and anointed with oil many that were sick, and healed them."

SECTION 21. THE FAME OF JESUS REACHES HEROD.—ACCOUNT OF THE MARTYRDOM OF JOHN THE BAPTIST.

(Luke ix. 7-9; Mark vi. 14-29; Matt. xiv. 1-12).

"Now Herod the tetrarch heard of all things that were done by him; and he was in a doubt because it was said by some that John was risen from the dead; but by other some, that Elias hath appeared; and by others, that one of the ancient prophets was risen again.

And Herod said, John I have beheaded; but who is this of whom I hear such things? And he sought to see him.

For Herod himself had sent and apprehended John, and bound him in prison for the sake of Herodias the wife of Philip his brother, because he had married her. For John said to Herod, It is not lawful for thee to have thy brother's wife. And having a mind to put him to death, he feared the people; because they esteemed him as a prophet.

Now Herodias laid snares for him, and was desirous to put him to death, and could not; for Herod feared John, knowing him to be a just and holy man; and kept him, and when he heard him did many things; and he heard him willingly.

And when a convenient day was come, Herod made a supper for his birthday for the princes, and tribunes, and chief men of Galilee. And when the daughter of the same Herodias had come in, and had danced, and pleased Herod, and them that were at table with him, the king said to the damsel, Ask of me what thou wilt, and I will give it thee. And he swore to her, Whatsoever thou shalt ask I will give it thee, though it be the half of my kingdom. And when she was gone out, she said to her mother, What shall I ask? But she said, the head of John the Baptist. And when she had come in immediately

with haste to the king, she asked, saying, I will that forthwith thou give me in a dish the head of John the Baptist.

And the king was struck sad. Yet because of his oath, and because of them that were with him at table; he would not displease her; but he sent an executioner, and commanded that his head should be brought in a dish. And he beheaded him in the prison, and brought his head in a dish; and gave it to the damsel, and the damsel gave it to her mother.

And his disciples came, and took the body, and buried it; and came and told Jesus."

SECTION 22. THE APOSTLES RETURN TO JESUS.—HE RETIRES WITH THEM TO THE DESERT AND FEEDS THE FIVE THOUSAND. (Mark vi. 30-46; Luke ix. 10-17; John vi. 1-14; Matt. xiv. 13-22).

"And the apostles coming together unto Jesus related to him all things that they had done and taught.

And he said to them, Come apart into a desert place, and rest a little. For there were many coming and going; and they had not so much as time to eat. And going up into a ship, they went into a desert place apart, which belongeth to Bethsaida, across the sea of Galilee, which is the sea of Tiberias.

And they saw them going away, and many knew; and they ran flocking thither on foot from all the cities, and were there before them. And Jesus going out saw a great multitude; and he had compassion on them, because they were as sheep not having a shepherd, and he received them, and he began to teach them many things; and spoke to them of the kingdom of God, and healed them that had need of healing.

Now the pasch, ⁽¹⁾ the festival day of the Jews, was near at hand. When Jesus therefore had lifted up his eyes, and seen that a very great multitude cometh to him, he said to Philip, Whence shall we buy bread, that these may eat. ⁽²⁾ And this he said to try him; for he himself knew what he would do. Philip answered him, Two hundred pennyworth of bread is not sufficient for them, that every one may take a little.

⁽¹⁾ This was the third of our Lord's public life.

⁽²⁾ This is the only miracle narrated by all four Evangelists.

And when the day was now far spent, his disciples came to him, saying, This is a desert place, and the hour is now past: send them away, that going into the next villages and towns, they may buy themselves meat to eat. And he answered and said to them, They have no need to go: give ye them to eat. And they said to him, Let us go and buy bread for two hundred pence, and we will give them to eat.

And he saith to them, How many loaves have ye? go and see. One of his disciples, Andrew, the brother of Simon Peter, saith to him, There is a boy here that hath five barley loaves and two fishes; but what are these among so many?

He said to them, Bring them hither to me. Now there was much grass in the place. And he commanded them that they should make them all sit down by companies upon the green grass. The men therefore sat down, in number about five thousand. And they sat down in ranks, by hundreds and by fifties. And when he had taken the five loaves, and the two fishes, looking up to heaven he blessed, and broke the loaves, and gave to his disciples to set before them; and the two fishes he divided among them all. And they all did eat and had their fill. And when they were filled, he said to his disciples, Gather up the fragments that remain, lest they be lost. They gathered up therefore, and filled twelve baskets with the fragments of the five barley-loaves which remained over and above to them that had eaten. And the number of them that did eat, was five thousand men, besides women and children.

Now these men, when they had seen what a miracle Jesus had done, said, This is of a truth the prophet that is to come into the world.

And immediately he obliged his disciples to go up into the ship that they might go before him over the water to Bethsaida; whilst he dismissed the people. And when he had dismissed them, he went up into a mountain alone to pray."

The history of the multiplication of the loaves as we find it in the gospel of St. John, is read every year in all our churches on the fourth Sunday of Lent. This is indeed a well chosen time to meditate on a miracle which was a figure of the Eucharist, which we travelling in this desert of life are commanded to receive at Easter or thereabout.

SECTION 23. JESUS WALKS ON THE SEA, AND RETURNS TO
CAPHARNAUM. (John vi. 15-21; Mark vi. 47-56;
Matt. xiv. 23-36).

“Jesus therefore, when he knew that they would come to take him by force and make him a king, fled again into the mountain himself alone.

And when evening was come, his disciples went down to the sea. And when they had gone up into a ship, they went over the sea to Capharnaum; and it was now dark, and Jesus was not come unto them. And when it was late, the ship was in the midst of the sea, and himself alone on the land. But the sea arose by reason of a great wind that blew. And seeing them labouring in rowing (for the wind was against them), and about the fourth watch of the night, he cometh to them walking upon the sea, and he would have passed by them.

When they had rowed about five-and-twenty or thirty furlongs, they see Jesus walking upon the sea, and drawing nigh to the ship, and they seeing him walking upon the sea thought it was an apparition, and they cried out; for they all saw him and were troubled. And immediately he spake with them, and said to them, Be of good heart: it is I; fear ye not.

And Peter making answer, said, Lord, if it be thou, bid me to come to thee upon the water. And he said, Come. And Peter, going down out of the boat, walked upon the water to come to Jesus; but seeing the wind strong, he was afraid, and when he began to sink, he cried out, saying, Lord, save me.

And immediately Jesus, stretching forth his hand, took hold of him, and said to him, O thou of little faith, why didst thou doubt? And when they were come up into the boat the wind ceased. And they were far more astonished within themselves; for they considered not the miracle of the loaves, for their hearts were hardened. And they that were in the boat came and adored him, saying, Indeed thou art the Son of God. And immediately the ship was at the land, to which they were going.

And having passed the water, they came into the country of Gennesaret. And when they were gone out of the ship, immediately they knew him, and running through the whole country, they began to carry about in beds those that were sick where they heard he was; and whithersoever he entered, into towns or into villages or cities, they laid the sick in the streets, and be-

sought him that they might touch but the hem of his garment; and as many as touched him were made whole." (1)

SECTION 24. JESUS MEETS THE MULTITUDE AT CAPHARNAUM,
AND DISCOURSES ON THE HOLY EUCHARIST.

(John vi. 22-72).

"The next day the multitude that stood on the other side of the sea saw that there was no other ship there but one, and that Jesus had not entered into the ship with his disciples, but that his disciples were gone away alone. But other ships came in from Tiberias, nigh unto the place where they had eaten the bread, the Lord giving thanks. When therefore the multitude saw that Jesus was not there, nor his disciples, they took shipping and came to Capharnaum seeking for Jesus. And when they had found him on the other side of the sea, they said to him, Rabbi, when camest thou hither ?

Jesus answered them and said, Amen, amen I say to you, ye seek me, not because ye have seen miracles, but because ye did eat of the loaves, and were filled. Labour not for the meat which perisheth, but for that which endureth unto life everlasting, which the Son of man will give you; for, him hath God the Father sealed.

They said therefore unto him, What shall we do, that we may work the works of God ?

Jesus answered and said to them, This is the work of God, that ye believe in him whom he hath sent.

They said therefore to him: What sign therefore dost thou shew, that we may see, and may believe thee ? what dost thou work ? Our fathers did eat manna in the desert, as it is written, *He gave them bread from heaven to eat.* (Ps. lxxvii. 24).

Then Jesus said to them, Amen, amen I say to you, Moses gave you not the bread from heaven, but my Father giveth you the true bread from heaven: for the bread of God is that which cometh down from heaven, and giveth life to the world.

They said therefore unto him, Lord, give us always this bread.

And Jesus said to them, I am the bread of life: he that

(1) i. e. the town of Bethsaida, which was on the west side of the lake.

cometh to me shall not hunger; and he that believeth in me shall never thirst. But I said unto you that ye also have seen me, and ye believe not. All that the Father giveth to me shall come to me; and him that cometh to me I will not cast out; because I came down from heaven not to do my own will, but the will of him that sent me. Now, this is the will of the Father who sent me, that of all that he hath given me I should lose nothing, but should raise it up again in the last day. And this is the will of my Father that sent me, that every one who seeth the Son, and believeth in him, may have life everlasting; and I will raise him up in the last day.

The Jews therefore murmured at him, because he had said, I am the living bread which came down from heaven. And they said, Is not this Jesus the son of Joseph, whose father and mother we know? How then saith he, I came down from heaven?

Jesus therefore answered and said to them, Murmur not among yourselves. No man can come to me except the Father, who hath sent me, draw him; and I will raise him up in the last day. It is written in the prophets, *And they shall all be taught of God* (Isaias liv. 13). Every one that hath heard of the Father, and hath learned, cometh to me. Not that any man hath seen the Father, but he who is of God, he hath seen the Father. Amen, amen I say unto you, He that believeth in me, hath everlasting life. I am the bread of life. Your fathers did eat manna in the desert, and are dead. This is the bread which cometh down from heaven; that if any man eat of it he may not die. I am the living bread which came down from heaven. If any man eat of this bread, he shall live for ever; and the bread that I will give is my flesh for the life of the world.

The Jews, therefore, strove among themselves, saying, How can this man give us his flesh to eat?

Then Jesus said to them, Amen, amen I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye shall not have life in you. He that eateth my flesh and drinketh my blood hath everlasting life; and I will raise him up in the last day; for my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh and drinketh my blood abideth in me, and I in him. As the living Father hath sent me, and I live by the Father, so he that eateth me, the same also shall live by me. This is the bread that came down from

heaven. Not as your fathers did eat manna, and are dead. He that eateth this bread shall live for ever.

These things he said as he taught in the synagogue in Capharnaum. Many, therefore, of his disciples hearing it, said, This saying is hard, and who can hear it?

But Jesus knowing in himself that his disciples murmured at this, said to them, Doth this scandalise you? If then ye shall see the Son of man ascend up where he was before. ⁽¹⁾ It is the spirit that quickeneth; the flesh profiteth nothing. The words that I have spoken to you are spirit and life. But there are some of you that believe not. For Jesus knew from the beginning who they were that did not believe, and who he was that would betray him. And he said, Therefore did I say to you, that no man can come to me unless it be given him by my Father.

After this many of his disciples went back, and walked no more with him. Then Jesus said to the twelve, Will ye also go away?

And Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life; and we have believed and have known that thou art the Christ the Son of God.

Jesus answered them, have I not chosen you twelve, and one of you is a devil? Now he meant Judas Iscariot, the son of Simon; for this same was about to betray him, whereas he was one of the twelve."

At the mass of Corpus Christi, and at all the votive masses of the Blessed Sacrament, the church directs her children to meditate on the promises of our Divine Lord regarding the Eucharist, contained in this 6th chapter of St. John, whilst in the epistle of the same masses she quotes the words of St. Paul which record the accomplishment of the promise.

In one of the masses for the dead the gospel appointed to be read, which is taken from the same chapter of St. John, ends by the words: "He that eateth my flesh and drinketh my blood hath life everlasting and I will raise him up at the last day."

⁽¹⁾ "The flesh profiteth nothing, as they understood it, as it is torn in pieces in a corpse, or as it is sold in the shambles, not as it is animated by the Spirit. . . . If the flesh profiteth nothing, the Word would not have become flesh and dwelt among us."—ST. AUG., quoted by APP. KENRICK.

CHAPTER VI.

THE MINISTRY. THIRD YEAR.

SECTION 1. JESUS IS QUESTIONED BY THE PHARISEES, AND ANSWERS THEM.—THIRD PASSOVER. (Mark vii. 1-23 ,
Matt. xv. 1-20).

“And there assembled together unto him the Pharisees and some of the Scribes, coming from Jerusalem. And when they had seen some of his disciples eat bread with common, that is, with unwashed hands, they found fault; for the Pharisees and all the Jews eat not without often washing their hands, holding the tradition of the ancients. And when they come from the market, unless they be washed they eat not: and many other things there are that have been delivered to them to observe, the washing of cups and of pots, and of brazen vessels and of beds. And the Pharisees and Scribes asked him, Why do not thy disciples walk according to the tradition of the ancients, but eat bread with common hands?

But he answering said to them, Well did Isaias prophesy of you hypocrites, as it is written, *This people honoureth me with their lips, but their heart is far from me. And in vain do they worship me, teaching doctrines and precepts of men* (Isa. xxix. 13). For leaving the commandments of God, ye hold the tradition of men, the washing of pots and of cups; and many other things ye do like to these. And he said to them, Well do ye make void the commandment of God, that ye may keep your own tradition. For Moses said, *Honour thy father and thy mother*; and *He that shall curse father or mother, dying let him die* (Exodus xxi. 17). But ye say, If a man shall say to his father or mother, Corban (which is a gift), whatsoever is from me, shall profit thee. And farther, ye suffer him not to do anything for his father or mother, making void the word of God by your tradition, which ye have given forth. And many other such like things ye do.

And calling again the multitude unto him, he said to them, Hear ye me all, and understand. There is nothing from without a man entering into him, that can defile him; but the things

which come from a man, those are they that defile a man. If any man hath ears to hear, let him hear.

Then came his disciples, and said to him, Dost thou know that the Pharisees, when they heard this word, were scandalised ?

But he answering said, Every plant which my heavenly Father hath not planted, shall be rooted up. Let them alone ; they are blind, and leaders of the blind : and if the blind lead the blind, both fall into the pit.

And when he was come into the house from the multitude, his disciples asked him the parable. And Peter answering said to him, Expound to us this parable.

But he said, Are ye also yet without understanding ? Understand ye not that everything from without, entering into a man, cannot defile him ; because it entereth not into his heart, but goeth into the belly, and goeth out into the draught, purging all meats ? But the things which proceed out of the mouth, come forth from the heart, and those things defile a man. For from within out of the heart of men proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness : all these evil things come from within, and defile a man ; but to eat with unwashen hands doth not defile a man."

SECTION 2. JESUS GOES TO TYRE AND SIDON.—THE FAITH OF
THE CANAANITE WOMAN. (Mark viii. 24-30 ;

Matt. xv. 21-28).

"And rising from thence he went into the confines of Tyre and Sidon ; and entering into a house, he would that no man should know it, and he could not be hid. For a woman, as soon as she heard of him, whose daughter had an unclean spirit, came in, and fell down at his feet. For the woman was a Gentile, a Syrophenician born : who came out of those coasts, crying out, Have mercy on me, O Lord, thou son of David ; my daughter is grievously troubled by a devil.

But he answered her not a word. And his disciples came and besought him, saying, Send her away, for she crieth after us ; and he answering said, I was not sent but to the sheep that are lost of the house of Israel. But she came and adored him, saying, Lord, help me.

And he answering said to her, Suffer first the children to be filled; for it is not good to take the children's bread and cast it to the dogs.

But she answered and said to him, Yea, Lord; for the whelps also eat under the table of the crumbs of the children.

Then Jesus answering, said to her, O woman, great is thy faith. Be it done to thee as thou wilt. For this saying, go thy way; the devil is gone out of thy daughter. And her daughter was cured from that hour.

And when she was come to her house, she found the girl lying upon the bed, and that the devil was gone out."

SECTION 3. JESUS RETURNS TO THE EASTERN COAST OF THE
LAKE OF TIBERIAS.—HE CURES A DEAF AND DUMB
MAN AND OTHERS. (Mark vii. 31-37;
Matt. xv. 21-28).

"And again going out of the coasts of Tyre, he came by Sidon to the Sea of Galilee through the midst of the coasts of Decapolis.

And they bring to him one deaf and dumb; and they besought him that he would lay his hand upon him. And taking him from the multitude apart, he put his fingers into his ears, and spitting, he touched his tongue; and looking up to heaven, he groaned, and said to him, Ephpheta, which is, Be thou opened: and immediately his ears were opened, and the string of his tongue was loosed, and he spoke right. And he charged them that they should tell no man: but the more he charged them, so much the more a great deal did they publish it. And so much the more did they wonder, saying, He hath done all things well; he hath made both the deaf to hear and the dumb to speak.

And going up into a mountain, he sat there. And there came to him great multitudes, having with them the dumb, the blind, the lame, the maimed, and many others; and they cast them down at his feet, and he healed them; so that the multitudes marvelled, seeing the dumb speak, the lame walk, the blind see; and they glorified the God of Israel."

Man in his natural state is spiritually both deaf and dumb.

Therefore the church of Christ and the depository of His power follows His example; and the priest, whilst performing the rite of baptism, taking spittle from his mouth, touches therewith the ears and the nostrils of the person to be baptized, repeating the miraculous words, *Ephpheta*, as if to signify the necessity of having the senses of the soul open to the truth and grace of God.

SECTION 4. HE FEEDS THE FOUR THOUSAND WITH SEVEN LOAVES.
(Matt. xv. 32-33; Mark viii. 1-9).

“In those days again when there was a great multitude, and they had nothing to eat, having called his disciples together, he saith to them, I have compassion on the multitude: for behold they have now been with me three days, and have nothing to eat; and if I shall send them away fasting to their home, they will faint in the way: for some of them came from afar off.

And his disciples answered him, From whence can any one fill them here with bread in the wilderness? And he asked them, How many loaves have ye? and they said, Seven.

And taking the seven loaves, giving thanks, he brake, and gave to his disciples to set before them; and they set them before the people.

And they had a few little fishes; and he blessed them, and commanded them to be set before them. And they did eat and were filled; and they took up that which was left of the fragments, seven baskets. And they that did eat were four thousand men, besides children and women: and he sent them away.”

SECTION 5. HE GOES TO MAGDALA, AND AFTERWARDS AGAIN
ACROSS THE SEA.—HE ANSWERS THE PHARISEES.—THE
BLIND MAN HEALED. (Mark viii. 10-26;
Matt. xvi. 1-2).

“And immediately going up into a ship, with his disciples, he came into the parts of Dalmanutha.

And there came to him the Pharisees and Sadducees, tempting; and they asked him to shew them a sign from heaven.

But he answered and said to them, When it is evening, ye say, It will be fair weather, for the sky is red. And in the morning, To-day there will be a storm, for the sky is red and lowering. Ye know then how to discern the face of the sky; and can ye not know the signs of the times? And sighing deeply in spirit, he saith, Why doth this generation ask a sign? A wicked and adulterous generation seeketh after a sign; and a sign shall not be given it, but the sign of Jonas the prophet.

And leaving them, he went up again into the ship, and passed over to the other side of the water. And when his disciples were come over the water, they had forgotten to take bread, and they had but one loaf with them in the ship. And he said to them, Take heed and beware of the leaven of the Pharisees and Sadducees, and of the leaven of Herod.

But they thought within themselves, saying, Because we have taken no bread.

And Jesus knowing it, said, Why do ye think within yourselves, O ye of little faith, for that ye have no bread? Do ye not yet know nor understand? Have ye still your heart blinded? Having eyes, see ye not? and having ears, hear ye not? neither do ye remember. When I brake the five loaves among five thousand, how many baskets full of fragments took ye up? They say to him, Twelve. When also the seven loaves among four thousand, how many baskets of fragments took ye up? And they say to him, Seven. And he said to them, How do ye not yet understand that it was not concerning bread I said to you, Beware of the leaven of the Pharisees and Sadducees? Then they understood that he said not that they should beware of the leaven of bread, but of the doctrine of the Pharisees and Sadducees.

And they came to Bethsaida; and they bring to him a blind man, and they besought him that he would touch him. And taking the blind man by the hand, he led him out of the town; and spitting upon his eyes, laying his hands on him, he asked him if he saw anything. And looking up, he said, I see men as it were trees, walking. After that again he laid his hands upon his eyes, and he began to see, and was restored, so that he saw all things clearly. And he sent him into his house, saying, Go into thy house; and if thou enter into the town, tell nobody."

In the order of the visitation of the sick as in the *Ritual*, we have the following direction: "The priest places his right hand upon the head of the sick person, and says: They shall lay their

hands upon the sick, and they shall recover. May Jesus the son of Mary, the Lord and Redeemer of the world, through the merits and intercession of His holy apostles Peter and Paul, and all His saints, be favorable and gracious unto thee, amen.

SECTION 6. JESUS GOES TO CESAREA PHILIPPI.—THE CONFESSION OF ST. PETER. (Matt. xvi. 13-20; Luke ix.

18-21; Mark viii. 27-30).

“Jesus came into the quarters of Cesarea Philippi; and it came to pass, as he was alone praying, his disciples also were with him, and he asked them, saying, Whom do men say that the Son of man is?

But they said, Some John the Baptist, and others some Elias, and others Jeremias, or one of the prophets.

Jesus saith to them, But whom do ye say that I am?

Simon Peter answered and said, Thou art the Christ, the Son of the living God.

And Jesus answering said to him, Blessed art thou, Simon Bar-jonah; because flesh and blood hath not revealed it to thee, but my Father who is in heaven. And I say to thee, That thou art Peter; and upon this rock (¹) I will build my church, and

(¹) That St. Peter was meant by ‘this rock’ is not denied by some of the ablest Protestant commentators, as Alford, Bloomfield, Whitby, and Hammond. ‘It seems,’ says one, ‘a desperate undertaking to prove that our Saviour alluded to any other person than to St. Peter, for the words of the passage can indicate no one else.’ MARSH, quoted by Dr. MURRAY. And as the Church is ‘built upon the foundation of the Apostles and Prophets’ (Eph. ii. 20), and yet ‘other foundation can no man lay but that which is laid, which is Christ Jesus’ (1 Cor. iii. 11), so here Christ is the one foundation by his own power; Peter only as representing Christ, as resting on Christ, as deriving his strength and persistency from Christ. St. Leo thus paraphrases the passage: ‘Thou art blessed because my Father hath taught thee: nor hath earthly opinion deceived thee, but inspiration from heaven instructed thee: and not flesh and blood hath shewn me to thee, but he whose only-begotten Son I am. And I, saith he, say unto thee: that is, as my Father hath manifested to thee my Godhead, so I too make known unto thee thine own preëminence. For thou art Peter: that is, whilst I am the immutable Rock—I the corner-stone who make both one—I the foundation, beside which no one can lay another; yet thou also art a rock, because by my virtue thou art firmly planted: so that whatever is peculiar to me by power is to thee by participation common with me.’ ST. LEO (Serm. iv.).

the gates of hell ⁽¹⁾ shall not prevail against it. And I will give to thee the keys ⁽²⁾ of the kingdom of heaven; and whatsoever thou shalt bind upon earth, it shall be bound also in heaven; and whatsoever thou shalt loose on earth, it shall be loosed also in heaven. Then he commanded his disciples that they should tell no one that he was Jesus the Christ."

SECTION 7. JESUS FORETELLS HIS PASSION TO HIS DISCIPLES FOR THE FIRST TIME. (Mark viii. 31-39; Matt. xvi. 21-28; Luke ix. 22-27).

"And he began to teach them that the Son of man must suffer many things, and be rejected by the elders, and by the high-priests, and the scribes, and be killed; and after three days rise again. And he spake the word openly.

And Peter taking him, began to rebuke him, saying, Lord, be it far from thee; this shall not be unto thee. And he turning about, and seeing his disciples, threatened Peter, saying, Go behind me, satan: ⁽³⁾ thou art a scandal unto me; because thou savourest not the things that are of God, but the things that are of men.

And calling the multitude together with his disciples, he said to them, If any man will follow me, let him deny himself, and take up his cross daily and follow me. For whosoever will save his life shall lose it; and whosoever shall lose his life for my sake and the Gospel shall save it. For what doth it profit

(1) 'Gates of hell,' literally 'gates of Hades'—the power of death, the power of Satan. Kings in old times held their court at the gates of the city.

(2) In the East the key is a symbol of power or authority. Thus it is said of Eliacim, 'I will lay the key of the house of David upon his shoulder, and he shall open and none shall shut; and he shall shut and none shall open' (Is. xxii. 22; see also Apoc. i. 17, 18; iii. 7). Under this symbol, then, of the keys and that of binding and loosing, the Apostle received in promise the fullness of ecclesiastical jurisdiction.

(3) 'Began to rebuke him.' He began to chide him with the affection of one who loved him. ST. JEROME.

Bloomfield remarks that the term 'satan' frequently signifies (as in 2 Kings xix. 22) an evil counsellor, and so perhaps it may here. Under the appearance of attachment thou givest me the worst counsel. ABP. KENRICK.

a man if he gain the whole world, and suffer the loss of his own soul? or what exchange shall a man give for his soul? For the Son of man shall come in the glory of his Father with his angels; and then will he render to every man according to his works. For he that shall be ashamed of me and of my words in this adulterous and sinful generation, the Son of man also will be ashamed of him when he shall come in the glory of his Father with the holy angels. And he said to them, Amen I say to you, that there are some of them that stand here, who shall not taste death, till they see the kingdom of God coming in power." ⁽¹⁾

The church frequently reminds her children of the preceding important teachings of her master, and particularly so in the mass of Pontiff martyrs.

SECTION 8. THE ACCOUNT OF THE TRANSFIGURATION. (Matt. xvii. 1-8; Mark iv. 1-7; Luke ix. 28-36).

"And it came to pass about eight days after these words, that he took Peter and James and John and went up into a mountain to pray. And he was transfigured before them; and whilst he prayed the shape of his countenance was altered, and his face did shine as the sun; and his garments became shining and exceeding white as snow, so as no fuller upon earth can make white. And behold two men were talking with him. And they were Moses and Elias, appearing in majesty; and they spake of his decease that he should accomplish in Jerusalem.

But Peter and they that were with him were heavy with sleep. And waking they saw his glory, and the two men that stood with him. And it came to pass, that as they were departing from him, Peter saith to Jesus, Master, it is good for us to be here: if thou wilt, let us make here three tabernacles, one for thee, and one for Moses, and one for Elias. For he knew not what he said; for they were struck with fear.

And as he spake these things there came a cloud and overshadowed them; and they were afraid when they entered into

⁽¹⁾ Almost all ancient authors, says Maldonatus, 'interpret this of the Transfiguration, which was Christ's coming in his kingdom, because it represented the Son of man in the glory of his Father, and prefigured his final coming to judge the world.'

the cloud. And a voice came out of the cloud, saying, This is my beloved Son; hear him. And the disciples hearing, fell upon their face, and were very much afraid. And Jesus came and touched them; and said to them, Arise, and fear not. And they, lifting up their eyes, saw no one, but only Jesus."

The church celebrates the feast of the Transfiguration every year on the 6th day of August, which is the anniversary day of the event. Also on the second Sunday of Lent, the preceding history of its occurrence constitutes the Gospel of the Mass.

Many pilgrims visit every year the beautiful mountain Thabor on which our Lord was transfigured. A very large Basilica which once stood on that sacred spot has nearly disappeared. Two faithful sons of St. Francis reside, however, on the mountain, and pilgrim priests have the privilege to say Mass near the spot whence St. Peter exclaimed "it is good for us to be here."

SECTION 9. JESUS COMES DOWN FROM THE MOUNTAIN, DISCOURSES WITH HIS DISCIPLES, AND HEALS THE DEMONIAK
(Matt. xvii. 9-20; Mark ix. 8-28; Luke ix. 37-43.)

"And as they came down from the mountain, Jesus charged them saying, Tell the vision to no man, till the Son of man be risen from the dead.

And they kept the word to themselves, and told no man in those days any of these things which they had seen; questioning together what that should mean, When he shall be risen from the dead. And they asked him, saying, Why then do the Pharisees and Scribes say that Elias must come first?

And he answering said to them, Elias, when he shall come first, shall restore all things, and how it is written of the Son of man that he must suffer many things and be despised. But I say to you, that Elias also is come, and they knew him not but have done to him whatsoever they would, as it is written of him.

Then the disciples understood that he had spoken to them of John the Baptist.

And it came to pass the day following, when they came down

from the mountain, coming to his disciples he saw a great multitude about them, and the scribes questioning with them. And forthwith all the people seeing Jesus were astonished and struck with fear; and running to him, they saluted him.

And he asked them, What do ye question about among you. And one of the multitude answering said, Master, I have brought to thee my son having a dumb spirit. Who whosoever he taketh him, dasheth him, and he foameth, and gnasheth with the teeth, and pineth away; and I spake to thy disciples to cast him out, and they could not.

Then Jesus answered and said, O unbelieving and perverse generation, how long shall I be with you? How long shall I suffer you? Bring him hither to me. And they brought him; and when he had seen him, immediately the spirit troubled him; and being thrown down on the ground, he rolled about, foaming.

And he asked his father, How long time is it since this hath happened unto him? But he said, From his infancy; and often times hath he cast him into the fire and into waters to destroy him: but if thou canst do anything, help us, having compassion on us.

And Jesus saith to him, If thou canst believe, all things are possible to him that believeth.

And immediately the father of the boy crying out, with tears, said, I do believe, Lord; help my unbelief. And when Jesus saw the multitude running together, he threatened the unclean spirit, saying to him, Deaf and dumb spirit, I command thee, go out of him; and enter no more into him. And crying out and greatly tearing him, he went out of him, and he became as dead, so that many said, He is dead; but Jesus taking him by the hand, lifted him up, and he arose. And all were astonished at the mighty power of God.

And when he was come into the house, his disciples secretly asked him, Why could not we cast him out?

Jesus said to them, Because of your unbelief.

For, amen I say to you, if ye have faith as a grain of mustard-seed, ye shall say to this mountain, Remove from hence thither, and it shall remove: and nothing shall be impossible to you. But this kind is not cast out but by prayer and fasting."

SECTION 10. JESUS SPEAKS AGAIN OF HIS PASSION, AND RETURNS TO CAPHARNAUM. HE PAYS THE TRIBUTE. (Matt. xvii. 23-26; Mark ix. 29-36; John vii. 1).

“After these things Jesus walked in Galilee; for he would not walk in Judea, because the Jews sought to kill him; and they passed through Galilee and he would not that any man should know it. And he taught this disciples, and said to them. The Son of man shall be betrayed into the hands of men, and they shall kill him, and after that he is killed he shall rise again the third day. But they understood not the word, and they were afraid to ask him.

And when they were come to Capharnaum, they that received the didrachma came to Peter and said to him, Doth not your master pay the didrachma? He said, Yea.

And when he was come into the house, Jesus prevented him, saying, What is thy opinion, Simon? The kings of the earth, of whom do they receive tribute or custom? of their own children, or of strangers? And he said, Of strangers. Jesus said to him, Then the children are free. But that we may not scandalise them, go to the sea and cast in a hook, and that fish which shall first come up take, and when thou hast opened its mouth, thou shalt find a stater; take that, and give it to them for me and thee.

And when they were in the house, he asked them, What did ye treat of in the way? But they held their peace; for in the way they had disputed among themselves which of them should be the greatest. And sitting down, he called the twelve, and saith to them, If any man desire to be first, he shall be last of all and the minister of all.”

Great was the honor conferred upon St. Peter, for whom the divine master paid tribute in conjunction with Himself.

The fisherman's ring, a papal ring used at Rome as a seal in the signing of briefs, owes its origin at least in part, to the fact here related. St. Peter fishing is represented on this seal.

SECTION 11. THE DISCIPLES INQUIRE WHO SHALL BE THE GREATEST.—JESUS INSTRUCTS THEM IN HUMILITY AND OTHER THINGS.—THE PARABLE OF THE LOST SHEEP. (Matt. xviii. 1-20; Mark ix. 35-49; Luke ix. 47-50).

“At that hour the disciples came to Jesus, saying, Whom thinkest thou is the greatest in the kingdom of heaven? And Jesus, calling unto him a little child, set him in the midst of them, and said, Amen I say to you, unless ye be converted and become as little children, ye shall not enter into the kingdom of heaven. Whosoever, therefore, shall humble himself as this little child, he is the greater in the kingdom of heaven: and he that shall receive one such little child in my name receiveth me; and whosoever shall receive me, receiveth him that sent me. For he that is the lesser among you all, he is the greater.

And John answering, said, Master, we saw a certain man casting out devils in thy name; and we forbade him, because he followeth not with us. And Jesus said to him, Forbid him not; for there is no man that doth a miracle in my name, and can soon speak ill of me. For he that is not against you, is for you. For whosoever shall give you to drink a cup of water in my name, because ye belong to Christ, Amen I say to you, he shall not lose his reward. And whosoever shall scandalise one of these little ones that believe in me, it were better for him if a mill-stone were hanged about his neck, and he were cast into the sea.

Woe to the world because of scandals. For it must needs be that scandals come; but, nevertheless, woe to that man by whom the scandal cometh. And if thy hand scandalise thee, cut it off; it is better for thee to enter into life maimed than having two hands to go into hell, into unquenchable fire, where their worm dieth not and the fire is not extinguished. And if thy foot scandalise thee, cut it off; it is better for thee to enter lame into life than having two feet to be cast into the hell of unquenchable fire, where their worm dieth not and the fire is not extinguished. And if thy eye scandalise thee, pluck it out; it is better for thee with one eye to enter into the kingdom of God than having two eyes to be cast into the hell of fire, where their worm dieth not and the fire is not extinguished. For every one shall be salted with fire; and every victim shall be salted with salt. Salt is good. But if the salt become un-

savoury, wherewith will ye season it? Have salt in you, and have peace among you. See that ye despise not one of these little ones; for I say to you, that their angels in heaven always see the face of my Father who is in heaven. For the Son of man is come to save that which was lost.

What think ye? If a man have an hundred sheep, and one of them should go astray, doth he not leave the ninety-nine in the mountains, and goeth to seek that which is gone astray? And if it so be that he find it, Amen I say to you, he rejoiceth more for that than for the ninety-nine that went not astray. Even so it is not the will of your Father who is in heaven that one of these little ones should perish.

But if thy brother shall offend against thee, go and rebuke him between thee and him alone. If he shall hear thee, thou shalt gain thy brother. And if he will not hear thee, take with thee one or two more; that in the mouth of two or three witnesses every word may stand. And if he will not hear them, tell the church. And if he will not hear the church, let him be to thee as the heathen and the publican.

Amen I say to you, Whatsoever ye shall bind on earth shall be bound also in heaven; and whatsoever ye shall loose on earth shall be loosed also in heaven.

Again I say to you, That if two of you shall agree upon earth concerning anything whatsoever they shall ask, it shall be done for them by my Father who is in heaven. For where there are two or three gathered together in my name, there am I in the midst of them."

At least twice during the ecclesiastical year does the church offer to our consideration a part of the passage here reproduced, viz., on the feast of the dedication of St. Michael, and on that of the Guardian Angels.—She is anxious to have us reflect on the existence of hell, for here we have repeated three times the words "hell an unquenchable fire, where their worm dieth not, and the fire is not extinguished."

The doctrine of the Saviour regarding the dignity of children, the love of His father and Himself towards them, the punishment prepared for those who scandalise them, deserved

to be, as they frequently are, offered to the consideration of the faithful.

Pastors of souls in the Catholic church fail not to inculcate to their people the advantages resulting from praying to God in common, "for where there are two or three gathered together in my name, there I am in the midst of them."

SECTION 12. IN ANSWER TO A QUESTION BY PETER, OUR LORD
GIVES THE PARABLE OF THE UNMERCIFUL
SERVANT. (Matt. xviii. 21-35).

"Then came Peter unto him and said, Lord, how often shall my brother offend against me, and I forgive him? Till seven times? Jesus saith to him, I say not to thee till seven times, but till seventy times seven.

Therefore is the kingdom of heaven likened to a king, who would take an account of his servants; and when he had begun to take the account, one was brought to him that owed him ten thousand talents. And as he had not wherewith to pay it, his lord commanded that he should be sold, and his wife and children, and all that he had, and payment to be made. But that servant falling down, besought him, saying, Have patience with me, and I will pay thee all. And the lord of that servant, being moved with pity, let him go, and forgave him the debt. But when that servant was gone out, he found one of his fellow-servants that owed him an hundred pence; and laying hold of him, he throttled him, saying, Pay what thou owest. And his fellow-servant, falling down, besought him, saying, Have patience with me, and I will pay thee all. And he would not; but went and cast him into prison, till he paid the debt.

Now his fellow-servants, seeing what was done, were very much grieved, and they came and told their lord all that was done. Then his lord called him, and said to him, Thou wicked servant: I forgave thee all the debt, because thou besoughtest me. Shouldst not thou then have had compassion also on thy fellow-servant, even as I had compassion on thee? And his lord, being angry, delivered him to the torturers until he paid all the debt. So also shall my heavenly Father do to you, if ye forgive not every one his brother from your hearts."

SECTION 13. JESUS GOES UP TO JERUSALEM FOR THE FEAST OF
TABERNACLES.—HE DISCOURSES THERE WITH
THE JEWS. (John vii. 2-31).

“Now the Jews’ feast of tabernacles was at hand, and his brethren said to him, Pass from hence, and go into Judea, that thy disciples also may see thy works which thou dost; for there is no man that doth anything in secret, and he himself seeketh to be known openly. If thou do these things, manifest thyself to the world. For neither did his brethren believe in him.

Then Jesus said to them, My time is not yet come: but your time is always ready. The world cannot hate you; but me it hateth, because I give testimony of it that the works thereof are evil. Go ye up to this festival; but I go not up to this festival, because my time is not accomplished. When he had said these things, he himself stayed in Galilee.

But after his brethren were gone up, then he also went up to the feast, not openly, but as it were in secret.

The Jews sought him on the festival-day, and said, Where is he? And there was much mumuring among the multitude concerning him; for some said, He is a good man; and others said, No, but he seduceth the people. Yet no man spake openly of him, for fear of the Jews.

Now about the midst of the feast, Jesus went up into the temple and taught: and the Jews wondered, saying, How doth this man know letters, having never learned?

Jesus answered them and said, My doctrine is not mine, but his that sent me. If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself. He that speaketh of himself, seeketh his own glory; but he that seeketh the glory of him that sent him, he is true, and there is no injustice in him. Did not Moses give you the law, and yet none of you keepeth the law? Why seek ye to kill me?

The multitude answered and said, Thou hast a devil: who seeketh to kill thee?

Jesus answered and said to them, “One work I have done, and ye all wonder. Therefore Moses gave you circumcision (not because it is of Moses, but of the fathers), and on the sabbath-day ye circumcise a man. If a man receive circumcision on the sabbath day, that the law of Moses may not be broken; are ye

angry at me because I have healed the whole man on the sabbath-day? Judge not according to the appearance, but judge just judgment.

Some therefore of Jerusalem said, Is not this he whom they seek to kill? And behold, he speaketh openly, and they say nothing to him. Have the rulers known for a truth that this is the Christ? But we know this man whence he is; but when the Christ cometh, no man knoweth whence he is.

Jesus therefore cried out in the temple, teaching and saying, Ye both know me, and ye know whence I am; and I am not come of myself, but he that sent me is true, whom ye know not. I know him, because I am from him, and he hath sent me.

They sought therefore to apprehend him; and no man laid hands on him, because his hour was not yet come. But of the people many believed in him, and said, When the Christ cometh, will he do more miracles than these which this man doth?"

SECTION 14. THE PHARISEES SEND TO APPREHEND HIM. (John vii. 32-53, viii. 1).

"The Pharisees heard the people murmuring these things concerning him, and the rulers and Pharisees sent ministers to apprehend him.

Jesus therefore said to them, Yet a little while I am with you, and then I go to him that sent me. Ye shall seek me, and shall not find me; and where I am, thither ye cannot come.

The Jews therefore said among themselves, Whither will he go, that we shall not find him? will he go unto the dispersed among the Gentiles, and teach the Gentiles? What is this saying that he hath said, Ye shall seek me, and shall not find me; and where I am, ye cannot come?

And on the last and great day of the festivity, Jesus stood and cried, saying, If any man thirst, let him come to me and drink. He that believeth in me, as the Scripture saith, *Out of his belly shall flow rivers of living water* (Isaias lviii. 11). Now this he said of the Spirit, which they who believed in him should receive, for as yet the Spirit was not given, because Jesus was not yet glorified.

Some of that multitude therefore, when they had heard these words of his, said, This is indeed the prophet. Others said,

This is the Christ. But some said, Doth the Christ come out of Galilee ? Doth not the Scripture say, That Christ cometh of the seed of David, and from Bethlehem the town where David was ? So there arose a dissension among the people because of him. And some of them would have apprehended him; but no man laid hands upon him.

The ministers therefore came to the chief priests and the Pharisees. And they said to them, Why have ye not brought him ? The ministers answered, Never did man speak like this man. The Pharisees therefore answered them, Are ye also seduced ? Hath any one of the rulers believed in him, or of the Pharisees ? But this multitude, that knoweth not the law, are accursed.

Nicodemus said to them that came to him by night, who was one of them, Doth our law judge any man unless it first hear him and know what he doth ? They answered and said to him, Art thou also a Galilean ? Search the Scriptures, and see that out of Galilee prophet riseth not.

And every man returned to his own house; and Jesus went unto Mount Olivet."

SECTION 15. THE NEXT DAY THE PHARISEES BRING TO JESUS
A WOMAN TAKEN IN ADULTERY.—HIS DISCOURSE
TO THEM. (John viii. 2-59).

"And early in the morning he came again into the temple, and all the people came to him; and sitting down he taught them.

And the Scribes and Pharisees bring unto him a woman taken in adultery; and they set her in the midst, and said to him, Master, this woman was even now taken in adultery. Now Moses in the law commanded us to stone such a one. But what sayest thou ? And this they said, tempting him, that they might accuse him. But Jesus, bowing himself down, wrote with his finger on the ground.

When therefore they continued asking him, he lifted up himself and said to them, He that is without sin among you, let him first cast a stone at her. And again stooping down, he wrote on the ground. But they hearing this went out one by one, beginning at the eldest; and Jesus alone remained, and the woman standing in the midst. Then Jesus lifting up him-

self said to her, Woman, where are they that accuse thee? hath no man condemned thee? And she said, No man, Lord. And Jesus said, Neither will I condemn thee. Go, and now sin no more.

Again therefore Jesus spake to them, saying, I am the light of the world: he that followeth me walketh not in darkness, but shall have the light of life.

The Pharisees therefore said to him, Thou givest testimony of thyself: thy testimony is not true.

Jesus answered and said to them, Although I give testimony of myself, my testimony is true; for I know whence I came, and whither I go; but ye know not whence I come, or whither I go. Ye judge according to the flesh; I judge not any man. And if I do judge my judgment is true; because I am not alone, but I and the Father that sent me. And in your law it is written, that the testimony of two men is true. I am one that give testimony of myself; and the Father that sent me giveth testimony of me.

They said therefore to him, Where is thy Father? Jesus answered, Neither me do ye know nor my Father: if ye did know me, ye would know my Father also. These words Jesus spake in the treasury, teaching in the temple: and no man laid hands on him, because his hour was not yet come.

Again therefore Jesus said to them, I go: and ye shall seek me, and ye shall die in your sin. Whither I go ye cannot come.

The Jews therefore said, Will he kill himself, because he said, Whither I go ye cannot come?

And he said to them, Ye are from beneath; I am from above. Ye are of this world; I am not of this world. Therefore I said to you that ye shall die in your sins; for if ye believe not that I am he, ye shall die in your sin.

They said therefore to him, Who art thou?

Jesus said to them, The beginning, who also speak unto you. Many things I have to speak and to judge of you. But he that sent me is true, and the things I have heard of him, these same I speak in the world.

And they understood not that he called God his father.

Jesus therefore said to them, When ye shall have lifted up the Son of man, then shall ye know that I am he, and that I do nothing of myself, but as the Father hath taught me, these things I speak: and he that sent me is with me, and he hath not left me alone; for I do always the things that please him.

When he spake these things, many believed in him.

Then Jesus said to those Jews who believed in him, If ye continue in my word, ye shall be my disciples indeed. And ye shall know the truth, and the truth shall make you free.

They answered him, We are the seed of Abraham, and we have never been slaves to any man; how sayest thou, Ye shall be free?

Jesus answered them, Amen, amen I say unto you, that whosoever committeth sin is the servant of sin. Now the servant abideth not in the house for ever; but the son abideth for ever. If therefore the son shall make you free, ye shall be free indeed. I know that ye are the children of Abraham; but ye seek to kill me, because my word hath no place in you. I speak that which I have seen with my Father; and ye do the things that ye have seen with your father.

They answered and said to him, Abraham is our father.

Jesus said to them, If ye be the children of Abraham, do the works of Abraham. But now ye seek to kill me, a man that hath spoken the truth to you, which I have heard of God. This Abraham did not. Ye do the works of your father.

They said therefore to him, We are not born of fornication; we have one Father, even God.

Jesus therefore said to them, if God were your father, ye would indeed love me; for from God I proceeded and came; for I came not of myself, but he sent me. Why do ye not know my speech? Because ye cannot hear my word. Ye are of your father the devil; and the desires of your father ye will do. He was a murderer from the beginning; and he stood not in the truth, because truth is not in him. When he speaketh a lie, he speaketh of his own; for he is a liar, and the father thereof. But if I say the truth, you believe me not. Which of you shall convince me of sin? If I say the truth to you, why do ye not believe me? He that is of God heareth the words of God. Therefore ye hear them not, because ye are not of God.

The Jews therefore answered and said to him, Do not we say well that thou art a Samaritan and hast a devil?

Jesus answered, I have not a devil; but I honour my Father, and ye have dishonoured me. But I seek not my own glory: there is one that seeketh and judgeth. Amen, amen I say to you, If any man keep my word, he shall not see death for ever.

The Jews therefore said, Now we know that thou hast a devil. Abraham is dead and the prophets; and thou sayest, If any man keep my word, he shall not taste death for ever. Art thou greater

than our father Abraham, who is dead? and the prophets are dead. Whom dost thou make thyself?

Jesus answered, If I glorify myself, my glory is nothing. It is my Father that glorifieth me, of whom you say that he is your God. And ye have not known him: but I know him; and if I shall say that I know him not, I shall be like to you, a liar. But I do know him, and do keep his word. Abraham, your father, rejoiced that he might see my day: he saw it; and was glad.

The Jews therefore said to him, Thou art not yet fifty years old, and hast thou seen Abraham?

Jesus said to them, Amen, amen I say to you, before Abraham was, I am. They took up stones therefore to cast at him. But Jesus hid himself, and went out of the temple."

SECTION 16. JESUS GIVES SIGHT TO THE MAN BORN BLIND.

(John ix. 1-41).

"And Jesus passing by saw a man who was blind from his birth. And his disciples asked him, Rabbi, who hath sinned, this man or his parents, that he should be born blind?

Jesus answered, Neither hath this man sinned nor his parents, but that the works of God should be made manifest in him. I must work the works of him that sent me whilst it is day; the night cometh, when no man can work. As long as I am in the world I am the light of the world.

When he had said these things, he spat on the ground, and made clay of the spittle, and spread the clay upon his eyes, and said to him, Go, wash in the pool of Silo, which is interpreted, Sent. He went therefore and washed, and he came seeing.

The neighbours, therefore, and they that had seen him before that he was a beggar, said, Is not this he that sat and begged? Some said, This is he. But others said, No, but he is like him. But he said, I am he. They said therefore to him, How were thy eyes opened? He answered, That man that is called Jesus made clay and anointed my eyes, and said to me, Go to the pool of Silo and wash. And I went, I washed, and I see. And they said to him, Where is he? He saith, I know not. They bring him that had been blind to the Pharisees. Now it was the sabbath when Jesus made the clay and opened his eyes.

Again, therefore, the Pharisees asked him how he had re-

ceived his sight; but he said to them, He put clay upon my eyes, and I washed, and I see. Some, therefore, of the Pharisees said, This man, that keepeth not the sabbath, is not of God. But others said, How can a man that is a sinner, do such miracles! And there was a division among them. They say, therefore, to the blind man again, What sayest thou of him that hath opened thy eyes? And he said, He is a prophet.

The Jews then did not believe concerning him that he had been blind and had received his sight, until they called the parents of him that had received his sight and asked them, saying, Is this your son, who ye say was born blind? How then doth he now see? His parents answered them and said, We know that this is our son, and that he was born blind: but how he now seeth we know not; or who hath opened his eyes we know not: ask him himself. He is of age; let him speak for himself.

These things his parents said because they feared the Jews; for the Jews had already agreed among themselves that if any man should confess him to be Christ, he should be put out of the synagogue. Therefore did his parents say, He is of age; ask him. They, therefore, again called the man that had been blind, and said to him, Give glory to God. We know that this man is a sinner.

He said therefore to them, If he be a sinner, I know not; one thing I know, that whereas I was blind, now I see.

They said then to him, What did he to thee? how did he open thine eyes? He answered them, I have told you already, and ye have heard: why would ye hear it again? will ye also become his disciples?

They reviled him therefore, and said, Be thou his disciple; but we are the disciples of Moses. We know that God spake to Moses; but as to this man, we know not from whence he is.

The man answered and said to them, Why, herein is a wonderful thing, that ye know not from whence he is, and he hath opened my eyes. Now we know that God doth not hear sinners: but if a man be a server of God, and doth his will, him he heareth. From the beginning of the world it hath not been heard that any man hath opened the eyes of one born blind. Unless this man were of God, he could not do anything.

They answered and said to him, Thou wast wholly born in sins, and dost thou teach us? And they cast him out.

Jesus heard that they had cast him out; and when he had

found him, he said to him, Dost thou believe in the Son of God? He answered and said, Who is he, Lord, that I may believe in him? And Jesus said to him, Thou hast both seen him, and it is he that talketh with thee. And he said, I believe, Lord. And falling down, he adored him.

And Jesus said, For judgment I am come into this world, that they who see not may see, and that they who see may become blind.

And some of the Pharisees, who were with him, heard; and they said unto him, Are we also blind?

Jesus said to them, If ye were blind, ye should not have sin; but now ye say, We see, your sin remaineth."

SECTION 17. JESUS CONTINUES HIS DISCOURSE.—HE SPEAKS
OF HIMSELF AS THE DOOR AND THE GOOD
SHEPHERD. (John x. 1-21).

"Amen, amen I say unto you, He that entereth not by the door into the sheepfold, but climbeth up another way, the same is a thief and a robber. But he that entereth in by the door is the shepherd of the sheep: to him the porter openeth: and the sheep hear his voice, and he calleth his own sheep by name, and leadeth them out. And when he hath let out his own sheep, he goeth before them, and the sheep follow him, because they know his voice; but a stranger they follow not, but fly from him: for they know not the voice of strangers.

This proverb Jesus spake to them, but they understood not what he spake to them. Jesus therefore said to them again, Amen, amen I say to you, I am the door of the sheep; all others, as many as have come, are thieves and robbers, and the sheep heard them not. I am the door. By me, if any man enter in, he shall be saved: and he shall go in and go out, and shall find pastures. The thief cometh not but to steal, and to kill, and to destroy. I am come that they may have life, and may have it more abundantly.

I am the good shepherd. The good shepherd giveth his life for his sheep. But the hireling, and he that is not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep and fleeth, and the wolf catcheth and scattereth the sheep: and the hireling fleeth because he is a hireling,

and he hath no care for the sheep. I am the good shepherd; and I know mine, and mine know me. As the Father knoweth me, and I know the Father; and I lay down my life for my sheep. And other sheep I have that are not of this fold: them also I must bring, and they shall hear my voice: and there shall be one fold and one shepherd. Therefore doth the Father love me because I lay down my life, that I may take it again. No man taketh it away from me; but I lay it down of myself, and I have power to lay it down, and I have power to take it up again. This commandment have I received of my Father.

A dissension arose again among the Jews for these words. And many of them said, He hath a devil, and is mad; why hear ye him? Others said, These are not the words of one that hath a devil. Can a devil open the eyes of the blind?"

The gospel of the good shepherd is read at the mass of the second Sunday after Easter, at a time when the faithful remember vividly the history of the Passion and death of the good shepherd who gave his life for his sheep.

Allusions to this title of our Saviour are very common in the liturgical prayers of the church, for instance,

"O Thou good shepherd, very bread,
Jesus on us Thy mercy shed;
Sweetly feed us,
Gently lead us,
Till of Thy fulness us Thou give,
Safe in the land of those that live."

"Prose of Corpus Christi."

"Jesus good shepherd, have mercy on us." (Litany.)

SECTION 18. OUR LORD, AFTER RETURNING TO GALILEE,
SETS OUT AGAIN FROM THENCE FOR HIS LAST JOURNEY
TOWARDS JERUSALEM. (Luke ix. 51-62).

"And it came to pass, when the days of his assumption were accomplishing, that he steadfastly set his face to go to Jerusalem. And he sent messengers before his face; and going they entered into a city of the Samaritans, to prepare for him. And

they received him not, because his face was of one going to Jerusalem. And when his disciples James and John had seen this, they said, Lord, wilt thou that we command fire to come down from heaven and consume them? And turning he rebuked them, saying, Ye know not of what spirit ye are. The Son of man came not to destroy souls, but to save. And they went into another town.

And it came to pass, as they walked in the way, that a certain man said to him, I will follow thee whithersoever thou goest. Jesus said to him, The foxes have holes, and the birds of the air nests; but the Son of man hath not where to lay his head.

But he said to another, Follow me. And he said, Lord, suffer me first to go and to bury my father. And Jesus said to him, Let the dead bury their dead: but go thou and preach the kingdom of God.

And another said, I will follow thee, Lord: but let me first take leave of them that are in my house. Jesus said to him, No man putting his hand to the plough and looking back is fit for the kingdom of God."

SECTION 19. JESUS SENDS FORTH THE SEVENTY-TWO DISCIPLES.—HIS INSTRUCTIONS TO THEM. (Luke x. 1-16).

"And after these things the Lord appointed also other seventy-two; and he sent them two and two before his face into every city and place whither he himself was to come: and he said to them, The harvest indeed is great, but the laborers are few. Pray ye, therefore, the Lord of the harvest that he send laborers into his harvest. Go. Behold, I send you as lambs among wolves. Carry neither purse, nor scrip, nor shoes; and salute no man by the way. Into whatsoever house ye enter, first say, Peace be to this house. And if the son of peace be there, your peace shall rest upon him; but if not, it shall return to you. And in the same house remain, eating and drinking such things as they have: for the laborer is worthy of his hire. Remove not from house to house. And into what city soever ye enter, and they receive you, eat such things as are set before you: and heal the sick that are therein, and say to them, The kingdom of God is come nigh unto you. But into whatsoever city ye enter, and they receive you not, going forth into the streets thereof,

say, even the very dust of your city that cleaveth to us we wipe off against you; yet know this, that the kingdom of God is at hand. I say to you, it shall be more tolerable at that day for Sodom than for that city.

Woe to thee, Corozain; woe to thee, Bethsaida: for if in Tyre and Sidon had been wrought the mighty works that have been wrought in you: they would have done penance long ago, sitting in sackcloth and ashes. But it shall be more tolerable for Tyre and Sidon at the judgment than for you. And thou, Capharnaüm, which art exalted unto heaven, thou shalt be thrust down to hell. He that heareth you heareth me; and he that despiseth you despiseth me: and he that despiseth me despiseth him that sent me."

According to the words of the Pontifical (*de ordinatione presbyterorum*). The priests hold the same relation to the Bishops as the seventy-two disciples did to the apostles, and the seventy-two counsellors in the desert to Moses.—It is well known that the college of cardinals, who are the council of the Pope, is composed when full of seventy-two members.

SECTION 20. JESUS, HAVING LEFT GALILEE, JOURNEYS ON TOWARDS JUDEA.—ON HIS WAY HE ANSWERS THE LAWYER.—THE PARABLE OF THE GOOD SAMARITAN.

(Mark x. 1; Luke x. 25-27.)

"And rising up from thence, he came into the coasts of Judea beyond the Jordan; and the multitudes flock to him again. And behold a certain lawyer stood up, tempting him, and saying, Master, what must I do to possess eternal life?

But he said to him, What is written in the law? how readest thou? He answering said, *Thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself.* (Deut. vi. 5). And he said to him, Thou hast answered right: this do, and thou shalt live.

But he, willing to justify himself, said to Jesus, and who is my neighbor?

And Jesus answering said, A certain man went down from Jerusalem to Jericho, and fell among robbers, who also stripped him, and having wounded him went away, leaving him half dead. And it chanced that a certain priest went down the same way, and seeing him, passed by. In like manner also a Levite, when he was near the place and saw him, passed by. But a certain Samaritan, being on his journey, came near him, and seeing him was moved with compassion; and going up to him bound up his wounds, pouring in oil and wine, and setting him upon his own beast brought him to an inn, and took care of him. And the next day he took out two pence, and gave to the host, and said, Take care of him; and whatsoever thou shalt spend over and above, I at my return will repay thee. Which of these three in thy opinion was neighbour to him that fell among the robbers?"

But he said, He that showed mercy to him. And Jesus said to him, Go and do thou in like manner.

The above extract is read at the mass of the twelfth Sunday after Pentecost.

Between Jerusalem and Jericho, at a spot where the event may have occurred, there stood once an *Inn of the Good Samaritan*, erected by Catholics in memory of this parable or history. Nothing remains of it now days.

The good Samaritan was a striking figure of Jesus Christ.

SECTION 21. JESUS TEACHES THE DISCIPLES TO PRAY.—THE PARABLE OF THE FRIEND AT MIDNIGHT.

(Luke xi. 1-13, 33-36).

"And it came to pass, that as he was in a certain place praying, when he ceased, one of his disciples said to him, Lord, teach us to pray, as John also taught his disciples.

And he said to them, When ye pray, say, Father, hallowed be thy name; thy kingdom come; give us this day our daily bread; and forgive us our sins, for we also forgive every one that is indebted to us; and lead us not into temptation.

And he said to them, Which of you shall have a friend, and shall go to him at midnight and shall say to him, Friend, lend

me three loaves, because a friend of mine is come off his journey to me, and I have not what to set before him. And he from within should answer and say, Trouble me not; the door is now shut, and my children are with me in bed: I cannot rise to give thee. Yet if he shall continue knocking, I say to you, although he will not rise and give him because he is his friend, yet because of his importunity he will rise and give him as many as he needeth. And I say to you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened to you: for every one that asketh receiveth, and he that seeketh findeth, and to him that knocketh it shall be opened. And which of you if he ask his father bread, will he give him a stone? or a fish, will he for a fish give him a serpent? or if he shall ask an egg, will he reach him a scorpion? If ye then, being evil, know how to give good gifts to your children, how much more will your Father from heaven give the good Spirit to them that ask him?

No man lighteth a candle and putteth it in a hidden place, nor under a bushel; but upon a candlestick, that they that come in may see the light. The light of thy body is thy eye. If thy eye be single, thy whole body will be lightsome; but if it be evil thy body also will be darksome. Take heed therefore that the light which is in thee be not darkness. If, then, thy whole body be lightsome, having no part of darkness, the whole shall be lightsome, and as a bright lamp shall enlighten thee."

SECTION 22. A PHARISEE ASKS JESUS TO DINE.—JESUS WARNS THE PHARISEES. (Luke xi. 37-54).

"And as he was speaking, a certain Pharisee prayed him that he would dine with him; and he going in sat down to eat. And the Pharisee began to say, thinking within himself, why he was not washed before dinner. And the Lord said to him, Now ye Pharisees make clean the outside of the cup and of the platter; but your inside is full of rapine and iniquity. Ye fools, did not he that made that which is without, make also that which is within? But yet that which remaineth give alms; and behold, all things are clean unto you. But woe to you, Pharisees; because ye tithe mint and rue and every herb, and pass over judgment and the charity of God. Now these things ye ought to

have done, and not to leave the other undone. Woe to you Pharisees; because ye love the uppermost seats in the synagogues, and salutations in the market-place. Woe to you, because ye are as sepulchres that appear not, and men that walk over, are not aware.

And one of the lawyers answering, saith to him, Master, in saying these things thou reproachest us also.

But he said, Woe to you lawyers also; because ye load men with burdens which they cannot bear, and ye yourselves touch not the packs with one of your fingers. Woe to you who build the monuments of the prophets, and your father killed them. Truly ye bear witness that ye consent to the doings of your fathers; for they indeed killed them, and ye build their sepulchres. For this cause also the wisdom of God said, I will send to them prophets and apostles; and some of them they will kill and persecute; that the blood of all the prophets which was shed from the foundation of the world, may be required of this generation. From the blood of Abel unto the blood of Zacharias, who was slain between the altar and the temple. Yea, I say to you, it shall be required of this generation. Woe to you, lawyers: for ye have taken away the key of knowledge: ye yourselves have not entered in, and those that were entering in ye have hindered.

And as he was saying these things to them, the Pharisees and the lawyers began vehemently to urge him, and to oppress his mouth about many things, lying in wait for him, and seeking to catch something from his mouth, that they might accuse him."

SECTION 23. A MULTITUDE HAVING COLLECTED, JESUS DISCOURSES TO THEM.—THE PARABLE OF THE RICH

FOOL. (Luke xii. 1-59).

"And when great multitudes stood about him, so that they trod one upon another, he began to say to his disciples, Beware ye of the leaven of the Pharisees, which is hypocrisy. For there is nothing covered that shall not be revealed, nor hidden that shall not be known. For whatsoever things ye have spoken in darkness shall be published in the light: and that which ye have spoken in the ear in the chambers, shall be preached on the house-tops.

And I say to you, my friends. Be not afraid of them who kill the body, and after that have no more that they can do. But I will shew you whom ye shall fear: fear him ye, who after he hath killed, hath power to cast into hell. Yea, I say to you, fear him. Are not five sparrows sold for two farthings, and not one of them is forgotten before God? Yea, the very hairs of your head are all numbered. Fear not therefore: ye are of more value than many sparrows. And I say to you, Whosoever shall confess me before men, him shall the Son of man also confess before the angels of God? but he that shall deny me before men, shall be denied before the angels of God. And whosoever speaketh a word against the Son of man, it shall be forgiven him: but to him that shall blaspheme against the Holy Ghost it shall not be forgiven.

And when they shall bring you into the synagogues, and to magistrates and powers, be not solicitous how or what ye shall answer or what ye shall say: for the Holy Ghost shall teach you in the same hour what ye must say.

And one of the multitudes said to him, Master, speak to my brother, that he divide the inheritance with me. But he said to him, Man, who hath appointed me judge or divider over you? And he said to them, Take heed and beware of all covetousness; for a man's life doth not consist in the abundance of things which he possesseth.

And he spake a similitude to them, saying, The land of a certain rich man brought forth plenty of fruits. And he thought within himself, saying, What shall I do, because I have no room where to lay up my fruits? And he said, This will I do; I will pull down my barns, and will build greater: and into them will I gather all things that are grown to me and my goods. And I will say to my soul, Soul, thou hast much goods laid up for many years: take thy rest, eat, drink, make good cheer. But God said to him, Thou fool, this night do they require thy soul of thee: and whose shall those things be which thou hast provided? So is he that layeth up treasure for himself, and is not rich towards God.

And he said to his disciples, Therefore I say to you, Be not solicitous for your life, what ye shall eat; nor for your body, what ye shall put on. The life is more than the meat, and the body is more than the raiment. Consider the ravens: for they sow not, neither do they reap, neither have they storehouse nor barn; and God feedeth them. How much are ye more valuable

than they? And which of you by taking thought can add to his stature one cubit? If then ye be not able to do so much as the least thing, why are ye solicitous for the rest? Consider the lilies, how they grow—they labour not, neither do they spin; but I say to you, not even Solomon, in all his glory, was clothed like one of these. Now if God clothe in this manner the grass, that is to-day in the field, and to-morrow is cast into the oven, how much more you, O ye of little faith? And seek ye not what ye shall eat or what ye shall drink, and be not lifted up on high; for all these things do the nations of the world seek; but your Father knoweth that ye have need of these things. But seek ye first the kingdom of God and his justice, and all these things shall be added unto you. Fear not, little flock; for it hath pleased your Father to give you the kingdom. Sell what ye possess, and give alms. Make to yourselves bags which grow not old, a treasure in heaven which faileth not, where no thief approacheth nor moth corrupteth; for where your treasure is, there will your heart be also.

Let your loins be girt, and lamps burning in your hands, and ye yourselves like to men who wait for their lord, when he shall return from the wedding; that when he cometh and knocketh, they may open to him immediately. Blessed are those servants whom the Lord when he cometh shall find watching. Amen I say to you, that he will gird himself, and make them sit down to meat, and passing will minister unto them. And if he shall come in the second watch, or come in the third watch, and find them so doing, blessed are those servants.

But this know ye, that if the householder did know at what hour the thief would come, he would surely watch, and would not suffer his house to be broken open. Be ye then also ready; for at what hour ye think not the Son of man will come.

And Peter said to him, Lord, dost thou speak this parable to us, or likewise to all? And the Lord said, Who (thinkest thou) is the faithful and wise steward, whom his lord setteth over his family, to give them their measure of food in due season? Blessed is that servant whom when his lord shall come he shall find so doing. Verily I say to you, he will set him over all that he possesseth. But if that servant shall say in his heart, My lord is long a-coming, and shall begin to strike the men-servants, and maid-servants, and to eat and to drink and be drunk; the lord of that servant will come in the day that he hopeth not, and at the hour that he knoweth not, and shall separate him, and

shall appoint him his portion with unfaithful. And that servant who knew the will of his lord, and prepared not himself; and did not according to his will, shall be beaten with many stripes; but he that knew not, and did things worthy of stripes, shall be beaten with few stripes. And unto whomsoever much is given, of him much shall be required; and to whom they have committed much, of him they will demand the more.

I am come to cast fire on the earth; and what will I but that it be kindled? And I have a baptism wherewith I am to be baptised; and how am I straitened until it be accomplished? Think ye that I am come to give peace on earth? I tell you no, but a separation; for there shall be from henceforth five in one house divided; three against two, and two against three. The father shall be divided against the son, and the son against his father, the mother against the daughter, and the daughter against the mother, the mother-in-law against her daughter-in-law, and the daughter-in-law against her mother-in-law.

And he said also to the multitudes, When ye see a cloud rising from the west, immediately ye say, A shower is coming; and so it happeneth. And when ye see the south wind blow, ye say, There will be heat; and it cometh to pass. Ye hypocrites, ye know how to discern the face of the heaven and of the earth; but how is it that ye do not discern this time? And why even of yourselves do ye not judge that which is just?

And when thou goest with thy adversary to the prince, whilst thou art in the way, endeavour to be delivered from him; lest perhaps he draw thee to the judge, and the judge deliver thee to the exacter, and the exacter cast thee into prison. I say to thee, thou shalt not go out thence until thou pay the very last mite."

SECTION 24. JESUS URGES THE NECESSITY OF PENANCE.—THE PARABLE OF THE BARREN FIG-TREE. (Luke xiii. 1-9).

"And there were present at that very time some that told him of the Galileans whose blood Pilate had mingled with their sacrifices.

And he answering said to them, Think ye that these Galileans were sinners above all the men of Galilee, because they suffered such things? No, I say to you; but unless ye shall do penance, ye shall all likewise perish. Or those eighteen upon

whom the tower fell in Siloe and slew them; think ye that they also were debtors above all the men that dwelt in Jerusalem? No, I say to you; but except ye do penance, ye shall all likewise perish.

He spake also this parable, A certain man had a fig-tree planted in his vineyard; and he came seeking fruit on it, and found none. And he said to the dresser of the vineyard, Behold, for these three years I come seeking fruit on this fig-tree, and I find none. Cut it down therefore; why cumbereth it the ground? But he answering, said to him, Lord let it alone this year also, until I dig about it and manure it. And if indeed it bear fruit, *well*; but if not, after that thou shalt cut it down."

SECTION 25. THE SEVENTY-TWO RETURN.—JESUS DISCOURSES TO THEM. (Luke x. 17-24).

"And the seventy-two returned with joy, saying, Lord, the devils also are subject to us in thy name.

And he said to them, I saw Satan like lightning falling from heaven. Behold, I have given you power to tread upon serpents and scorpions, and upon all the power of the enemy; and nothing shall hurt you. But yet rejoice not in this, that spirits are subject unto you; but rejoice in this, that your names are written in heaven.

In that same hour he rejoiced in the Holy Ghost, and said, I confess to thee, O Father, Lord of heaven and earth, because thou hast hidden these things from the wise and prudent, and hast revealed them to little ones; yea, Father, for so it hath seemed good in thy sight. All things are delivered to me by my Father; and no one knoweth who the Son is but the Father; and who the Father is but the Son, and to whom the Son will reveal him.

And turning to his disciples he said, Blessed are the eyes that see the things which ye see. For I say to you, that many prophets and kings have desired to see the things that ye see, and have not seen them; and to hear the things that ye hear, and have not heard them."

SECTION 26. JESUS HEALS THE INFIRM WOMAN ON THE
SABBATH, AND CONTINUES HIS JOURNEY, DISCOURSING BY
THE WAY. (Luke xiii. 10-30).

“And he was teaching in their synagogue on their sabbath. And behold there was a woman who had a spirit of infirmity eighteen years; and she was bowed together, neither could she look upward at all. And when Jesus saw her, he called her unto him, and said to her, Woman, thou art delivered from thy infirmity. And he laid his hand upon her, and immediately she was made straight, and glorified God.

And the ruler of the synagogue (being angry that Jesus had healed on the sabbath) answering said to the multitude, Six days there are wherein ye ought to work. In them, therefore, come and be healed, and not on the sabbath-day.

And the Lord answering him said, Ye hypocrites; doth not every one of you on the sabbath-day loose his ox or his ass from the manger, and lead them to water? And ought not this daughter of Abraham, whom Satan hath bound, lo, these eighteen years, to be loosed from this bond on the sabbath-day? And when he said these things, all his adversaries were ashamed; and all the people rejoiced for all the things that were gloriously done by him.

He said therefore, To what is the kingdom of God like, and whereunto shall I compare it? It is like to a grain of mustard-seed, which a man took and cast into his garden, and it grew and became a great tree, and the birds of the air lodged in the branches thereof. And again he said, Whereunto shall I esteem the kingdom of God to be like? It is like to leaven which a woman took and hid in three measures of meal, till the whole was leavened.

And he went through the cities and towns teaching and making his journey to Jerusalem. And a certain man said to him, Lord, are they few that are saved? But he said to them, Strive to enter by the narrow gate: for many, I say to you, shall seek to enter, and shall not be able. But when the master of the house shall be gone in, and shall shut the door, ye shall begin to stand without and knock at the door, saying, Lord, open to us. And he answering shall say to you, I know you not whence ye are. Then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets. And he

shall say to you, I know you not whence ye are: depart from me, all ye workers of iniquity. There shall be wailing and gnashing of teeth when ye shall see Abraham and Isaac and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out. And they shall come from the east and the west, and the north and the south, and shall sit down in the kingdom of God. And behold, there are last that shall be first, and there are first that shall be last."

SECTION 27. THE PHARISEES BRING A MESSAGE FROM HEROD.
—OUR LORD'S ANSWER. (Luke xiii. 31-35).

"The same day there came some of the Pharisees, saying to him, Depart, and get thee hence, for Herod hath a mind to kill thee.

And he said to them, Go and tell that fox, Behold, I cast out devils, and do cures to-day and to-morrow, and the third day I am consummated. Nevertheless I must walk to-day and to-morrow and the day following, because it cannot be that a prophet perish out of Jerusalem. Jerusalem, Jerusalem, that killest the prophets, and stonest them that are sent to thee, how often would I have gathered thy children, as the bird doth her brood under her wings, and thou wouldst not! Behold, your house shall be left to you desolate. And I say to you, that ye shall not see me till the time come when ye shall say, Blessed is he that cometh in the name of the Lord."

SECTION 28. JESUS LEAVES PEREA AND IS RECEIVED AT BETHANY INTO THE HOUSE OF MARTHA. (Luke x. 38-42).

"Now it came to pass as they went, that he entered into a certain town, and a certain woman named Martha received him into her house. And she had a sister called Mary, who sitting also at the Lord's feet, heard his word. But Martha was busy about much serving; and she stood and said, Lord, hast thou no care that my sister hath left me alone to serve? speak to her therefore, that she help me.

And the Lord answering, said to her, Martha, Martha, thou art careful, and art troubled about many things; but one thing is necessary. Mary hath chosen the best part, which shall not be taken away from her."

This passage of the 10th chapter of St. Luke is cited many times in the services of the Church. Not to mention the feast of St. Martha and the assumption of the Blessed Virgin, this gospel is sung by a deacon at the end of the rite of the blessing of a church bell. On this occasion the church seems to say to her children: The bell which has now been blessed is for you the voice of God. Come to the church edifice to hear the words of Christ.

SECTION 29. JESUS ARRIVES AT JERUSALEM, AND KEEPS THE
FEAST OF THE DEDICATION.—HE LEAVES AGAIN AFTER
THE FEAST. (John x. 22-42).

“And it was the feast of the dedication at Jerusalem; and it was winter. And Jesus walked in the temple, in Solomon’s porch. The Jews therefore came round about him and said to him, How long dost thou hold our souls in suspense? If thou be the Christ, tell us plainly.

Jesus answered them, I speak to you, and ye believe not; the works that I do in the name of my Father, they give testimony of me; but ye do not believe because ye are not of my sheep. My sheep hear my voice, and I know them, and they follow me; and I give them life everlasting, and they shall not perish for ever; and no man shall pluck them out of my hand. That which my Father hath given me is greater than all; and no man can snatch them out of the hand of my Father. I and the Father are one.

The Jews then took up stones to stone him. Jesus answered them, Many good works I have shewed you from my Father; for which of those works do ye stone me?

The Jews answered him, For a good work we stone thee not; but for blasphemy, and because that thou, being a man, makest thyself God. Jesus answered them, Is it not written in your law, *I said, ye are gods?* (Ps. lxxxi. 6). If he called them gods to whom the word of God was spoken—and the Scripture cannot be broken—do ye say of him whom the Father hath sanctified and sent into the world, Thou blasphemest, because I said I am the Son of God? If I do not the works of my Father, believe me not; but if I do, though ye will not believe me, be-

lieve the works, that ye may know and believe that the Father is in me, and I in the Father.

They sought, therefore, to take him : and he escaped out of their hands. And he went again beyond the Jordan, into that place where John was baptizing first ; and there he abode. And many resorted to him ; and they said, John indeed did no sign. But all things whatsoever John said of this man were true. And many believed in him."

SECTION 30. JESUS EATS BREAD AT A PHARISEE'S HOUSE, AND
HEALS THE DROPSICAL MAN.—THE PARABLE OF THE
GREAT SUPPER. (Luke xiv. 1-24).

"And it came to pass when Jesus went into the house of one of the chief of the Pharisees on the sabbath day to eat bread, that they watched him. And behold there was a certain man before him that had dropsy. And Jesus answering spake to the lawyers and Pharisees, saying, Is it lawful to heal on the sabbath day? But they held their peace. And he, taking him, healed him, and sent him away. And answering them he said, Which of you shall have an ass or an ox fall into a pit, and will not immediately draw him out on the sabbath day? And they could not answer him to these things.

And he spake a parable also to them that were invited, marking how they chose the first seats at the table, saying to them, When thou art invited to a wedding, sit not down in the first place, lest perhaps one more honourable than thou be invited by him ; and he that invited thee and him, come and say to thee, Give this man place ; and then thou begin with shame to take the lowest place. But when thou art invited, go sit down in the lowest ; that when he who invited thee cometh, he may say to thee, Friend, go up higher. Then shalt thou have glory before them that sit at table with thee. Because every one that exalteth himself shall be humbled ; and he that humbleth himself, shall be exalted.

And he said to him also that had invited him, When thou makest a dinner or a supper, call not thy friends, nor thy brethren, nor thy kinsmen, nor thy neighbors who are rich, lest perhaps they also invite thee again, and a recompense be made to thee. But when thou makest a feast, call the poor, the maimed, the lame, and the blind ; and thou shalt be blessed, because they

have not wherewith to make thee recompense: for recompense shall be made thee at the resurrection of the just.

When one of them that sat at table with him had heard these things, he said to him, Blessed is he that shall eat bread in the kingdom of God.

But he said to him, A certain man made a great supper, and invited many; and he sent his servant at the hour of supper to say to them that were invited, that they should come, for now all things were ready. And they began all at once to make excuse. The first said to him, I have bought a farm, and I must needs go out and see it; I pray thee, hold me excused. And another said, I have bought five yoke of oxen, and I go to try them; I pray thee, hold me excused. And another said, I have married a wife, and therefore I cannot come. And the servant returning, told these things to his lord. Then the master of the house, being angry, said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor and the feeble and the blind and the lame. And the servant said, Lord, it is done as thou hast commanded, and yet there is room. And the lord said to the servant, Go out into the highways and hedges, and compel them to come in, that my house may be filled. But I say unto you, that none of those men that were invited, shall taste of my supper."

The parable of the man who made a great supper, which is a figure of the Eucharist, is read at the mass of the Sunday after Corpus Christi, to remind as it were of their guilt, those who neglected to come to the feast of Him who said, "Unless you eat the flesh of the Son of Man, you shall not have life in you.

SECTION 31. GREAT MULTITUDES FOLLOW JESUS BEYOND THE JORDAN.—HIS WARNING TO THEM (Luke xiv. 25-35).

"And there went great multitudes with him; and turning he said to them, If any man come to me and hate not ⁽¹⁾ his father and mother, and wife, and children, and brethren, and sisters,

(1) 'Hate not.' The meaning of the text is that we must be in such a disposition of soul as to be willing to renounce and part with everything, how near or dear soever it may be to us, that would keep us from following Christ.—DOUAY.

yea and his own life also, he cannot be my disciple; and whosoever doth not carry his cross and come after me cannot be my disciple. For which of you having a mind to build a tower, doth not first sit down and reckon the charges that are necessary, whether he have wherewithal to finish it; lest, after he has laid the foundation and is not able to finish it, all that see it begin to mock him, saying, This man began to build, and was not able to finish? Or what king about to go to make war against another king, doth not first sit down and think whether he be able with ten thousand to meet him that cometh against him with twenty thousand? Or else, whilst the other is yet afar off, sending an embassy he desireth conditions of peace. So likewise every one of you that doth not renounce all that he possesseth cannot be my disciple. Salt is good. But if the salt shall lose its savour, wherewith shall it be seasoned? It is neither profitable for the land, nor for the dunghill, but shall be cast out. He that hath ears to hear, let him hear."

SECTION 32. THE SCRIBES AND PHARISEES MURMUR AT JESUS.

—THE PARABLES OF THE LOST SHEEP, OR THE LOST
PIECE OF MONEY, AND OF THE PRODIGAL
SON. (Luke xv).

"Now the publicans and sinners drew near unto him to hear him; and the Pharisees and Scribes murmured, saying, This man receiveth sinners and eateth with them.

And he spake to them this parable, saying. What man of you that hath an hundred sheep; and if he shall lose one of them, doth he not leave the ninety-nine in the desert, and go after that which was lost until he find it? and when he hath found it, doth he not lay it upon his shoulders, rejoicing; and coming home call together his friends and neighbours, saying to them, Rejoice with me, because I have found my sheep that was lost? I say to you, that even so there shall be joy in heaven upon one sinner that doth penance, more than upon ninety-nine just who need not penance,

Or what woman having ten groats, if she lose one groat, doth not light a candle, and sweep the house, and seek diligently until she find it? and when she hath found it call together her friends and neighbours, saying, Rejoice with me, because I have found the groat which I had lost? So I say to you, There

shall be joy before the angels of God upon one sinner doing penance.

And he said, A certain man had two sons; and the younger of them said to his father, Father, give me the portion of substance that falleth to me: and he divided unto them his substance. And not many days after, the younger son, gathering all together, went abroad into a far country, and there wasted his substance, living riotously. And after he had spent all, there came a mighty famine in that country, and he began to be in want. And he went and cleaved to one of the citizens of that country; and he sent him into his farm to feed swine. And he would fain have filled his belly with the husks the swine did eat; and no man gave unto him. And returning to himself he said, How many hired servants in my Father's house abound with bread, and I here perish with hunger! I will arise, and will go to my father, and will say to him, Father, I have sinned against heaven, and before thee: I am not now worthy to be called thy son: make me as one of thy hired servants. And he arose and came to his father. And when he was yet a great way off, his father saw him, and was moved with compassion, and running to him fell on his neck, and kissed him. And the son said to him, Father, I have sinned against heaven, and before thee, I am not now worthy to be called thy son. But the father said to his servants, Bring forth quickly the first robe and put on him, and put a ring on his finger, and shoes on his feet, and bring hither the fatted calf, and kill it, and let us eat and make merry: because this my son was dead, and is alive again; was lost, and is found. And they began to be merry. Now his elder son was in the field; and when he came and drew nigh to the house, he heard music and dancing; and he called one of the servants and asked what these things meant. And he said to him, Thy brother is come, and thy father hath killed the fatted calf, because he hath received him safe. And he was angry, and would not go in. His father therefore coming out began to entreat him; and he answering, said to his father, Behold for so many years do I serve thee, and I have never transgressed thy commandment, and yet thou hast never given me a kid to make merry with my friends; but as soon as this thy son is come, who hath devoured his substance with harlots, thou hast killed for him the fatted calf. But he said to him, Son, thou art always with me, and all I have is thine. And it was

fit that we should make merry and be glad, for this thy brother was dead, and is alive again: he was lost, and is found."

The parable of the prodigal is very appropriately appointed to be read at the beginning of Lent, the time of repentance and mercy.

SECTION 33. JESUS ADDS THE PARABLES OF THE UNJUST STEWARD AND OF THE RICH MAN AND LAZARUS, AND SPEAKS TO HIS DISCIPLES ON SCANDALS. (Luke xvi. xvii. 1-10).

"And he said also to his disciples, There was a certain rich man who had a steward; and the same was accused unto him that he had wasted his goods. And he called him, and said to him, How is it that I hear this of thee? give an account of thy stewardship: for now thou canst be steward no longer. And the steward said within himself, What shall I do, because my lord taketh away from me the stewardship? To dig I am not able: to beg I am ashamed. I know what I will do, that when I shall be removed from the stewardship, they may receive me into their houses.

Therefore calling together every one of his lord's debtors, he said to the first, How much dost thou owe my lord? but he said, An hundred barrels of oil. And he said to him, Take thy bill, and sit down quickly and write fifty. Then he said to another, And how much dost thou owe? and he said, An hundred quarters of wheat. He said to him, Take thy bill, and write eighty. And the lord commended the unjust steward, forasmuch as he had done wisely: for the children of this world are wiser in their generation than the children of light.

And I say to you, Make unto your friends of the mammon of iniquity; ⁽¹⁾ that when ye shall fail, they may receive you

⁽¹⁾ Mammon signifies riches. They are here called 'mammon of iniquity,' because oftentimes ill-gotten, ill-bestowed, or an occasion of evil.

into everlasting dwellings. (') He that is faithful in that which is least is faithful also in that which is greater; and he that is unjust in that which is little, is unjust also in that which is greater. If then ye have not been faithful in the unjust mammon, who will trust you with that which is the true? and if ye have not been faithful in that which is another's, who will give you that which is your own? No servant can serve two masters: for either he will hate the one and love the other, or he will hold to the one and despise the other. Ye cannot serve God and mammon.

Now the Pharisees, who were covetous, heard all these things; and they derided him. And he said to them, Ye are they who justify yourselves before men; but God knoweth your hearts; for that which is high to men, is an abomination before God. The law and the prophets were until John; from that time the kingdom of God is preached, and every one useth violence towards it. And it is easier for heaven and earth to pass, than one tittle of the law to fall. Every one that putteth away his wife and marrieth another committeth adultery: and he that marrieth her that is put away from her husband, committeth adultery.

There was a certain rich man, who was clothed in purple and fine linen, and feasted sumptuously every day. And there was a certain beggar named Lazarus, who lay at his gate, full of sores, desiring to be filled with the crumbs that fell from the rich man's table, and no one did give him; moreover the dogs came and licked his sores. And it came to pass that the beggar died, and was carried by the angels into Abraham's bosom. And the rich man also died, and he was buried in hell; and lifting up his eyes when he was in torments, he saw Abraham afar off, and Lazarus in his bosom. And he cried, and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water to cool my tongue: for I

(') Spend your money in almsgiving, and ye will make friends of the poor, and they will plead for you in the evil day, and may obtain for you grace and admission to the eternal mansions when ye die. Who are they that shall have the eternal mansions but the saints of God? and who are they to be received by them but those that have ministered to their wants? ST. AUGUSTIN (Serm. cxiii). Observe the next parable is an example of a man who was not received into the eternal mansions, because he did not spend his money prudently in providing for the needs of the poor.

am tormented in this flame. And Abraham said to him, Son, remember that thou didst receive good things in thy lifetime, and likewise Lazarus evil things; but now he is comforted, and thou art tormented. And besides all this, between us and you there is fixed a great gulf, so that they who would pass from hence to you cannot, nor from thence come thither.

And he said, Then, father, I beseech thee that thou wouldst send him to my father's house; for I have five brethren; that he may testify unto them, lest they also come into this place of torments. And Abraham said to him, They have Moses and the prophets; let them hear them. But he said, No, father Abraham, but if one went to them from the dead they will do penance. And he said to him, If they hear not Moses and the prophets, neither will they believe if one rise again from the dead.

And he said to his disciples, It is impossible that scandals should not come; but woe to him through whom they come. It were better for him that a mill-stone were hanged about his neck, and he cast into the sea, than that he should scandalize one of these little ones. Take heed to yourselves. If thy brother sin against thee, reprove him; and if he do penance, forgive him. And if he sin against thee seven times in a day, and seven times in a day be converted unto thee, saying, I repent, forgive him.

And the Apostles said to the Lord, increase our faith. And the Lord said, If ye had faith like to a grain of mustard-seed, ye might say to this mulberry-tree, Be thou rooted up, and be thou transplanted into the sea; and it would obey you.

But which of you, having a servant ploughing or feeding cattle, will say to him, when he has come from the field, immediately go, sit down to meat; and will not rather say to him, Make ready my supper, and gird thyself, and serve me whilst I eat and drink, and afterwards thou shalt eat and drink? Doth he thank that servant for doing the things which is commanded him? I think not. So ye also, when ye shall have done all these things that are commanded you, say, We are unprofitable servants; we have done that which we ought to do."

SECTION 34. JESUS LEAVES PEREA TO GO AGAIN TO BETHANY,
WHERE HE RAISES LAZARUS. (John xi. 1-44).

“Now there was a certain man sick named Lazarus, of Bethania, of the town of Mary and of Martha her sister. (And Mary was she that anointed the Lord with ointment and wiped his feet with her hair, whose brother Lazarus was sick.) His sisters therefore sent to him, saying, Lord, behold he whom thou lovest is sick. And Jesus hearing it, said to them, This sickness is not unto death, but for the glory of God, that the Son of God may be glorified by it. Now Jesus loved Martha, and her sister Mary, and Lazarus. When he had heard therefore that he was sick, he still remained in the same place two days. Then after that, he said to his disciples, Let us go into Judea again.

The disciples say to him, Rabbi, the Jews but now sought to stone thee, and goest thou thither again?

Jesus answered, Are there not twelve hours of the day? If a man walk in the day, he stumbleth not, because he seeth the light of this world: but if he walk in the night, he stumbleth, because the light is not in him. These things he said; and after that he said to them, Lazarus our friend sleepeth; but I go that I may awake him out of sleep.

His disciples therefore said, Lord, if he sleep, he shall do well. But Jesus spake of his death, and they thought he spake of the repose of sleep.

Then therefore Jesus said to them plainly, Lazarus is dead: and I am glad for your sakes that I was not there, that ye may believe. But let us go to him.

Thomas therefore, who is called Didymus, said to his fellow-disciples, Let us also go, that we may die with him. Jesus therefore came, and found that he had been four days already in the grave.

Now Bethania was near Jerusalem, about fifteen furlongs off. And many of the Jews were come to Martha and Mary to comfort them concerning their brother. Martha therefore, as soon as she heard that Jesus was come, went to meet him; but Mary sat at home.

Martha therefore said to Jesus, Lord, if thou hadst been here, my brother had not died; but now also I know that whatever thou wilt ask of God, God will give it thee.

Jesus saith to her, Thy brother shall rise again.

Martha saith to him, I know that he shall rise again in the resurrection at the last day.

Jesus said to her, I am the resurrection and the life; he that believeth in me, although he be dead, shall live; and every one that liveth, and believeth in me, shall not die for ever. Believest thou this?

She saith to him, Yea, Lord, I have believed that thou art Christ, the Son of the living God, who art come into this world.

And when she had said these things, she went and called her sister Mary secretly, saying, The Master is come, and calleth for thee. She, as soon as she heard this, riseth quickly and cometh to him; for Jesus was not yet come into the town, but he was still in that place where Martha met him. The Jews therefore who were with her in the house and comforted her, when they saw Mary, that she rose up speedily and went out, followed her, saying, She goeth to the grave to weep there.

When Mary therefore was come where Jesus was, seeing him, she fell down at his feet, and saith to him, Lord, if thou hadst been here, my brother had not died.

Jesus therefore when he saw her weeping, and the Jews that were come with her weeping, groaned in the spirit and troubled himself, and said, Where have ye laid him? They say to him, Lord, come and see. And Jesus wept. The Jews therefore said, Behold how he loved him. But some of them said, Could not he that opened the eyes of the man born blind have caused that this man should not die?

Jesus therefore, again groaning in himself, cometh to the sepulchre. Now it was a cave, and a stone was laid over it. Jesus saith, Take away the stone.

Martha, the sister of him that was dead, saith to him, Lord, by this time he stinketh; for he is now of four days.

Jesus saith to her, Did not I say to thee, that if thou believe, thou shalt see the glory of God?

They took therefore the stone away; and Jesus lifting up his eyes said, Father, I give thee thanks that thou hast heard me; and I know that thou hearest me always; but because of the people who stand about have I said it, that they may believe that thou hast sent me.

When he had said these things, he cried with a loud voice, Lazarus, come forth. And immediately he that had been dead

came forth, bound feet and hands with winding bands; and his face was bound about with a napkin. Jesus said to them, Loose him, and let him go."

The history of the resurrection of Lazarus is read entire at the mass of the Friday before Passion Sunday. The church by so ordering desires to encourage devout souls to pray for sinners, since the prayers of Martha and Mary induced Him to raise from his grave Lazarus who had been dead four days. The loud voice of Christ, *Lazarus, come forth*, should go to the hearts of sinners, however obdurate they may be.

A part of the same history is appointed to be read at the mass of burial of the dead. "Thy brother shall rise. I am the resurrection and the life." What other words more proper to comfort the friends who surround the coffin and excite them to pray for the departed?

One of the most sweet rites of the church is that of the visit to the graveyard by the bishop of the diocese on the occasion of his episcopal visitation of parishes. After praying at the altar for the rest of departed souls, he goes in procession to the graveyard, and the chantors sing at the same time:

"Thou who didst raise the dead Lazarus from the grave: do thou, O Lord, grant them rest and a place of forgiveness. Thou who art to come to judge the living and the dead and the world by fire, do thou, O Lord, grant them rest and a place of forgiveness."

Amongst other prayers at the grave yard, the following is sung generally at the foot of the cross in presence of the parishioners kneeling about the graves of their departed relatives: "Deliver me, O Lord, from eternal death in that awful day, when the heavens and the earth shall be shaken, when Thou shalt come to judge the world by fire, etc. Eternal rest grant unto them, O Lord, and let perpetual light shine upon them."

The remembrance of our Lord raising the widow's son at Naim, and calling forth Lazarus from his grave, seems to be vividly present to the mind and heart of the church, whilst performing funeral services for their departed children.

SECTION 35. THE PHARISEES, ENRAGED AT THIS MIRACLE,
TAKE COUNSEL AGAINST JESUS.—HE GOES TO
EPHRAIM. (John xi. 45-54.)

“Many therefore of the Jews who were come to Mary and Martha, and had seen the things that Jesus did, believed in him; but some of them went to the Pharisees, and told them the things that Jesus had done. The chief priests therefore and the Pharisees gathered a council, and said, What do we, for this man doth many miracles? If we let him alone so, all will believe in him, and the Romans will come and take away our place and nation.

But one of them named Caiphas, being the high priest that year, said to them, Ye know nothing: neither do ye consider that it is expedient for you that one man should die for the people, and that the whole nation perish not.

And this he spake not of himself, but being high priest that year, he prophesied that Jesus should die for the nation; and not only for the nation, but to gather together in one the children of God that were dispersed. From that day therefore they devised to put him to death.

Wherefore Jesus walked no more openly among the Jews, but he went into a country near the desert, unto a city called Ephraim; and there he abode with his disciples.”

SECTION 36. JESUS LEAVES EPHRAIM AND PASSES THROUGH
SAMARIA.—HE HEALS THE TEN LEPERS. (Luke xvii. 11-19).

“And it came to pass as he was going to Jerusalem he passed through the midst of Samaria and Galilee.

And as he entered into a certain town, there met him ten men that were lepers, who stood afar off, and lifted up their voice, saying, Jesus, master, have mercy on us. And when he

saw them he said, Go, shew yourselves to the priests. And it came to pass as they went they were made clean. And one of them, when he saw that he was made clean, went back, with a loud voice glorifying God. And he fell on his face before his feet, giving thanks; and this was a Samaritan. And Jesus answering said, Were not ten made clean? and where are the nine? There is no one found to return and give glory to God but this stranger. And he said to him, Arise, go thy way; for thy faith hath made thee whole."

SECTION 37. JESUS SPEAKS OF THE COMING OF THE KINGDOM OF GOD. (Luke xvii. 20-37).

"And being asked by the Pharisees when the kingdom of God should come, he answered them and said, The kingdom of God cometh not with observation: neither shall they say, Behold here, behold there; for lo, the kingdom of God is within you.

And he said to his disciples, The days will come when ye shall desire to see one day of the Son of man, and ye shall not see it. And they will say to you, See here, and See there. Go ye not after, nor follow them: for as the lightning that lighteneth from under heaven shineth unto the parts that are under heaven, so shall the Son of man be in his day. But first he must suffer many things, and be rejected by this generation.

And as it came to pass in the days of Noe, so shall it be also in the days of the Son of man. They did eat and drink, they married wives, and were given in marriage, until the day that Noe entered into the ark, and the flood came and destroyed them all.

Likewise as it came to pass in the days of Lot, they did eat and drink, they bought and sold, they planted and built. And in the day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all. Even thus shall it be in the day when the Son of man shall be revealed.

In that hour he that shall be on the house-top, and his goods in the house, let him not go down to take them away; and he that shall be in the field, in like manner let him not return back.

Remember Lot's wife. Whosoever shall seek to save his life shall loose it, and whosoever shall lose it shall preserve it.

I say to you, In that night there shall be two men in one bed; the one shall be taken, and the other shall be left. Two

women shall be grinding together : the one shall be taken, and the other shall be left; two men shall be in the field; the one shall be taken, and the other shall be left. And they answered and said unto him, Where, Lord ?

And he said to them, Wheresoever the body shall be, thither will the eagles also be gathered together."

SECTION 38. PARABLES OF THE UNJUST JUDGE, AND OF THE PHARISEE AND THE PUBLICAN. (Luke xvii. 1-14).

"And he spake also a parable to them, that we ought always to pray, and not to faint, saying, There was a judge in a certain city who feared not God nor regarded man. And there was a certain widow in that city, and she came to him saying, Avenge me of my adversary. And he would not for a long time. But afterwards he said within himself, Although I fear not God nor regard man, yet because this widow is troublesome to me I will avenge her, lest continually coming she weary me.

And the Lord said, Hear what the unjust judge saith. And will not God avenge his elect, who cry to him day and night, and will he have patience with regard to them? I say to you that he will quickly avenge them. But yet the Son of man when he cometh, shall he find, think ye, faith on earth ?

And he spake also this parable to some who trusted in themselves as just, and despised others. Two men went up into the temple to pray: the one a Pharisee, and the other a publican. The Pharisee standing prayed thus with himself, O God, I give thee thanks that I am not as the rest of men, extortioners, unjust, adulterers, as also is this publican. I fast twice a week: I give tithes of all that I possess. And the publican, standing afar off, would not so much as lift up his eyes towards heaven, but struck his breast, saying, O God, be merciful to me a sinner. I say to you, this man went down to his house justified rather than the other: because every one that exalteth himself shall be humbled, and he that humbleth himself shall be exalted."

The striking of one's breast is an act which well symbolizes sorrow for sin. We imitate the publican in our public services and private devotions: for instance, when the priest begins mass he says the Confiteor—or I confess to Almighty God—striking his breast at the words "through my fault." Then the people

represented by the server performs the same act of humility. Whenever in litanies approved by the church we come to the words "Lamb of God who takest away the sins of the world," we strike our breasts, repeating at the same time the "Have mercy on us" of the publican. Penitents generally say the Confiteor on their knees and strike their breast immediately before making their confession to the priest.

SECTION 39. THE PHARISEES TRY TO ENTRAP JESUS BY A QUESTION ON DIVORCE. (Matt. xix. 3-11; Mark x. 2-12).

"And there came to him the Pharisees tempting him, and saying, Is it lawful for a man to put away his wife for every cause? But he answering said to them, What did Moses command you? And they said, Moses permitted to write a bill of divorce and to put her away. And Jesus answering said to them, Because of the hardness of your heart he wrote you that precept. Have ye not read that he who made man from the beginning, made them male and female? and he said, For this cause shall a man leave father and mother, and shall cleave to his wife, and they two shall be in one flesh. Therefore now they are not two, but one flesh. What therefore God hath joined together let not man put assunder.

They say to him, Why then did Moses command to give a bill of divorce, and to put her away? He saith unto them, Because Moses, by reason of the hardness of your hearts, suffered you to put away your wives; but from the beginning it was not so.

And I say to you, that whosoever shall put away his wife except it be for fornication, and shall marry another, committeth adultery; and he that shall marry her that is put away, committeth adultery.

And in the house again his disciples asked him concerning the same thing. And he saith to them, Whosoever shall put away his wife and marry another, committeth adultery against her. And if the wife shall put away her husband and be married to another, she committeth adultery.

His disciples say to him, If the case of a man with his wife be so, it is not expedient to marry. And he said unto them,

All men take not this word but they to whom it is given. For there are eunuchs, that were born so from their mother's womb; and there are eunuchs, that were made so by men; and there are eunuchs, that have made themselves eunuchs for the kingdom of heaven. He that can take, let him take it."

SECTION 40. LITTLE CHILDREN ARE BROUGHT TO JESUS.—HE LAYS HIS HANDS ON THEM AND BLESSES THEM. (Matt. xix. 13-15; Mark x. 13-16; Luke xviii. 15-17).

"Then were little children presented to him, that he should impose hands upon them and pray. And the disciples rebuked those that brought them. And when Jesus saw them he was much displeased, and saith to them, Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of God. Amen I say to you, whosoever shall not receive the kingdom of God as a little child, shall not enter into it. And embracing them, and laying his hands upon them, he blessed them. And when he had imposed his hands upon them he departed from thence."

The Roman Ritual contains the rite *for the blessing of children*, in which reference is made to the words of Christ just read, and the priest is directed to lay his hands upon them. Catholic readers after admiring the love of Christ toward children, will not fail to notice that the church has inherited the spirit of her Master. Let them recall to mind the baptism of infants, the catechiring of children, the first communion and confirmation of children, the numerous societies devoted to the education of children, the orphan asylums, the society of the holy infancy, asylums for foundlings, etc., etc.

SECTION 41. JESUS BIDS THE RICH YOUNG RULER GIVE UP HIS POSSESSIONS AND FOLLOW HIM.—THE DISCOURSE ON RICHES. (Matt. xix. 16-26; Mark x. 17-27; Luke xviii. 18-27).

"And when he was gone forth into the way, a certain man

running up, and kneeling before him, asked him, Good master, what good shall I do that I may have life everlasting?

And Jesus said to him, Why callest thou me good? ⁽¹⁾ None is good but God alone. But if thou wilt enter into life, keep the commandments. He said to him, Which? Jesus said, Thou shalt do no murder; Thou shalt not commit adultery; Thou shalt not steal; Thou shalt not bear false witness; Honour thy father and thy mother; Thou shalt love thy neighbour as thyself.

But he answering said to him, Master, all these things have I observed from my youth. What is yet wanting to me? And Jesus looking on him loved him, and said to him, One thing is wanting unto thee; if thou wilt be perfect, go, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven, and come, follow me. And when the young man had heard this word, he went away sad; for he had great possessions.

And Jesus, seeing him become sorrowful, said to his disciples, How hardly shall they that have riches enter into the kingdom of God! And the disciples were astonished at his words. But Jesus again answering saith to them, Children, how hard is it for them that trust in riches to enter into the kingdom of God! It is easier for a camel to pass through the eye of a needle, than for a rich man to enter into the kingdom of God. And they wondered the more, saying among themselves, Who then can be saved? And Jesus looking on them saith, With men it is impossible, but not with God.⁽²⁾ For all things are possible with God."

⁽¹⁾ Our Lord takes the word out of the mouth of the ruler. He would seem to say, 'Good, you call me, but why? Because you think me a teacher sent from God; but were I no more this I could not be good in the highest way. God alone is the absolute Good—the Good by himself and in himself; and if you acknowledge me to be good in this way, you must believe me to be God.'

⁽²⁾ By grace the rich can be preserved from excessive attachment to their wealth and from its abuse. ABP. KENRICK,

SECTION 42. JESUS SPEAKS OF THE REWARD OF THOSE THAT
LEAVE ALL FOR HIS SAKE.—THE PARABLE OF THE LA-
BOURERS IN THE VINEYARD. (Matt. xix. 27-
30, xx. 1-16; Luke xviii. 28-30;
Mark x. 28-31).

“Then Peter answering said to him, Behold, we have left all things and have followed thee; what therefore shall we have? And Jesus said to them, Amen I say to you, that ye who have followed me, in the regeneration, when the Son of man shall sit on the seat of his majesty, ye also shall sit on twelve seats, judging the twelve tribes of Israel. Amen I say to you, there is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God’s sake, who shall not receive much more in this present time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come life everlasting.

But many that are first, shall be last, and the last first. The kingdom of heaven is like to a householder, who went out early in the morning to hire labourers into his vineyard. And having agreed with the labourers for a penny a day, he sent them into his vineyard. And going out about the third hour,⁽¹⁾ he saw others standing in the market-place idle; and he said to them, Go ye also into my vineyard, and I will give you what shall be just. And they went their way. And again he went out about the sixth and the ninth hour, and did in like manner. But about the eleventh hour he went out and found others standing, and he saith to them, Why stand you here all the day idle? They say to him, Because no man hath hired us. He saith to them, Go ye also into my vineyard.

And when evening was come, the lord of the vineyard saith to his steward, Call the labourers, and pay them their hire, beginning from the last even to the first. When therefore they were come, that came about the eleventh hour, they received every man a penny. But when the first also came, they thought that they should receive more; and they also received every man a penny. And receiving it they murmured against the

(1) About 9 o’clock. The day here alluded to was the Jews’ day of twelve hours, which began at 6 in the morning and ended at 6 in the evening. (See also St. Mark xv. 25, 33; Acts ii. 15, iii. 1, x. 9).

master of the house, saying, These last have worked but one hour, and thou hast made them equal to us, that have borne the burden of the day and the heats. But he answering one of them said, Friend, I do thee no wrong; didst thou not agree with me for a penny? Take what is thine, and go thy way; I will also give to this last even as to thee. Or, is it not lawful for me to do what I will? is thine eye evil because I am good? So shall the last be first, and the first last. For many are called, but few chosen."

SECTION 43. JESUS, ON THE WAY TO JERUSALEM, AGAIN FORE-TELLS HIS PASSION, DEATH, AND RESURRECTION.—THE AMBITIOUS REQUEST OF THE MOTHER OF JAMES AND JOHN.

(Mark x.32-45; Luke xviii. 31-34; Matt. xx. 17-28).

"And they were in the way going up to Jerusalem. And Jesus went before them: and they were astonished, and following they were afraid.

And taking again the twelve, he began to tell them the things that should befall him, and said to them, Behold we go up to Jerusalem, and all things that were written by the prophets concerning the Son of man shall be accomplished; and the Son of man shall be betrayed to the chief priests and to the scribes and elders, and they shall condemn him to death, and shall deliver him to the Gentiles; and they shall mock him, and spit on him, and scourge him, and kill him; and the third day he shall rise again. And they understood none of these things, and this word was hid from them, and they understood not the things that were said.

Then came to him the mother of the sons of Zebedee with her sons, adoring and asking something of him. And he said to her, What wilt thou? She said to him, Say that these my two sons may sit, the one on thy right hand, the other on thy left, in thy kingdom. And Jesus said to them, Ye know not what ye ask. Can ye drink of the chalice that I drink of, or be baptised with the baptism wherewith I am baptised? But they said to him, We can. And Jesus saith to them, Ye shall indeed drink of the chalice that I drink of, and with the baptism wherewith I am baptised ye shall be baptised; but to sit on my right hand or left, is not mine to give to you, but to them for whom it is prepared by my Father.

And the ten hearing it, began to be much displeased at James and John; but Jesus calling them, saith to them, Ye know that they who seem to rule over the Gentiles, lord it over them; and their princes have power over them; but it shall not be so among you; but whosoever will be the greater let him be your minister, and he that will be first among you, shall be your servant, even as the Son of man is not come to be ministered unto, but to minister, and to give his life a redemption for many."

SECTION 44. OUR LORD HEALS A BLIND MAN, ENTERS JERICH-
CHO, AND ABIDES AT THE HOUSE OF ZACHEUS.

(Luke xviii. 35-43, xix. 1-10).

"Now it came to pass when he drew nigh to Jericho, a certain blind man sat by the wayside begging. And when he heard the multitude passing by he asked what this meant. And they told him that Jesus of Nazareth was passing by. And he cried out saying, Jesus, son of David, have mercy on me. And they that went before, rebuked him, that he should hold his peace. But he cried out much more, son of David, have mercy on me. And Jesus standing commanded him to be brought unto him. And when he was near he asked him, saying, What wilt thou that I do to thee? But he said, Lord, that I may see. And Jesus said to him, Receive thy sight; thy faith hath made thee whole. And immediately he saw and followed him, glorifying God. And all the people, when they saw it, gave praise to God.

And entering in he walked through Jericho. And behold, there was a man named Zacheus, who was the chief of the publicans; and he was rich. And he sought to see Jesus who he was, and he could not for the crowd, because he was low of stature; and running before, he climbed up into a sycamore-tree that he might see him; for he was to pass that way. And when Jesus was come to the place, looking up he saw him, and said to him, Zacheus, make haste and come down; for this day I must abide in thy house. And he made haste and came down, and received him with joy.

And when all saw it, they murmured, saying that he was gone to be a guest with a man that was a sinner. But Zacheus standing said to the Lord, Behold, Lord, the half of my goods I

give to the poor; and if I have wronged any man of anything, I restore him four-fold. Jesus said to him, This day is salvation come to this house, because he also is a son of Abraham; for the Son of man has come to seek and to save that which was lost."

As a church edifice becomes the house of God through the rite of its consecration, the church on that occasion has the action of Zacheus sang during the mass, as if it were to say, "Zacheus make haste and come down," think of the honor conferred upon you. I have chosen this place, I have come to bring you salvation.

SECTION 45. THE PARABLE OF THE POUNDS. (Luke xix. 11-27).

"As they were hearing these things, he added and spake a parable, because he was nigh to Jerusalem, and because they thought that the kingdom of God should immediately be manifested. He said therefore, A certain nobleman went into a far country to receive for himself a kingdom, and to return; and calling his ten servants, he gave them ten pounds, and said to them, Trade till I come. But his citizens hated him, and sent an embassy after him, saying, We will not have this man to reign over us.

And it came to pass that he returned, having received the kingdom; and he commanded his servants to be called to whom he had given the money, that he might know how much every man had gained by trading. And the first came saying, Lord, thy pound hath gained ten pounds. And he said to him, Well done, thou good servant; because thou hast been faithful in a little, thou shalt have power over ten cities. And the second came saying, Lord, thy pound hath gained five pounds. And he said to him, Be thou also over five cities. And another came saying, Lord, behold, here is thy pound, which I have kept laid up in a napkin; for I feared thee; because thou art an austere man; thou takest up what thou didst not lay down, and thou reapest that which thou didst not sow. He saith to him, out of thy own mouth I judge thee, thou wicked servant. Thou knewest that I was an austere man, taking up what I laid not down, and reaping that which I did not sow. And why, then, didst thou not give my money into the bank, that at my coming I might have exacted it with usury? And he said to them that

stood by. Take the pound away from him, and give it to him that hath ten pounds. And they said to him, Lord, he hath ten pounds. But I say to you, that to every one that hath shall be given, and he shall abound; and from him that hath not, even that which he hath shall be taken from him. But as for those my enemies, who would not have me reign over them, bring them hither, and kill them before me."

SECTION 46. JESUS RESTORES SIGHT TO BARTIMEUS.

(Mark x. 46-52).

"And as he went out of Jericho with his disciples, and a very great multitude, Bartimeus the blind man, the son of Timæus, sat by the wayside begging. And when he had heard that it was Jesus of Nazareth, he began to cry out and to say, Jesus, son of David, have mercy on me. And many rebuked him, that he might hold his peace: but he cried a great deal the more. Son of David, have mercy on me.

And Jesus standing still commanded him to be called. And they called the blind man, saying to him, Be of better comfort; arise, he calleth thee. And he casting off his garment leaped up, and came to him.

And Jesus answering said to him, What wilt thou that I should do to thee? And the blind man said to him, Rabboni, that I may see.

And Jesus saith to him, Go thy way, thy faith hath made thee whole. And immediately he saw, and followed him on the way."

SECTION 47. JESUS ARRIVES AT BETHANY ON THE SIXTH DAY BEFORE THE PASCH. (John xi. 55, xii. 1).

FRIDAY AFTER SUNSET,—THE BEGINNING OF THE SEVENTH DAY OF THE WEEK, THE NINTH OF NISAN.

(John xi. 55, 56, xii. 1).

"And the pasch of the Jews was at hand; and many from the country went up to Jerusalem before the pasch to purify themselves. They sought, therefore, for Jesus; and they discoursed

one with another, standing in the temple, What think ye that he is not come to the festival day? And the chief priests and the Pharisees had given a commandment, that if any man knew where he was, he should tell, that they might apprehend him.

Jesus, therefore, six days before the pasch, came to Bethany, where Lazarus had been dead, whom Jesus raised to life."

SECTION 49. JESUS SUPS WITH SIMON THE LEPER, LAZARUS,
MARTHA, AND MARY BEING PRESENT. — MARY
ANOINTS HIM WITH PRECIOUS OINTMENT.

(John xii. 2-11; Mark xiv. 3-9;

Matt. xxvi. 6-13).

"And they made him a supper there at the house of Simon the leper; and Martha served; but Lazarus was one of them that were at the table with him. Mary therefore took a pound of ointment of right spikenard, of great price, and anointed the feet of Jesus, and wiped his feet with her hair; and the house was filled with the odour of the ointment.

Then one of the disciples, Judas Iscariot, he that was about to betray him, said, Why was not this ointment sold for three hundred pence, and given to the poor? Now this he said, not that he cared for the poor, but because he was a thief, and having the purse, carried the things that were put therein. Jesus therefore said, Let her alone, why do ye molest her? She hath wrought a good work on me. For the poor ye have always with you, and whensoever ye will, ye may do them good; but me ye have not always. What she had, she hath done; she is come beforehand to anoint my body for the burial. Amen I say to you, wheresoever this gospel shall be preached in the whole world, that also which she hath done shall be told for a memorial of her.

A great multitude therefore of the Jews knew that he was there, and they came not for Jesus' sake only, but that they might see Lazarus, whom he had raised from the dead. But the chief priests thought to kill Lazarus also, because many of the Jews by reason of him went away and believed in Jesus."

CHAPTER VII.

THE EVENTS OF HOLY WEEK.

INTRODUCTION.

The last week of lent is called in the language of the church the Holy or Great week, chiefly because during this week we commemorate the sufferings of our Lord, His death on the cross and His resurrection, by which He wrought our redemption. It also well deserves the name of Holy week because it is the time when the church brings forth children to her spouse by baptism, reconciles sinners to Him by penance, consecrates ministers for His altar and invites all the faithful to His table, there to be fed with the same body which was slain for them. Moreover we see that at this time she also blesses elements used in her greatest mysteries—viz., the water for baptism, the fire and incense, the oils for baptism, extreme unction, confirmation, ordination, consecration of bishops, dedication of churches, etc.

SECTION I. SUNDAY, THE FIRST DAY OF THE WEEK, THE TENTH OF NISAN.—JESUS ENTERS JERUSALEM IN TRIUMPH.

(John xii. 12-14; Matt. xxi. 1-11; Mark xi.

1-11; Luke xix. 29-44).

“And on the next day a great multitude that was come to the festival day, when they had heard that Jesus was coming to Jerusalem, took branches of palm-trees, and went forth to meet him, and cried, Hosanna, blessed is he that cometh in the name of the Lord, the king of Israel.

And when they drew nigh to Jerusalem, and were come to Bethphage, unto Mount Olivet, then Jesus sent two disciples, saying to them, Go ye into the village that is over against you, and immediately ye shall find an ass tied and a colt with her; loose them and bring them to me. And if any man shall say anything to you, say ye, that the Lord hath need of them, and forthwith he will let them go. Now all this was done that it

might be fulfilled which was written by the prophet, saying, *Tell ye the daughter of Zion, Behold, thy King cometh to thee, meek, and sitting upon an ass, and a colt the foal of her that is used to the yoke.* (Zach. ix. 9). And the disciples going, did as Jesus commanded them.

And going their way they found the colt tied before the gate without in the meeting of two ways, and they loose him. And as they were loosing the colt, the owners thereof said to them, Why loose ye the colt? But they said, Because the Lord hath need of him. And they brought him to Jesus. And casting their garments on the colt, they set Jesus thereon. And as he went, they spread their clothes underneath in the way. And many spread their garments in the way; and others cut down boughs from the trees and strewed them in the way.

These things his disciples did not know at the first; but when Jesus was glorified, then remembered they that these things were written of him, and that they had done these things unto him.

The multitude therefore gave testimony which was with him when he called Lazarus out of the grave, and raised him from the dead. For which reason also the people came to meet him, because they heard that he had done this miracle. The Pharisees therefore said among themselves, Do ye see that we prevail nothing? behold, the whole world is gone after him.

And they that went before, and they that followed, cried, saying, Hosanna, blessed is he that cometh in the name of the Lord. Blessed be the kingdom of our father David that cometh. Hosanna in the highest.

And when he was come nigh even now at the descent of Mount Olivet, the whole multitude of his disciples began with joy to praise God with a loud voice for all the mighty works that they had seen, saying, Blessed be the King that cometh in the name of the Lord; peace in heaven and glory in the highest.

And some of the Pharisees from amongst the multitude said to him, Master, rebuke thy disciples. And he said to them, I say to you, if these shall hold their peace, the stones will cry out.

And when he drew near, seeing the city, he wept over it, saying, If thou also hadst known, and that in this thy day, the things that are to thy peace,—but now they are hidden from thine eyes. For the days shall come upon thee, and thy enemies

shall cast a trench about thee, and compass thee round, and straiten thee on every side, and beat thee flat to the ground, and thy children who are in thee; and they shall not leave in thee a stone upon a stone, because thou hast not known the time of thy visitation.⁽¹⁾

And when he was come into Jerusalem, the whole city was moved, saying, Who is this? And the people said, This is Jesus, the prophet from Nazareth of Galilee. And he entered into the temple; and having viewed all things round about, when now the eventide was come, he went out to Bethany with the twelve."

Bethany was two miles only from Jerusalem; the most direct route from one city to the other being through Bethphage (the house of figs), on the eastern slope of Mount Olivet, across the same mountain to the brook of Cedron, and thence to the walls of the great city. It is in memory of this triumph that palms are blessed and distributed, and carried in solemn procession on Palm Sunday by the faithful who hold them in their hands whilst the history of the passion is read from St. Mathieu's gospel, to signify they are to partake of the triumph of Jesus Christ by virtue of His passion and death.

We may also observe that Christ enters into Jerusalem on a day that answers to the tenth of the moon, when the Jews brought the lambs that were to be killed and eaten on the pass-over, to their houses, (Ex. xxii.) in memory of their deliverance from the slavery of Egypt, and of their entrance into the land of promise, by their miraculous passage through the Red Sea. Hence in the procession of this day, the door of the church is opened when knocked at with the stem of the cross, signifying not only the triumphant entry into Jerusalem, but

⁽¹⁾ The details of this prophecy were remarkably fulfilled in the taking of Jerusalem by the Romans. Titus built first a mound, and then a wall round the city. During the taking of the city the massacre was frightful; above a million of Jews perished. Jerusalem was levelled with the soil, and its walls, with the exception of a small portion to the west, were demolished.

also that the gates of the celestial city, were opened for us by Jesus Christ, the true paschal lamb who died on the cross to redeem us from the slavery of sin.

SECTION 2. THE CURSING OF THE FRUITLESS FIG-TREE.—JESUS
CLEANSES THE TEMPLE FOR THE SECOND TIME.

(Mark xi. 12-19; Matt. xxi. 19, 20).

THE SECOND DAY OF THE WEEK, THE ELEVENTH OF NISAN.

“And the next day when they came out from Bethany he was hungry. And when he had seen afar off a fig-tree having leaves, he came, if haply he might find anything on it. And when he was come to it, he found nothing but leaves. For it was not the time for figs. And answering, he said to it, May no man hereafter eat fruit of thee for ever. And his disciples heard it. And immediately the fig-tree withered away. And the disciples seeing it wondered, saying, How is it immediately withered away?

And they come to Jerusalem; and Jesus went into the temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the money-changers, and the chairs of them that sold doves, and he suffered not that any man should carry a vessel through the temple. And he taught, saying to them, Is it not written, *My house shall be called the house of prayer to all nations* (Isaias lvi. 7); but ye have made it a den of thieves. Which when the chief priests and scribes had heard, they sought how they might destroy him; for they feared him because the whole people was in admiration at his doctrine.

And there came to him the blind and the lame in the temple; and he healed them. And the chief priests and scribes seeing the wonderful things that he did, and the children crying in the temple, and saying, Hosanna to the son of David, were moved with indignation, and said to him, Hearest thou what these say? and Jesus said to them, Yea, have ye never read, *Out of the mouth of infants and of sucklings thou hast perfected praise?* (Ps. viii. 3). And when the evening was come he went forth out of the city.”

SECTION 3. THE NEXT MORNING JESUS RETURNS FROM BETHANY TO JERUSALEM, AND DISCOURSES BY THE WAY.

(Mark xi. 20-26; Matt. xxi. 21).

THE THIRD DAY OF THE WEEK, THE TWELFTH OF NISAN.

“And when they passed by in the morning, they saw the fig-tree dried up from the roots. And Peter remembering, said to him, Rabbi, behold the fig-tree which thou didst curse is withered away. And Jesus answered and said to them, Have the faith of God. Amen I say to you, that whosoever shall say to this mountain, Be thou removed and be cast into the sea, and shall not stagger in his heart, but believe that whatsoever he saith shall be done, it shall be done unto him. Therefore I say unto you, all things whatsoever ye ask when ye pray, believe that ye shall receive, and they shall come unto you. And when ye shall stand to pray, forgive, if ye have aught against any man, that your father also, who is in heaven, may forgive you your sins; but if ye will not forgive, neither will your Father, that is in heaven, forgive you your sins.”

SECTION 4. JESUS ENTERS THE TEMPLE.—HIS AUTHORITY IS QUESTIONED. (Mark xi. 27-33; Luke xx. 1-8; Matt. xxi. 23-27).

“And they come again to Jerusalem; and when he was walking in the temple, there come to him the chief priests and the scribes and the elders, and they say to him, By what authority dost thou these things? and who hath given thee this authority that thou shouldst do these things? And Jesus answering, said to them, I will also ask you one word; answer ye me, and I will tell you by what authority I do these things. The baptism of John, was it from heaven, or from men? But they thought with themselves, saying, If we say from heaven, he will say, Why then did ye not believe him? If we say, From men, we fear the people, that the whole people will stone us; for they are persuaded that John was a prophet. And answering Jesus, they said, We know not. And Jesus answering saith to them, Neither do I tell you by what authority I do these things.”

SECTION 5. JESUS SPEAKS AGAINST THE CHIEF PRIESTS AND SCRIBES.—THE PARABLES OF THE TWO SONS, OF THE WICKED HUSBANDMEN, AND OF THE MARRIAGE OF THE KING'S SON. (Matt. xxi. 28-46, xxi. 1-14;

Luke xx. 9-19; Mark xii. 1-12).

“But what think ye? A certain man had two sons; and coming to the first, he said, Son, go work to-day in my vineyard. And he answering said, I will not; but afterwards, being moved with repentance, he went. And coming to the other, he said in like manner: and he answering said, I go, sir; and he went not. Which of the two did the father's will? They say to him, The first. Jesus saith to them, Amen I say to you, that the publicans and the harlots shall go into the kingdom of God before you. For John came to you in the way of justice, and ye did not believe him; but the publicans and the harlots, believed him; but ye, seeing it, did not even afterwards repent, that ye might believe him.

Hear ye another parable. There was a man, a householder, who planted a vineyard, and made a hedge round about it, and dug in it a press, and built a tower, and let it out to husbandmen; and went into a strange country. And when the time of the fruits drew nigh he sent his servants to the husbandmen, that they might receive the fruits thereof; and the husbandmen, laying hands on his servants, beat one, and killed another, and stoned another. Again he sent other servants more than the former; and they did to them in like manner; and last of all he sent to them his son, saying, They will reverence my son. But the husbandmen seeing the son, said among themselves, This is the heir; come let us kill him, and we shall have his inheritance. And taking him they cast him forth out of the vineyard, and killed him. When therefore the lord of the vineyard shall come, what will he do to those husbandmen? They say to him, He will bring those evil men to an evil end, and will let out his vineyard to other husbandmen, that shall render him the fruit in due season. And they hearing it, said, God forbid. But he looking on them, said, What is this then that is written, *The stone which the builders rejected, the same is become the head of the corner?* By the Lord this has been done, and it is marvelous in our eyes (Ps. cxvii. 22). Therefore I say to you, that the kingdom of God shall be taken from you, and shall be given to

a nation yielding the fruits thereof. And whosoever shall fall on this stone shall be broken; but on whomsoever it shall fall, it shall grind him to powder.

And when the chief priests and Pharisees had heard his parables, they knew that he spake of them. But seeking to lay hands on him they feared the multitudes, because they took him for a prophet.

And Jesus answering spake again to them in parables, saying, The kingdom of heaven is likened to a king, who made a marriage for his son. And he sent his servants to call them that were invited to the marriage; and they would not come. Again he sent other servants, saying, Tell them that were invited, Behold, I have prepared my dinner; my oxen and my fatlings are killed, and all things are ready; come ye to the marriage. But they slighted it, and went their ways, one to his farm, and another to his merchandise; and the rest laid hands on his servants, and, having treated them contumeliously, put them to death. But when the king had heard of it, he was angry, and sending his armies, he destroyed those murderers, and burnt their city. Then he saith to his servants, The marriage indeed is ready, but they that were invited were not worthy. Go ye therefore into the highways, and as many as ye shall find, call to the marriage. And his servants going forth into the ways, gathered together all that they found, both bad and good; and the marriage was filled with guests. And the king went in to see the guests; and he saw there a man who had not on a wedding-garment. And he saith to him, Friend, how camest thou in hither, not having on a wedding garment? But he was silent. Then the king said to the servants, Bind his hands and feet, and cast him into the outer darkness; there shall be weeping and gnashing of teeth: for many are called, but few are chosen."

SECTION 6. THE QUESTION OF THE SADDUCEES. (Matt. xxii. 23-33; Mark xii. 18-27; Luke xx. 27-39).

"That day there came to him the Sadducees, who say there is no resurrection, and asked him, saying, Master, Moses wrote unto us, that 'If any man's brother die, and leave his wife behind him, and leave no children, his brother should take his wife and raise up seed to his brother.' Now there were seven

brethren; and the first took a wife, and died leaving no issue. And the second took her and died; and neither did he leave any issue. And the third in like manner. And the seven all took her in like manner, and did not leave issue. Last of all the woman also died. In the resurrection therefore, when they shall rise again, whose wife shall she be of them? for the seven had her to wife.

And Jesus answering, said to them, Ye do err, not knowing the Scriptures nor the power of God. The children of this world marry and are given in marriage; but they who shall be accounted worthy of that world and of the resurrection from the dead, shall neither be married, nor take wives. Neither can they die any more, for they are equal to the angels, and are the children of God, being the children of the resurrection. And as concerning the dead that they rise again, have ye not read in the book of Moses, how in the bush God spake to him saying, *I am the God of Abraham, and the God of Isaac, and the God of Jacob?* But God is not the God of the dead, but of the living; for all live to him. Ye therefore do greatly err. And the multitudes hearing were in admiration at his doctrine."

SECTION 7. THE SCRIBE'S QUESTION.—OUR LORD'S QUESTION
OF THE SON OF DAVID. (Matt. xxii. 34-46;
Mark xii. 28-37).

"But the Pharisees hearing that he had silenced the Sadducees came together. And one of them, a doctor of the law, asked him, tempting him; Master, which is the great commandment in the law? Jesus answered him, the first commandment of all is, *Hear, O Israel, the Lord thy God is one God: And thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with thy whole mind, and with thy whole strength* (Deut. vi. 5). This is the greatest and the first commandment. And the second is like to this, *Thou shalt love thy neighbour as thyself* (Lev. xix. 18). There is no other commandment greater than these. On these two commandments depend the whole law and the prophets.

And the scribe said to him, Well, master, thou hast said in truth that there is one God, and there is no other beside him; and that he should be loved with the whole heart, and with the

whole understanding, and with the whole soul, and with the whole strength; and to love one's neighbour as oneself, is a greater thing than all holocausts and sacrifices. And Jesus seeing that he had answered wisely, said to him, Thou art not far from the kingdom of God. And no man after that durst ask him any questions.

And the Pharisees being gathered together, Jesus asked them, saying, What think ye of the Christ? whose son is he? They say to him, David's. He saith to them, How then doth David in spirit call him Lord? For David himself saith by the Holy Ghost, *The Lord said to my Lord, Sit on my right hand, until I make thy enemies thy footstool* (Ps. cix. 1). If David then call him Lord, how is he his son? And no man was able to answer him a word; neither durst any man from that day forth ask him any more questions."

SECTION 8. JESUS CAUTIONS HIS DISCIPLES AGAINST THE PHARISEES, AND DENOUNCES THEIR HYPOCRISY.

(Mark xii. 37-40; Luke xx. 45-47;

Matt. xxiii.).

"And a great multitude heard him gladly. And he said to them in his doctrine, Beware of the scribes, who love to walk in long robes and to be saluted in the market-place, and to sit in the first chairs in the synagogues, and to have the highest places at suppers; who devour the houses of widows under the pretence of long prayer: these shall receive greater judgment.

Then Jesus spake to the multitudes and to his disciples, saying, The Scribes and the Pharisees have sitten on the chair of Moses. All things therefore whatsoever they shall say to you, observe and do; but according to their works do ye not, for they say and do not. For they bind heavy and insupportable burdens, and lay them on men's shoulders; but with a finger of their own they will not move them. And all their works they do to be seen of men. For they make their phylacteries broad, and enlarge their fringes; and they love the first places at feasts, and the first chairs in the synagogues, and salutations in the market-place, and to be called by men, Rabbi. But be ye not called Rabbi; for one is your master, and all ye are brethren. And call none your father on earth;

for one is your father, who is in heaven. Neither be ye called masters; for one is your master, Christ.⁽¹⁾ He that is the greatest among you shall be your servant; and whosoever shall exalt himself shall be humbled, and he that shall humble himself shall be exalted.

But woe to you, Scribes and Pharisees, hypocrites; because ye shut the kingdom of heaven against men; for ye yourselves do not enter in, and those that are going in ye suffer not to enter. Woe to you, Scribes and Pharisees, hypocrites; because ye devour the houses of widows, praying long prayers. For this ye shall receive the greater judgment. Woe to you, Scribes and Pharisees, hypocrites; because ye go round about the sea and the land to make one proselyte; and when he is made, ye make him the child of hell twofold more than yourselves.

Woe to you blind guides, that say, Whosoever shall swear by the temple, it is nothing; but he that shall swear by the gold of the temple, is a debtor. Ye foolish and blind; for whether is greater, the gold, or the temple that sanctifieth the gold? And whosoever shall swear by the altar, it is nothing; but whosoever shall swear by the gift that is upon it is a debtor. Ye blind; for whether is greater, the gift, or the altar that sanctifieth the gift? He therefore that sweareth by the altar sweareth by it and by all things that are upon it; and whosoever shall swear by the temple sweareth by it and by him that dwelleth in it; and he that sweareth by heaven, sweareth by the throne of God, and by him that sitteth thereon.

Woe to you, Scribes and Pharisees, hypocrites; because ye tithe mint, and anise, and cummin, and have left the weightier things of the law, judgment, and mercy, and faith. These things ye ought to have done, and not to leave those undone. Blind guides, who strain out a gnat and swallow a camel.

Woe to you, Scribes and Pharisees, hypocrites; because ye make clean the outside of the cup and of the dish, but within ye are full of rapine and uncleanness. Thou blind Pharisee, first make clean the inside of the cup and of the dish, that the outside may become clean. Woe to you, Scribes and Pharisees,

⁽¹⁾ Phylacteries, *i. e.* preservatives. The Pharisees, taking the letter of the commandment, 'Thou shalt bind them for a sign upon thine hand, and they shall be ever before thine eyes. (Deut. vi. 8), wrote certain portions of the Law on parchments, and bound them on their foreheads and wrists. Moses also ordered the Jews to wear fringes of blue in their garments. These the Pharisees enlarged, to gain admiration.

hypocrites; because ye are like to whited sepulchres, which outwardly appear to men beautiful, but within are full of dead men's bones and of all filthiness. So ye also outwardly indeed appear to men just; but inwardly ye are full of hypocrisy and iniquity.

Woe to you, Scribes and Pharisees, hypocrites; that build the sepulchres of the prophets, and adorn the monuments of the just, and say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets. Wherefore ye are witnesses against yourselves that ye are the sons of them that killed the prophets. Fill ye up then the measure of your fathers.

Ye serpents, generation of vipers, how will ye flee from the judgment of hell? Therefore, behold, I send to you prophets, and wise men, and scribes; and some of them ye will put to death and crucify, and some ye will scourge in your synagogues, and persecute from city to city. That upon you may come all the just blood that hath been shed upon the earth, from the blood of Abel the just even unto the blood of Zacharias, the son of Barachias, whom ye killed between the temple and the altar. Amen I say to you, all these things shall come upon this generation. Jerusalem, Jerusalem, thou that killest the prophets, and stonest them that are sent unto thee, how often would I have gathered together thy children, as the hen doth gather her chickens under her wings, and thou wouldst not? Behold, your house shall be left to you desolate. For I say to you, ye shall not see me henceforth till ye say, Blessed is he that cometh in the name of the Lord."

SECTION 9. THE WIDOW AT THE TREASURY. (Mark xii. 41-44;
Luke xxi. 1-4).

"And Jesus sitting over against the treasury, beheld how the people cast money into the treasury; and many that were rich cast in much. And there came a certain poor widow, and she cast in two mites, which make a farthing. And calling his disciples together, he saith to them, Amen I say to you, this poor widow hath cast in more than all they that have cast into the treasury. For all they did cast in of their abundance, but she of her want cast in all she had, her whole living."

SECTION 10. CERTAIN GENTILES DESIRE TO SEE JESUS.

(John xii. 20-50).

“Now there were certain Gentiles among them that came up to adore on the festival day. These therefore came to Philip, who was of Bethsaida of Galilee, and desired him, saying, Sir, we would see Jesus. Philip cometh and telleth Andrew. Again Andrew and Philip told Jesus.

But Jesus answered them saying, The hour is come that the Son of man should be glorified. Amen, amen I say to you, unless the grain of wheat falling into the ground die, itself remaineth alone. But if it die, it bringeth forth much fruit. He that loveth his life shall loose it; and he that hateth his life in this world keepeth it unto life eternal. If any man minister to me, let him follow me; and where I am, there also shall my minister be. If any man minister to me, him will my Father honour. Now is my soul troubled. And what shall I say? Father, save me from this hour. But for this cause I came unto this hour. Father, glorify thy name.

A voice therefore came from heaven, I have both glorified it, and will glorify it again. The multitude therefore that stood and heard said that it thundered. Others said, An angel spake to him.

Jesus answered and said, This voice came not because of me, but for your sakes. Now is the judgment of the world, now shall the prince of this world be cast out; and I, if I be lifted up from the earth, will draw all things to myself. (Now this he said, signifying what death he should die.) The multitude answered him, We have heard out of the law that Christ abideth for ever, and how sayest thou, The Son of man must be lifted up? Who is this Son of man?

Jesus therefore said to them, Yet a little while the light is among you; walk whilst ye have the light, that the darkness overtake you not. And he that walketh in darkness knoweth not whither he goeth. Whilst ye have the light believe in the light, that ye may be the children of light.

These things Jesus spake; and he went away and hid himself from them. And whereas he had done so many miracles before them, they believed not in him; that the saying of Isaiah the prophet might be fulfilled, which he said, *Lord, who hath believed our hearing? and to whom hath the arm of the Lord been*

revealed? ⁽¹⁾ (Isaias liii. 1.) Therefore they could not believe, because Isaias said again, *He hath blinded their eyes and hardened their heart, that they should not see with their eyes nor understand with their heart, and be converted, and I should heal them* (Isaias vi. 9). These things said Isaias when he saw his glory, and spake of him. However, many of the chief men also believed in him; but because of the Pharisees they did not confess him, that they might not be cast out of the synagogue. For they loved the glory of men more than the glory of God.

But Jesus cried and said, He that believeth in me doth not believe in me, but in him that sent me. And he that seeth me, seeth him that sent me. I am come a light into the world, that whosoever believeth in me may not remain in darkness. And if any man hear my words and keep them not, I do not judge him; for I came not to judge the world, but to save the world. ⁽²⁾ He that despiseth me, and receiveth not my words, hath one that judgeth him. The word that I have spoken, the same shall judge him at the last day; for I have not spoken of myself, but the Father who sent me, he gave me commandment what I should say and what I should speak. And I know that his commandment is life everlasting. The things therefore that I speak, even as the Father said unto me, so do I speak."

SECTION 11. OUR LORD, ON THE MOUNT OF OLIVES, DIS-
COURSES ABOUT THE SIGNS OF HIS COMING AND OF THE
END OF THE WORLD. (Mark xiii.; Luke
xxi. 5-36; Matt. xxiv.).

"And as he was going out of the temple, one of his disciples saith to him, Master, behold what manner of stones and what

⁽¹⁾ 'The predictions and the fulfillment were necessarily connected because the foreknowledge of God could not be deceived.' ORMSBY. The impossibility arose from the perverseness of their own heart, which was revealed to Isaias. 'If you ask me, why they could not, I answer without hesitation because they would not.' ST. AUGUSTIN, quoted by ABP. KENRICK.

⁽²⁾ Blindness and hardness are directly caused by the wilful perversity of man, and cannot be ascribed to God, except so far as by an unsearchable decree he abandons the sinner to himself. He blinds by withholding his light, against which the sinner closed his eyes. He hardens by withholding the grace, of which the sinner proved himself unworthy. ABP. KENRICK.

buildings. And Jesus answering said to him, Seest thou all these great buildings? There shall not be left a stone upon a stone, that shall not be thrown down.

And as he sat on the mount of Olivet over against the temple, Peter and James and John and Andrew asked him apart, Tell us when shall these things be? And what shall be the sign when all these things shall begin to be fulfilled?

And Jesus answering, began to say to them, Take heed lest any man deceive you. For many shall come in my name, saying, I am he; and they shall deceive many. And when ye shall hear of wars, and rumours of wars, fear ye not. For such things must needs be; but the end is not yet. Nation shall rise against nation, and kingdom against kingdom, and there shall be great earthquakes in places, and pestilences and famines, and terrors from heaven, and there shall be great signs. These things are the beginning of sorrows.

But before all these things they will lay their hands on you, and persecute you, delivering you up to the synagogues, and into prisons, dragging you before kings and governors for my name's sake. And it shall happen unto you for a testimony; and to all nations the gospel must first be preached. And when they shall lead you and deliver you up, be not thoughtful beforehand what ye shall speak; but whatsoever shall be given you in that hour, that speak ye; for it is not ye that speak, but the Holy Ghost. Lay it up therefore in your hearts, not to meditate before how ye shall answer. For I will give you a mouth and a wisdom which all your adversaries shall not be able to resist and gainsay. And the brother shall betray his brother unto death, and the father his son; and children shall rise up against the parents, and shall work their death. And ye shall be hated by all men for my name's sake. And then shall many be scandalized, and shall betray one another; and shall hate one another. And many false prophets shall rise, and shall seduce many. And because iniquity hath abounded, the charity of many shall grow cold. But he that shall endure to the end, he shall be saved. But a hair of your head shall not perish. In your patience ye shall possess your souls. And this Gospel of the kingdom shall be preached in the whole world, for a testimony to all nations; and then shall the consummation come.

And when ye shall see Jerusalem compassed about with an army, then know that the desolation thereof is at hand. But

when ye shall see the abomination of desolation, which was spoken of by Daniel the prophet, standing in the holy place,—he that readeth let him understand,—then let them that are in Judea flee to the mountains; and let him that is on the housetop, not go down into the house, nor enter therein to take anything out of the house; and let him that shall be in the field not turn back to take up his garment. For these are the days of vengeance, that all things that are written may be fulfilled. And woe to them that are with child and give suck in those days; for there shall be great distress in the land, and wrath upon this people. But pray that your flight be not in the winter, or on the sabbath. For there shall be then great tribulation, such as hath not been from the beginning of the world until now, neither shall be. And unless those days had been shortened, no flesh should be saved; but for the sake of the elect, those days shall be shortened. And they shall fall by the edge of the sword, and shall be led away captive into all nations, and Jerusalem shall be trodden down by the Gentiles, till the times of the nations be fulfilled.

And then if any man shall say to you, Lo, here is Christ, or there; do not believe. For there will rise up false Christs and false prophets, and they shall shew signs and wonders to seduce, if it were possible, even the elect. Behold I have told it to you beforehand. If therefore they shall say to you, Behold he is in the desert, go ye not out; Behold he is in the closets, believe it not. For as the lightning cometh out of the east, and appeareth even into the west; so shall also the coming of the Son of man be. Wheresoever the body shall be, there shall the eagles also be gathered together.

And immediately after the tribulation of those days, the sun shall be darkened and the moon shall not give her light, and the stars shall fall from heaven, and the powers of heaven shall be moved. And then shall appear the sign of the Son of man in heaven; and then shall all tribes of the earth mourn; and they shall see the Son of man coming in the clouds of heaven with much power and majesty. And he shall send his angels with a trumpet and a great voice; and they shall gather together his elect from the four winds, from the farthest parts of the heavens to the utmost bounds of them. And when these things begin to come to pass, look up and lift up your heads, for your redemption is at hand.

And from the fig-tree learn a parable: When the branch

thereof is now tender, and the leaves come forth, ye know that summer is nigh. So ye also, when ye shall see all these things come to pass, know that the kingdom of God is at hand. Amen I say to you, that this generation shall not pass till all these things be done. Heaven and earth shall pass away, but my words shall not pass away. But take heed to yourselves, lest perhaps your hearts be overcharged with surfeiting and drunkenness, and the cares of this life, and that day come upon you suddenly: for as a snare shall it come upon all that sit upon the face of the whole earth. Watch ye therefore, praying at all times, that ye may be accounted worthy to escape all these things that are to come, and to stand before the Son of man.

But of that day or hour no man knoweth, neither the angels in heaven, nor the Son, but the Father.⁽¹⁾ Take ye heed, watch and pray; for ye know not when the time is. And as in the days of Noe, so shall also the coming of the Son of man be. For as in the days before the flood, they were eating and drinking, marrying and giving in marriage, even till that day in which Noe entered into the ark; and they knew not until the flood came, and took them all away; so also shall the coming of the Son of man be. Then two shall be in the field; one shall be taken, and one shall be left. Two women shall be grinding at the mill; one shall be taken, and one shall be left. Watch ye therefore, because ye know not at what hour your Lord will come. But this know ye, that if the good-man of the house knew at what hour the thief would come, he would certainly watch, and would not suffer his house to be broken open. Wherefore be ye also ready, because at what hour ye know not, the Son of man will come.

Even as a man who going into a far country, left his house; and gave authority to his servants over every work, and commanded the porter to watch. Watch ye therefore (for ye know not when the lord of the house cometh; at even, or at midnight, or at the cock-crowing, or in the morning); lest coming on a sudden, he find you sleeping. And what I say to you, I say to all, Watch.

Who, thinkest thou, is a faithful and wise servant whom his

⁽¹⁾ The Father alone is said to know the day of judgment, because it is not revealed. The Son *as his messenger to men* does not know it. The divine attribute of omniscience is his, equally as his Father's, and as man his knowledge, although not absolutely infinite, far exceeds the knowledge of all mere creatures. ABP. KENRICK.

lord hath appointed over his household to give them meat in season? Blessed is that servant, whom, when his lord shall come, he shall find so doing. Amen I say to you, he will place him over all his goods.

But if that evil servant should say in his heart, My lord is long a-coming; and shall begin to strike his fellow-servants, and shall eat and drink with drunkards; the lord of that servant shall come in a day that he hopeth not; and at an hour that he knoweth not; and shall separate him, and appoint him his portion with the hypocrites. There shall be weeping and gnashing of teeth."

SECTION 12. THE PARABLES OF THE TEN VIRGINS, AND OF THE TALENTS. (Matt. xxv.*1-30).

"Then shall the kingdom of heaven be like to ten virgins, who taking their lamps went out to meet the bridegroom and the bride. And five of them were foolish, and five wise. But the five foolish, having taken their lamps, did not take oil with them; but the wise took oil in their vessels with the lamps. And the bridegroom tarrying, they all slumbered and slept. And at midnight there was a cry made, Behold the bridegroom cometh; go ye forth to meet him. Then all those virgins arose and trimmed their lamps. And the foolish said to the wise, Give us of your oil, for our lamps are gone out. The wise answered, saying, Lest perhaps there be not enough for us and for you; go ye rather to them that sell, and buy for yourselves. Now whilst they went to buy, the bridegroom came; and they that were ready, went in with him to the marriage, and the door was shut. But at last come also the other virgins, saying, Lord, Lord, open to us. But he answering said, Amen I say to you, I know you not. Watch ye therefore; because ye know not the day, nor the hour.

For even as a man going into a far country, called his servants, and delivered to them his goods. And to one he gave five talents, and to another two, and to another one, and to every one according to his proper ability; and immediately he took his journey.

And he that had received the five talents went his way, and traded with the same, and gained other five. And in like manner he that had received the two, gained other two. But

he that had received the one, going his way digged into the earth, and hid his lord's money.

But after a long time the lord of those servants came, and reckoned with them. And he that had received the five talents coming, brought other five talents, saying, Lord, thou didst deliver to me five talents; behold I have gained other five over and above. His lord said to him, Well done, good and faithful servant; because thou hast been faithful over a few things, I will place thee over many things; enter thou into the joy of thy lord. And he also that had received the two talents came and said, Lord, thou deliveredst two talents to me; behold I have gained other two. His lord said to him, Well done, good and faithful servant; because thou hast been faithful over a few things, I will place thee over many things; enter thou into the joy of thy lord. But he that had received the one talent, came and said, Lord, I know that thou art a hard man; thou reapest where thou hast not sown, and gatherest where thou hast not strewed; and being afraid I went and hid thy talent in the earth; behold here thou hast that which is thine. And his lord answering said to him, Wicked and slothful servant, thou knewest that I reap where I sow not, and gather where I have not strewed; thou oughtest therefore to have committed my money to the bankers, and at my coming I should have received mine own with usury. Take ye away therefore the talent from him, and give it to him that hath ten talents. For to every one that hath shall be given, and he shall abound; but from him that hath not, that also which he seemeth to have shall be taken away. And the unprofitable servant cast ye into the outer darkness. There shall be weeping and gnashing of teeth."

SECTION 13. JESUS DESCRIBES THE FINAL JUDGMENT OF ALL NATIONS. (Matt. xxv. 31-46).

"When the Son of man shall come in his majesty, and all the angels with him, then shall he sit upon the seat of his majesty: and all nations shall be gathered together before him, and he shall separate them one from another, as the shepherd separateth the sheep from the goats; and he shall set the sheep on his right hand, but the goats on his left.

Then shall the King say to them that shall be on his right hand, Come, ye blessed of my Father, possess ye the kingdom prepared for you from the foundation of the world: for I was hungry, and ye gave me to eat; I was thirsty, and ye gave me to drink; I was a stranger, and ye took me in; naked, and ye covered me; sick, and ye visited me; I was in prison, and ye came to me.

Then shall the just answer him, saying, Lord, when saw we thee hungry, and fed thee; thirsty, and gave thee drink; and when did we see thee a stranger and took thee in; or naked, and covered thee; or when did we see thee sick, or in prison, and came to thee? And the King answering shall say unto them, Amen I say to you, as long as ye did it to one of these my least brethren, ye did it to me.

Then shall he say to them also that shall be on his left hand, Depart from me, ye cursed, into everlasting fire, which was prepared for the devil, and his angels. For I was hungry, and ye gave me not to eat; I was thirsty, and ye gave me not to drink; I was a stranger, and ye took me not in; naked, and ye covered me not; sick, and in prison, and ye did not visit me.

Then shall they also answer him, saying, Lord, when saw we thee hungry, or thirsty, or a stranger, or naked, or sick, or in prison, and did not minister to thee?

Then he shall answer them, saying, Amen I say to you, as long as ye did it not to one of these least, ye did it not to me. And these shall go into everlasting punishment; but the just into everlasting life."

SECTION 14. JUDAS AGREES TO BETRAY HIS MASTER FOR
THIRTY PIECES OF SILVER. (Matt. xxvi. 1-16;
Mark xiv. 1-11; Luke xxii. 1-6).

THE FOURTH DAY OF THE WEEK, THE THIRTEENTH OF NISAN.

"And it came to pass, when Jesus had ended all these words, he said to his disciples, Ye know that after two days shall be the pasch, and the Son of man shall be delivered up to be crucified.

Now the feast of unleavened bread, which is called the pasch, was at hand. Then were gathered together the chief priests and elders of the people into the court of the high-priest,

who was called Caiaphas. And they consulted together that by subtilty they might apprehend Jesus, and put him to death. But they said, Not on the festival-day, lest perhaps there should be a tumult among the people.

And Satan entered into Judas, who was surnamed Iscariot, one of the twelve. And he went away, and discoursed with the chief priests and magistrates how he might betray him to them. And said to them, What will ye give me, and I will deliver him unto you? And they were glad, and covenanted to give him money. But they appointed him thirty pieces of silver. And from thenceforth he sought opportunity to betray him."

The agreement of Judas to betray our Saviour was made on a day answering to our Wednesday. On this account does the church set apart many Wednesdays in the year as days of penance. On Wednesday, Thursday and Friday of Holy week in the evening, we have the office called *Tenebræ* arranged under the titles of Matins and Lauds, for Maunday Thursday, Good Friday and Holy Saturday. It takes the name of *Tenebræ* from the ceremony of gradually extinguishing the candles, till at last the office concludes in total darkness.

On these three days the church lays aside all the psalms and hymns of praise; there is no solemn invocation of God's assistance at the beginning of the Matins and Lauds; no *gloria* at the end of the psalms; no *Dominus vobiscum* to bless the faithful, no *oremus* to desire their concurrence, or no *amen* to express their consent. By these omissions the church expresses her concern for her suffering or expiring Lord, and therefore the psalms and lessons of which this office is composed, scarcely breathe anything else but sighs and lamentations for His sufferings and death.

The six candles on the altar, and the fifteen placed on the Epistle side, all burning at the beginning of the office, signify the light of faith preached by the prophets and Jesus Christ. At the end of each of the fourteen psalms during the matins and

lauds, the candles in the triangular candlestick are extinguished, and at the end of every second verse of the *benedictus*, those on the altar are put out, one by one, to teach us that the Jews were totally deprived of the light of faith when they put our Saviour to death. This may also have been intended to represent the Apostles leaving their Master at the time of His passion. But the fifteenth candle, a white one, placed on the top angle, which represents the light of the world, Jesus Christ, is concealed at the end of the altar, and afterwards brought out burning, to signify that though Christ, according to His humanity, died and was laid in the sepulchre, yet He was always alive, according to His divinity, by which He raised His body again to life. The darkness while the *miserere* and prayer *respice* are said, reminds us of the darkness which covered the whole earth at His death, and the noise made at the conclusion reminds us of the convulsions of nature for the death of its author, when the earth trembled, rocks were rent, graves were opened and the veil of the temple was rent from the top to the bottom.

SECTION 15. THE PREPARATIONS FOR THE PASCHAL SUPPER.

(Matt. xxvi. 17-19; Mark xiv. 12-16; Luke xxii. 7-13).

THE FIFTH DAY OF THE WEEK, THE FOURTEENTH OF NISAN, BETWEEN 3 AND 6 P. M.

“And the day of the unleavened bread came, on which it was necessary that the pasch should be killed. (¹)

(¹) The day when the paschal lamb must be slain was on the 14th of Nisan, ‘between the evenings’ (Exod. xii. 6; Lev. xxiii. 5; Num. ix. 3). The expression ‘between the evenings’ was interpreted by the generality of the Jews to mean the interval between the first decline of the sun (3 p. m.) and his setting. The lamb was to be eaten, ‘roast with fire, and with unleavened bread, and with bitter herbs, in that night’ (Exod. xii. 8), *i. e.* upon the beginning of the 15th of Nisan. The feast of unleavened bread began at the time of eating the Passover, so that the first day of the feast, strictly speaking, was the 15th (Num. xxviii. 17); but as it was customary for the Jews to put away all leaven of their houses on the 14th, this was popularly called the first day of unleavened bread.

And he sent Peter and John, saying, Go and prepare for us the pasch, that we may eat. But they said: Where wilt thou that we prepare? And he said to them, Behold, as ye go into the city, there shall meet you a man carrying a pitcher of water: follow him into the house where he entereth in; and ye shall say to the good-man of the house, The master saith to thee, Where is the guest-chamber, where I may eat the pasch with my disciples? And he will shew you a large dining-room furnished, and there prepare. And they went, and found as he said to them, and made ready the pasch."

The place where they prepared the pask was situated on Mount Sion and owned by Joseph of Arimathea. There stands on the site of that house in our days, an edifice which was built for a church and was used as such not so very long ago; but very sad to say, the place is now the property of Mohammedans who use it as a mosk. Catholic pilgrims visit it with mingled feelings of respect and sorrow, for here it was that the holy Eucharist was instituted, that the Holy Ghost came down upon the apostles; and the house of Joseph which stood here was also used for some time as a church by the Christians of Jerusalem.

SECTION 16. HOLY THURSDAY.

Note. We think it impossible, now days, from the sole account given us by the Evangelists, of the Paschal supper, to know to a certainty what our Lord did on that occasion, and what was the real meaning of His words as related by the said Evangelists. The three first Evangelists, St. Mathieu, St. Mark, and St. Luke, wrote their gospel about the year 60, that is 30 years more or less after the ascension. One of them wrote in the Hebrew language for the benefit of the Jews, probably at Jerusalem, another in Latin or Greek at Rome or Alexandria, and the third wrote in the Greek language, also with a view to enlighten the heathen who spoke that language. As to St. John, it is

believed that he wrote his gospel at Ephesus as late as the year 72 of the Christian era. His object being to correct the errors of early heretics who denied the divinity of Jesus Christ. St. John says nothing of the institution of the Eucharist, but relates in the sixth chapter of his gospel what the Son of God declared concerning the heavenly bread which he was to give to his church. It is evident that the Jews or Gentiles for whose benefit the Evangelists wrote their gospels so long after the ascension of our Lord, could not from that account alone, understand what meant the words, "*this is my body—this is the new testament in my blood—the bread which I will give is my flesh.—Do this in commemoration of me.*"

The case was different with the early Christians. They had seen the apostles or those ordained by them perform the rite which the Master had commissioned them to perform; they had heard them explain the meaning of the words of Jesus Christ. they knew that He was with them teaching, hence they had no need of full explanations in writing regarding matters that had been explained and practiced for years before any of the gospels had been written. In a word, the gospels were written at a time when the church had been a long time in existence with its head, its sacraments and sacrifice. From the church of Christ alone, we are to learn what our Lord did at the last supper, and what meaning we are to give to his words.

If Catholics nowadays attach the same meaning, wherever they may happen to live, to the words of the Redeemer, it is because they have been taught, (many of them as the early Christians without the Bible), by the successors of those to whom Christ said go and teach, "I am with you all days until the consummation of the world." With these remarks we copy the scanty account of the doings of our Lord, at the last supper, given by the Evangelists St. Mathieu, St. Mark and St. Luke.

In the third part of this work we intend to speak at length of the last celebration of the passover by our Saviour, and of the repast which followed it, during which He instituted the holy eucharist as sacrament and sacrifice.

THE PASCHAL SUPPER.—THE INSTITUTION OF THE BLESSED EUCHARIST (John xiii. 1; Matt. xxvi. 20-29; Mark xiv. 22-25; Luke xxii. 14-23).

THE EVENING AT THE BEGINNING OF THE SIXTH DAY OF THE WEEK, THE FIFTEENTH OF NISAN.

“Before the festival day of the pasch, Jesus knowing that his hour was come, that he should pass out of this world to the Father, having loved his own who were in the world, he loved them unto the end.

And when the hour was come, he sat down, and the twelve apostles with him.

And he said to them, With desire I have desired to eat this pasch with you before I suffer. For I say to you, that from this time I will not eat it, till it be fulfilled in the kingdom of God.”

“And whilst they were at supper Jesus took bread, and blessed and brake; and gave to his disciples, and said, Take ye and eat, this is my body.

And taking the chalice he gave thanks, and gave to them, saying, Drink ye all of this. ⁽¹⁾ For this is my blood of the new testament, which shall be shed for many unto remission of sins.

And I say to you, I will not drink from henceforth of this fruit of the vine ⁽²⁾ until that day when I shall drink it with

(1) “Drink ye all of this.” This was spoken to the apostles, who were the ‘all’ then present. But it in no way follows from these words spoken to the apostles that all the faithful are commanded to drink of the chalice, any more than that all the faithful are commanded to consecrate, offer and administer this Sacrament, because Christ upon the same occasion and at the same time bid the apostles to do so in these words, “Do this in commemoration of me.” DOUAY.

(2) “The sacramental cup might be called the fruit of the vine, because it was consecrated from wine, and retains the likeness and all the accidents or qualities of wine.” DOUAY.

you new in the kingdom of my Father.”—Matt. xxvi. 26-29.

“And whilst they were eating Jesus took bread ; and blessing brake and gave to them, and said, Take ye, this is my body.

And having taken the chalice, giving thanks, he gave to them ; and they all drank of it. And he said to them, This is my blood of the new testament, which shall be shed for many.

Amen I say to you, that I will drink no more of this fruit of the vine until that day when I shall drink it new in the kingdom of God.”—Mark xiv. 22-25.

“And taking bread he gave thanks, and brake, and gave to them, saying, This is my body which is given for you. Do this for a commemoration of me. ⁽¹⁾

In like manner the chalice also after he supped saying, This is the chalice, the new testament in my blood, which shall be shed for you.

But yet behold the hand of him that betrayeth me is with me on the table.

And the Son of man indeed goeth according to that which is determined, but yet woe to that man by whom he shall be betrayed. And they began to inquire among themselves which of them it was that should do this thing.”—Luke xxii. 19-23.

Holy Thursday—The mass of this day, is of the Holy Eucharist, and therefore a subject of joy and thanksgiving, expressed by the ringing of bells, the singing of the Gloria in Excelsis, and the white color of the vestments and ornaments of the altar. For though the church be wholly taken up this week with the passion of Christ, and for that reason, instituted the feast of *Corpus Christi*, a day of special thanksgiving for the institution of the Eucharist, yet she could not restrain from some expression of her joy and gratitude on the very day that our Lord was pleased to ordain so great a wonder of his love. But after the singing of the *gloria in excelsis* the bells are silent, till the same angelical hymn is repeated at mass on Holy Saturday, in honor of the wonderful silence of our blessed Saviour

(1) By these words our Lord made his apostles priests, and commanded them to offer the sacrifice of the Holy Eucharist to shew forth his death.

during his passion, as well as to express the silent mourning of the church for the death of her spouse.

The rubric prescribes the consecration of two hosts : one for the mass of this day, the other to be carried in solemn procession to a throne on another altar, which is adorned with lights, flowers, jewelery and tapestry, where it is kept with great splendor, till the time of mass to-morrow, the church door being kept open till late in the evening, to give the faithful an opportunity of returning thanks for this inestimable sacrament, on the very day of its institution, by their frequent visits to this place, where it is reserved.

The reason for removing the Blessed Sacrament to another altar is, that the devotion of the passion at the main altar of the church where it was begun the evening before at *Tenebra* (and is continued there three days without any pomp or magnificence) might not be interrupted.

After the vespers the priest with his ministers, by taking away the linen cloths, with all the other ornaments, leaves the altar bare and naked. The antiphon *Diviserunt* and the psalm xxi. *Deus Deus Meus*, are recited by the choir during this ceremony, which represents the stripping our Saviour of His garments, for which the soldiers cast lots, and divided among themselves. And the nakedness of the altar signifies that Christ in His passion lost all His beauty, and was in a manner deprived of the glory of His Divine nature.

SECTION 17. OUR LORD WASHES HIS DISCIPLES' FEET, POINTS OUT THE TRAITOR, AND APPOINTS ST. PETER TO BE THE CONFIRMER OF HIS BRETHREN. (John xiii.

2-38; Mark xiv. 21; Matt. xxvi. 25;

Luke xxii. 24-38).

“And when the supper was done, the devil having already put into the heart of Judas Iscariot, the son of Simon, to betray

him, knowing that the Father had given him all things into his hands, and that he came from God, and goeth to God: he riseth from supper, and layeth aside his garments, and having taken a towel, girded himself. After that, he putteth water into a basin, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded. He cometh therefore to Simon Peter. And Peter saith to him, Lord, dost thou wash my feet? Jesus answered, and said to him, What I do, thou knowest not now, but thou shalt know hereafter. Peter saith to him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou shalt have no part with me. Simon Peter saith to him, Lord, not my feet only, but also my hands and my head. Jesus saith to him, He that is washed, needeth not but to wash his feet, but is wholly clean. And ye are clean, but not all. For he knew who he was that would betray him; therefore he said, Ye are not all clean.

Then after he had washed their feet, and taken his garments, being sat down again, he said to them, Know ye what I have done to you? Ye call me Master and Lord: and ye say well, for so I am. If then I, being your Lord and Master, have washed your feet, ye also ought to wash one another's feet. For I have given you an example, that, as I have done to you, so ye do also. Amen, amen I say to you, the servant is not greater than his lord: neither is the apostle greater than he that sent him. If ye know these things, blessed shall ye be if ye do them. I speak not of you all. I know whom I have chosen: but that the Scripture may be fulfilled, *He that eateth bread with me, shall lift up his heel against me* (Ps. xl. 10). I tell you now, before it come to pass, that when it shall come to pass ye may believe that I am he. Amen, amen I say to you, he that receiveth whomsoever I send receiveth me: and he that receiveth me, receiveth him that sent me.

When Jesus had said these things, he was troubled in spirit, and he testified and said, Amen, amen I say unto you, one of you shall betray me.

The disciples therefore looked one upon another, doubting of whom he spake. Now there was leaning on Jesus's bosom one of his disciples, whom Jesus loved. Simon Peter therefore beckoned to him, and said to him, Who is it of whom he speaketh? He therefore, leaning on the breast of Jesus, saith to him, Lord, who is it? Jesus answered, He it is to whom I shall reach bread dipped. And when he had dipped the bread, he gave it

to Judas Iscariot, the son of Simon. The Son of man indeed goeth, as it is written of him; but woe to that man by whom the Son of man shall be betrayed; it were better for him if that man had not been born. And Judas that had betrayed him, answering said, Is it I, Rabbi? He saith to him, Thou hast said.

And after the morsel, satan entered into Judas; and Jesus said to him, That which thou dost, do quickly. Now no man at the table knew to what purpose he said this unto him; for some thought, because Judas had the purse, that Jesus had said to him, Buy those things which we have need of for the festival-day; or that he should give something to the poor. He therefore having received the morsel, went out immediately. And it was night.

When he therefore was gone out, Jesus said, Now is the Son of man glorified, and God is glorified in him. If God be glorified in him, God also will glorify him in himself; and immediately will he glorify him. Little children, yet a little while I am with you. Ye shall seek me, and as I said to the Jews, Whither I go, ye cannot come; so I say to you now. A new commandment I give unto you, That ye also love one another. By this shall all men know that ye are my disciples, if ye have love one for another.

Simon Peter saith to him, Lord, whither goest thou? Jesus answered, Whither I go, thou canst not follow me now, but thou shalt follow me hereafter. Peter saith to him, Why cannot I follow thee now? I will lay down my life for thee. Jesus answered him, Wilt thou lay down thy life for me? Amen, amen I say to thee, the cock shall not crow till thou deny me thrice.

And there was also a strife amongst them, which of them should seem to be greater. And he said to them, The kings of the Gentiles lord it over them; and they that have power over them are called beneficent. But ye not so; but he that is the greater among you, let him become as the younger; and he that is the leader, as he that serveth. For which is greater, he that sitteth at table or he that serveth? Is not he that sitteth at table? But I am in the midst of you as he that serveth. And ye are they that have continued with me in my temptations. And I appoint to you, as my Father hath appointed to me, a kingdom; that ye may eat and drink at my table in my kingdom, and may sit upon thrones judging the twelve tribes of Israel.

And the Lord said, Simon, Simon, behold satan hath desired

to have you ⁽¹⁾ that he may sift you as wheat; but I have prayed for thee that thy faith fail not; and thou being once converted, confirm thy brethren. And he said to him, Lord, I am ready to go with thee both into prison and to death. And he said, I say to thee, Peter, the cock shall not crow this day, till thou thrice deniest that thou knowest me.

And he said to them, When I sent you without purse and scrip and shoes, did ye want anything? But they said, Nothing. Then said he unto them, But now he that hath a purse, let him take it, and likewise a scrip; and he that hath not, let him sell his coat, and buy a sword. For I say to you, that this that is written must yet be fulfilled in me, *And with the wicked he was reckoned* (Isaias liii. 12). For the things concerning me have an end. But they said, Lord, behold here are two swords. And he said to them, It is enough."

Holy Thursday is sometimes called Maundy Thursday, from the word *Mandatum commandment*, which is repeated during the washing of the feet. This touching rite, emblematic of charity and humility, is performed on Holy Thursday after the stripping of the altar, by superiors of religious bodies, bishops in their cathedrals and the holy father himself at Rome.

SECTION 18. JESUS CONSOLES HIS APOSTLES. THE PROMISE OF THE PARACLETE. (John xiv. xv. xvi).

"Let not your heart be troubled. Ye believe in God: believe also in me. In my Father's house there are many mansions. If not, I would have told you, because I go to prepare a place for you. And if I shall go, and prepare a place for you, I will come again, and will take you to myself, that where I am,

(1) Observe, 'Hath desired to have *you*, but I have prayed for *thee*.' The danger from the temptation of fear was common to all the apostles, and they equally needed the help of divine protection, since the devil desired to dismay, to make a wreck of all: and yet the Lord takes care of Peter in particular, and asks specially for the faith of Peter: as if the state of the rest would be more certain if the mind of their chief were not overcome. So, then, in Peter the strength of all is fortified, and the help of divine grace is so ordered that the stability which, through Christ, is given to Peter, through Peter is conveyed to the apostles. ST. LEO (Sermon. iv.).

ye also may be. And whither I go ye know, and the way ye know.

Thomas saith to him, Lord, we know not whither thou goest, and how can we know the way? Jesus saith to him, I am the way, and the truth, and the life. No man cometh to the Father, but by me. If ye had known me, ye would, without doubt, have known my Father also; and from henceforth ye shall know him, and ye have seen him.

Philip saith to him, Lord, shew us the Father, and it is enough for us. Jesus saith to him, So long a time have I been with you, and have ye not known me? Philip, he that seeth me, seeth the Father also. How sayest thou, Shew us the Father? Do ye not believe that I am in the Father, and the Father in me? The words that I speak to you, I speak not of myself; but the Father who abideth in me, he doth the works. Believe ye not that I am in the Father, and the Father in me. Otherwise believe for the very works' sake. Amen, amen I say to you, he that believeth in me, the works that I do, he also shall do; and greater works than these shall he do; because I go to the Father. ⁽¹⁾ And whatsoever ye shall ask the Father in my name, that will I do, that the Father may be glorified in the son. If ye shall ask me anything in my name, that will I do.

If ye love me, keep my commandments; and I will ask the Father, and he shall give you another Paraclete, that he may abide with you for ever, the Spirit of truth, whom the world cannot receive, because it seeth him not, nor knoweth him; but ye shall know him; because he shall abide with you, and shall be in you. I will not leave you orphans; I will come to you. Yet a little while, and the world seeth me no more; but ye see me; because I live, ye shall live also. In that day ye shall know that I am in my father, and ye in me, and I in you. He that hath my commandments and keepeth them: he it is that loveth me; and he that loveth me shall be loved of my Father; and I will love him, and will manifest myself to him.

⁽¹⁾ 'I go to the Father,' to sit and reign with him as God of God; and therefore I will declare the more my power and virtue by the grace which I will give you: whatsoever ye shall seek in my name I will do. The time of my humiliation being over, in which I acted in an humble manner, on account of the divine dispensation, I will more manifestly as God do the things which are proper to God. ST. CYRIL. ALEX. quoted by APB. KENRICK.

Judas saith to him, not Iscariot, Lord, how is it that thou wilt manifest thyself to us, and not to the world? Jesus answered and said to him, If any one love me, he will keep my word, and my Father will love him, and we will come to him, and will make our abode with him. He that loveth me not, keepeth not my words; and the word that ye have heard, is not mine, but the Father's, who sent me. These things have I spoken to you, abiding with you; but the Paraclete, the Holy Ghost, whom the Father will send in my name, he will teach you all things, and bring all things to your mind, whatsoever I shall have said to you.

Peace I leave with you, my peace I give unto you; not as the world giveth do I give unto you. Let not your heart be troubled, neither let it be afraid. Ye have heard that I said unto you, I go away, and come again unto you. If ye loved me, ye would indeed be glad, because I go to the Father, for the Father is greater than I.⁽¹⁾ And now I have told you before it come to pass, that when it shall come to pass ye may believe. I will not now speak many things with you; for the prince of this world cometh, and in me he hath not anything. But that the world may know that I love the Father, and as the Father hath given me commandment, so do I. Arise, let us go hence.

I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit he will take away; and every one, that beareth fruit he will purge it, that it may bring forth more fruit. Now ye are clean by reason of the word that I have spoken to you. Abide in me, and I in you. As the branch cannot bear fruit of itself unless it abide in the vine, so neither can ye unless ye abide in me. I am the vine, ye the branches; he that abideth in me and I in him, the same beareth much fruit; for without me ye can do nothing. If any one abide not in me, he shall be cast forth as a branch, and shall wither, and they gather him up, and cast him into the fire, and he burneth. If ye abide in me, and my words abide in you, ye shall ask whatever ye will, and it shall be done unto you. In this is my Father glorified, that ye bring forth very much fruit, and become my disciples.

⁽¹⁾ The Son is equal to the Father as touching his Godhead, and inferior to the Father as touching his manhood. Creed of ST. ATHANASIUS.

As the Father hath loved me, I also have loved you: abide in my love. If ye keep my commandments, ye shall abide in my love; as I also have kept my Father's commandments, and do abide in his love. These things I have spoken to you, that my joy may be in you, and that your joy may be filled. This is my commandment, that ye love one another, as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends. Ye are my friends, if ye do the things that I command you. I will not now call you servants, for the servant knoweth not what his lord doth: but I have called you friends, because all things whatsoever I have heard of my Father, I have made known unto you. Ye have not chosen me, but I have chosen you, and have appointed you, that ye should go, and should bring forth fruit, and that your fruit should remain; that whatsoever ye shall ask of the Father in my name, he may give it you.

These things I command you, that ye love one another. If the world hate you, know ye that it hath hated me before it hated you. Remember my word that I said unto you, The servant is not greater than his lord. If they have persecuted me they will also persecute you; if they have kept my word, they will keep yours also.

But all these things they will do to you for my name's sake, because they know not him that sent me. If I had not come, and spoken to them, they would not have sin: but now they have no excuse for their sin. He that hateth me, hateth my Father also. If I had not done among them the works that no other man hath done, they would not have sin; but now they have both seen and hated both me and my Father. But that the word may be fulfilled which is written in their law, *They have hated me without cause* (Ps. xxiv. 19).

But when the Paraclete cometh, whom I will send you from the Father, the Spirit of truth, who proceedeth from the Father, he shall give testimony of me. And ye shall give testimony, because ye are with me from the beginning.

These things have I spoken to you, that ye may not be scandalized. They will put you out of the synagogues: yea, the hour cometh, that whosoever killeth you will think that he doth God a service. And these things will they do to you, because they have not known the Father nor me. But these things I have told you, that when the hour shall come, ye may remember that I told you of them. But I told you not these things

from the beginning, because I was with you. And now I go to him that sent me, and none of you asketh me, Whither goest thou? But because I have spoken these things to you, sorrow hath filled your heart. But I tell you the truth: it is expedient for you that I go, for if I go not, the Paraclete will not come to you: but if I go, I will send him to you. And when he is come, he will convince the world of sin, and of justice, and of judgment.⁽¹⁾ Of sin, because they believeth not in me. And of justice, because I go to the Father: and ye shall see me no longer. And of judgment, because the prince of this world is already judged. I have yet many things to say to you; but ye cannot bear them now. But when he, the spirit of truth, is come, he will teach you all truth. For he shall not speak of himself;⁽²⁾ but what things soever he shall hear, he shall speak: and he shall shew you things that are to come. He shall glorify me, because he shall receive of mine, and shall show it unto you. All things whatsoever the Father hath are mine. Therefore I said, that he shall receive of mine, and shew it to you. A little while and now ye shall not see me: and again a little while and ye shall see me, because I go to the Father.

Then some of his disciples said one to another, What is this he saith to us, A little while and ye shall not see me, and again a little while and ye shall see me, and because I go to the Father? They said therefore, What is this that he said, A little while? we know not what he speaketh. And Jesus knew that they had a mind to ask him, and he said to them, Of this do ye inquire among yourselves because I said, A little while and ye shall not

(1) The Holy Spirit will make manifest the guilt of the world in not having known, in having neglected Christ: 'He was in the world, and the world knew him not' (John i. 10): and the Holy Spirit will bring home to many a conscience the sin of not believing in Christ. Again, the Holy Spirit will shew how men are to be justified, not by the justice of nature or of the law, but by that justice which depends on faith in the resurrection and ascension of Christ. And, lastly, the Holy Spirit will shew that the world is lying under condemnation, for how can it expect to escape when it sees that its prince has been overcome by the cross of Christ and judged? (See Col. ii. 15.)

(2) He shall not speak of himself or of himself only, because he proceedeth from the Father and the Son. Whatsoever he shall hear he shall speak. This his hearing is his knowledge, and his knowledge is his essence or being, which from eternity is from the Father and the Son. DOUAY.

see me, and again a little while and ye shall see me? Amen, amen I say to you, that ye shall lament and weep, but the world shall rejoice; and ye shall be made sorrowful, but your sorrow shall be turned into joy. A woman, when she is in labour, hath sorrow because her hour hath come: but when she hath brought forth the child, she remembereth no more the anguish, for joy that a man is born into the world. So also ye now indeed have sorrow; but I will see you again, and your heart shall rejoice, and your joy no man shall take from you. And in that day ye shall not ask me anything.⁽¹⁾ Amen, amen I say to you, if ye ask the Father anything in my name, he will give it to you. Hitherto ye have not asked anything in my name. Ask, and ye shall receive, that your joy may be full. These things I have spoken to you in proverbs. The hour cometh when I will no more speak to you in proverbs, but will shew you plainly of the Father. In that day ye shall ask in my name, and I say not unto you that I will ask the Father for you: for the Father himself loveth you, because ye have loved me, and have believed that I came out from God. I came forth from the Father, and am come into the world; again I leave the world, and I go to the Father.

His disciples say to him, Behold now thou speakest plainly, and speakest no proverb. Now we know that thou knowest all things, and thou needest not that any man should ask thee. By this we believe that thou camest forth from God. Jesus answered them, Do ye now believe? Behold the hour cometh, and it is now come, that ye shall be scattered, every man to his own, and shall leave me alone: and yet I am not alone, because the Father is with me. These things I have spoken unto you, that in me ye might have peace. In the world ye shall have distress: but have confidence, I have overcome the world."

SECTION 19. OUR LORD'S INTERCESSORY PRAYER.

(John xvii 1, 2).

"These things Jesus spake, and lifting up his eyes to heaven, he said, Father, the hour is come, glorify thy Son, that thy Son may glorify thee; as thou hast given him power over all

⁽¹⁾ 'In that happy day ye shall not need to ask me anything.'

flesh, that he may give eternal life to all whom thou hast given him. Now this is life eternal, that they may know thee the only true god, and Jesus Christ whom thou hast sent.

I have glorified thee on the earth; I have finished the work that thou gavest me to do. And now glorify thou me, O Father, with thyself, with the glory that I had, before the world was, with thee. I have manifested thy name to the men whom thou hast given me out of the world. Thine they were, and to me thou gavest them; and they have kept thy word. Now they have known that all things which thou hast given me are from thee; because the words that thou gavest me, I have given to them; and they have received them, and have known in very deed that I came out from thee, and they have believed that thou didst send me.

I pray for them: I pray not for the world, but for them whom thou hast given me; because they are thine. And all mine are thine, and thine are mine, and I am glorified in them.

And now I am not in the world, and these are in the world, and I come to thee. Holy Father, keep them in thy name, whom thou hast given me: that they may be one, as we also are. While I was with them, I kept them in thy name. Those that thou gavest me have I kept; and none of them is lost, but the son of perdition, that the Scripture may be fulfilled. And now I come to thee; and these things I speak in the world, that they may have my joy fulfilled in themselves. I have given them thy word, and the world hath hated them, because they are not of the world, as I also am not of the world. I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from evil. They are not of the world, as I also am not of the world.

Sanctify them in truth. Thy word is truth. As thou hast sent me into the world, I also have sent them into the world; and for them do I sanctify myself, that they also may be sanctified in truth.

And not for them only do I pray, but for them also who through their word shall believe in me: that they all may be one, as thou, Father, in me, and I in thee; that they also may be one in us; that the world may believe that thou hast sent me. And the glory that thou hast given me, I have given to them, that they may be one, as we are one; I in them, and thou in me; that they may be made perfect in one; and the world may know

that thou hast sent me, and hast loved them, as thou hast also loved me.

Father, I will that where I am, they also whom thou hast given me may be with me; that they may see my glory which thou hast given me, because thou hast loved me before the creation of the world. Just Father, the world hath not known thee; but I have known thee; and these have known, that thou hast sent me. And I have made known thy name to them, and will make it known; that the love wherewith thou hast loved me, may be in them, and I in them.

When Jesus had said these things, he went forth with his disciples over the brook Cedron, where there was a garden, into which he entered with his disciples. And Judas also, who betrayed him, knew the place; because Jesus had often resorted thither together with his disciples."

SECTION 20. OUR LORD GOES FORTH WITH HIS DISCIPLES TO

THE MOUNT OF OLIVES.—THE APOSTLES AND ST. PETER

ARE AGAIN FOREWARNED. (Mark xiv. 26-31 ;

Matt. xxvi. 30-35).

"And when they had said a hymn, they went forth to the Mount of Olives.

And Jesus saith to them, All ye shall be scandalized in me this night ; for it is written, *I will strike the shepherd, and the sheep of the flock shall be dispersed.* (Zach. xiii. 7). But after I shall be risen again, I will go before you into Galilee. And Peter answering said to him, although all shall be scandalized in thee, I will never be scandalized. And Jesus saith to him, Amen I say to thee, to-day, even in this night, before the cock crow twice, thou shalt deny me thrice. But he spake the more vehemently, Although I should die together with thee, I will not deny thee. And in like manner also said they all."

SECTION 21. THE AGONY IN THE GARDEN. (Matt. xxvi. 36-46;

Mark xiv. 32-41 ; Luke xxii. 40-46).

"Then Jesus came with them to a country place which is called Gethsemani, and he saith to his disciples, Sit ye here while I pray.

And he taketh with him Peter and James and John; and he began to fear and be sad. And he saith to them, My soul is sorrowful even unto death; stay ye here and watch with me.

And when he was gone forward a little, he fell flat on the ground, and prayed that if it might be, the hour might pass from him.

And he saith, Abba, Father, all things are possible unto thee: if thou wilt, remove this chalice from me. But yet not my will, but thine be done.

And there appeared unto him an angel from heaven strengthening him. And being in an agony, he prayed the longer; and his sweat became as drops of blood trickling down on to the ground. And he cometh to his disciples and findeth them asleep, and he saith to Peter, Simon, sleepest thou? What, could ye not watch one hour with me? Watch ye and pray, that ye enter not into temptation; the spirit indeed is willing, but the flesh weak.

And again the second time he went, and prayed, saying, My Father, if this chalice may not pass away, but I must drink it, thy will be done. And he cometh again, and findeth them sleeping, (for their eyes were heavy,) and they knew not what to answer him.

And leaving them, he went again; and he prayed the third time, saying the selfsame word.

Then he cometh to his disciples, and saith to them, Sleep ye now and take your rest: it is enough; the hour is come; behold, the Son of man shall be betrayed into the hands of sinners. Rise up, let us go. Behold, he that will betray me is at hand.

SECTION 22. JESUS IS BETRAYED BY JUDAS. (Mark xiv. 43-52; John xviii. 2-11; Luke xxii. 47-53; Matt. xxvi. 47-57).

AFTER MIDNIGHT ON THE SIXTH DAY OF THE WEEK, THE
FIFTEENTH OF NISAN.

“And while he was yet speaking, cometh Judas Iscariot, one of the twelve, and with him a great multitude, with swords and staves, from the chief priests and the scribes and the elders. And Judas also, who betrayed him, knew the place; because

Jesus had often resorted thither, together with his disciples. Judas therefore, having received a band of soldiers and servants from the chief priests and the Pharisees, cometh thither with lanterns and torches and weapons. And he drew near to Jesus to kiss him. But he that betrayed him had given them a sign, saying, Whomsoever I shall kiss, that is he; lay hold on him, and lead him away carefully. And forthwith coming to Jesus, he said, Hail, Rabbi. And he kissed him. And Jesus said to him, Friend, whereunto art thou come? Judas, dost thou betray the Son of man with a kiss?

Jesus therefore knowing all things that should come upon him, went forth, and said to them, Whom seek ye? They answered him, Jesus of Nazareth. Jesus saith to them, I am he. And Judas also, who betrayed him, stood with them. As soon therefore as he had said to them, I am he, they went backward, and fell to the ground. Again therefore he asked them, Whom seek ye? And they said, Jesus of Nazareth. Jesus answered, I have told you that I am he. If therefore ye seek me, let these go their way. That the word might be fulfilled, which he spake, Of them whom thou hast given me I have not lost any one.

And they that were about him seeing what would follow, said to him, Lord, shall we strike with the sword? Then Simon Peter having a sword, drew it, and struck the servant of the high-priest and cut off his right ear. And the name of the servant was Malchus. Jesus therefore said to Peter, Put up thy sword into the scabbard; for all that take the sword shall perish with the sword. The chalice that my Father hath given me, shall I not drink it? Thinkest thou that I cannot ask my Father, and he will give me now more than twelve legions of angels? How then shall the Scriptures be fulfilled, that thus it must be done? And Jesus answering said, Suffer ye thus far. And when he had touched his ear he healed him.

At the same hour Jesus said to the multitudes, Ye are come out as it were to a robber, with swords and clubs to apprehend me? I sat daily with you teaching in the temple, and ye laid no hands on me; but this is your hour and power of darkness. Now all this was done, that the Scriptures of the prophets might be fulfilled.⁽¹⁾

Then his disciples leaving him, all fled away. And a certain

(1) Lam. iv. 20.

young man followed him having a linen cloth cast about his naked body; and they laid hold on him. But he, having cast off the linen cloth, fled from them naked.

SECTION 23. JESUS IS LED BOUND TO THE PALACE OF ANNAS AND CAIPHAS.—PETER'S DENIALS. (John xviii. 12-27;

Matt. xxvi. 59-75; Mark xiv. 53-72;

Luke xxii. 54-65).

THE MORNING OF THE SIXTH DAY OF THE WEEK, THE FIFTEENTH OF NISAN, BETWEEN 2 AND 3 A. M.

“Then the band and the tribune and servants of the Jews took Jesus and bound him; and they led him away to Annas first, for he was father-in-law to Caiphas who was the high-priest of that year. Now Caiphas was he who had given the counsel to the Jews, that it was expedient that one man should die for the people.

And Simon Peter followed Jesus, and so did another disciple. That disciple also was known to the high-priest, and went in with Jesus into the court of the high-priest. (') But Peter stood at the door without. The other disciple therefore who was known to the high-priest went out, and spake to the portress, and brought in Peter.

The high-priest therefore asked Jesus of his disciples and of his doctrine.

Jesus answered him, I have spoken openly to the world, I have always taught in the synagogue and in the temple, whither

(') An Oriental house is usually built around a quadrangular interior court: into which there is a passage (sometimes arched) through the front part of the house, closed next the street by a heavy folding-gate, with a smaller wicket for single persons kept by a porter. The interior court, often paved or flagged, and open to the sky, is the *hall* mentioned in this section, where the attendants made a fire: and the passage beneath the front of the house, from the street to this court, is the *porch*. The place where Jesus stood before the high-priest may have been an open room, or place of audience, on the ground floor, in the rear or on one side of the court: such rooms open in front, being customary. St. Peter's first denial took place at the fire in the middle of the *court*, after which, according to St. Matthew and St. Mark, he retreats into the *porch* and makes his second denial. The third denial took place an hour after, probably near the fire, or at any rate within the *court*. DR. ROBINSON, *Harmony of the Gospels*, p. 166.

all the Jews resort; and in secret I have spoken nothing. Why askest thou me? Ask them who have heard what I have spoken unto them; behold they know what things I have said. And when he had said these things, one of the servants standing by gave Jesus a blow, saying, Answerest thou the high-priest so? Jesus answered him, If I have spoken evil, give testimony of the evil; but if well, why strikest thou me? And Annas sent him bound to Caiphas the high-priest.

And the chief priests and the whole council sought for testimony against Jesus, that they might put him to death; and they found not. For many bore false witness against him, and their evidences were not agreeing. And some rising up bore false witness against him, saying, We heard him say, I will destroy this temple made with hands, and within three days I will build another, made without hands. (1) But their witness did not agree.

And last of all there came two false witnesses; and they said, This man said, I am able to destroy the temple of God, and after three days to rebuild it.

And the high-priest rising up said to him, Answerest thou nothing to the things which these witness against thee? But Jesus held his peace. And the high-priest said to him, I adjure thee by the living God, that thou tell us if thou be the Christ, the Son of God. Jesus saith to him, Thou hast said it. Nevertheless I say to you, hereafter ye shall see the Son of man sitting on the right hand of the power of God, and coming in the clouds of heaven.

Then the high-priest rent his garments, saying, He hath blasphemed; what further need have we of witnesses? Behold, now ye have heard the blasphemy, what think ye? And they answering said, He is guilty of death. Then did they spit in his face, and buffet him, and others struck him with the palms of their hands, saying, Prophecy unto us, O Christ, who is he that struck thee? And blaspheming, many other things they said against him. And the servants struck him with the palms of their hands.

But Peter sat without in the court; and there came to him

(1) What our Lord really had said was, 'Destroy ye this temple (meaning his body), and in three days I will raise it up' (see Section xvii.). What the Sanhedrim required was proof of a threat to destroy the temple. Compare Acts vi. 13.

a servant-maid, saying, Thou also wast with Jesus the Galilean. But he denied before them all, saying, I know not what thou sayest.

Now the servant and ministers stood at a fire of coals because it was cold, and warmed themselves. And with them was Peter also standing, and warming himself. And he went forth before the court; and the cock crew. And as he went out of the gate another maid saw him, and she said to them that were there, This man also was with Jesus of Nazareth. And another seeing him said, Thou also art one of them. And again he denied with oath, That I know not the man.

And after the space as it were of one hour another certain man affirmed, saying, Of a truth this man was also with him, for he is a Galilean. And they that stood by came, and said to Peter, Surely thou also art one of them; for even thy speech doth discover thee. One of the servants of the high-priest, a kinsman to him whose ear Peter cut off, saith to him, Did I not see thee in the garden with him? But he began to curse and to swear, I know not this man of whom you speak. And immediately as he was yet speaking the cock crew. And the Lord turning looked on Peter. And Peter remembered the word of the Lord, as he had said, Before the cock crow thou shalt deny me thrice. And Peter going out wept bitterly."

SECTION 24. JESUS IS FORMALLY CONDEMNED BY THE SANHEDRIM, AND LED TO PONTIUS PILATE THE GOVERNOR.

(Luke xxii. 66-71, xxiii. 1).

MORNING OF THE SIXTH DAY OF THE WEEK, THE FIFTEENTH OF NISAN, BETWEEN 4 AND 6 A. M.

Good Friday. "And as soon as it was day, the elders of the people, and the chief priests and scribes, came together, and they brought him into their council saying, If thou be the Christ, tell us. And he saith to them, If I shall tell you, ye will not believe me. And if I shall also ask you, ye will not answer me, nor let me go. But hereafter the Son of man shall be sitting on the right hand of the power of God. Then said they all, Art thou then the Son of God? And he said, Ye say

that I am. But they said, What need we any further testimony? for we ourselves have heard it from his own mouth.

And the whole multitude of them rising up, led him to Pilate."

SECTION 25. THE REMORSE OF JUDAS. (Matt. xxvii. 3-10).

"Then Judas, who betrayed him, seeing that he was condemned; repenting himself, brought back the thirty pieces of silver to the chief priests and ancients, saying, I have sinned in betraying innocent blood. But they said, What is that to us? look thou to it. And casting down the pieces of silver in the temple, he departed: and went and hanged himself with a halter.

But the chief priests, having taken the pieces of silver, said, It is not lawful to put them into the corbona, ⁽¹⁾ because it is the price of blood. And after they had consulted together, they bought with them the potter's field, to be a burying-place for strangers. For this cause that field was called haceldama, that is, the field of blood, even to this day. Then was fulfilled that which was spoken by Jeremias the prophet, saying, *And they took the thirty pieces of silver, the price of him that was prized, whom they prized of the children of Israel; and they gave them unto the potter's field, as the Lord appointed to me.*"

SECTION 26. JESUS BEFORE PONTIUS PILATE. (John xviii.

28-38; Luke xxiii. 2-7; Matt. xxvii. 11-14; Mark xv. 2-5).

MORNING OF THE SIXTH DAY OF THE WEEK, THE FIFTEENTH OF
NISAN, BETWEEN 6 AND 9 A. M.

"Then they led Jesus from Caiphas to the governor's hall. And it was morning. And they went not into the hall that they might not be defiled, but that they might eat the pasch.

Pilate, therefore, went out to them; and said, What accusation bring ye against this man? They answered and said to him, If he were not a malefactor, we would not have delivered

⁽¹⁾ The treasury in which offerings for the temple or its services were deposited.

him up to thee. Pilate, therefore, said to them, Take ye him, and judge him according to your law. The Jews therefore said to him, It is not lawful for us to put any man to death. That the word of Jesus might be fulfilled which he said, signifying what death he should die.

And they began to accuse him, saying, We have found this man perverting our nation, and forbidding to give tribute to Cæsar, and saying that he is Christ the king.

And Pilate asked him, saying, Art thou the king of the Jews? But he answering said, Thou sayest. And when he was accused by the chief priests and elders, he answered nothing. Then Pilate saith to him, Dost thou not hear how great testimonies they allege against thee? And he answered not to any word; so that the governor wondered exceedingly.

Pilate went into the hall again, and called Jesus, and said to him, Art thou the king of the Jews? Jesus answered, Sayest thou this thing of thyself, or have others told it thee of me? Pilate answered, Am I a Jew? Thy own nation and the chief priests have delivered thee up to me; what hast thou done? Jesus answered, My kingdom is not of this world. If my kingdom were of this world, my servants would certainly strive that I should not be delivered to the Jews; but now my kingdom is not from hence. Pilate therefore said to him, Art thou a king, then? Jesus answered, Thou sayest that I am a king. For this was I born, and for this came I into the world, that I should give testimony to the truth. Every one that is of the truth heareth my voice. Pilate saith to him, What is truth?

And when he had said this, he went out again to the Jews. And Pilate said to the chief priests and to the multitudes, I find no cause in this man. But they were more earnest, saying, He stirreth up the people, teaching throughout all Judea, beginning from Galilee to this place. But Pilate hearing of Galilee, asked if the man was a Galilean; and when he understood that he was of Herod's jurisdiction, he sent him away to Herod, who himself also was at Jerusalem in those days.

SECTION 27. JESUS BEFORE HEROD. (Luke xxiii. 8-12).

“And Herod having seen Jesus, was very glad, for he was desirous of a long time to see him, because he had heard many

things of him, and he hoped to see some sign wrought by him. And he questioned him in many words; but Jesus answered him nothing. And the chief priests and the scribes were standing by earnestly accusing him. And Herod with his army set him at nought, and mocked him, putting on him a white garment, and sent him back to Pilate. And Herod and Pilate were made friends that same day; for before they were enemies one to another."

SECTION 28. BARABBAS PREFERRED TO JESUS. (Luke xxiii. 13-25; Matt. xxvii. 15-26; Mark xv. 6-15).

"And Pilate calling together the chief priests, and the magistrates, and the people, said to them, Ye have presented unto me this man as one that perverteth the people, and behold I, questioning him before you, have found no cause in this man in those things whereof ye accuse him. No, nor Herod: for I sent you to him, and behold nothing worthy of death is done to him. I will chastise him therefore, and release him.

Now upon the solemn day the governor was accustomed to release to the people one prisoner, whom they would. And they had then a notorious prisoner that was called Barabbas, who was put in prison with some seditious men, and he had committed murder in the sedition. And when the multitude was come up they began to desire that he would do as he had ever done unto them. And Pilate answered, Will ye that I release unto you the king of the Jews? For he knew that the chief priests had delivered him up out of envy. But the chief priests and elders persuaded the people that they should ask Barabbas, and destroy Jesus.

And as he was sitting on the judgment-seat, his wife sent to him, saying, Have thou nothing to do with that just man. For I have suffered many things this day in a dream because of him.

And the governor answering said to them, Whether will ye of the two to be released unto you? But they said, Barabbas. Pilate saith to them, What shall I do with Jesus that is called Christ? They say all, Let him be crucified! But he said to them the third time, Why, what evil hath this man done? I find no cause in him; I will chastise him therefore, and let

him go. But they were instant with loud voices requiring that he might be crucified. And Pilate seeing that he prevailed nothing, but that rather a tumult was made, taking water washed his hands before the people, saying, I am innocent of the blood of this just man; look you to it. And the whole people answering, said, His blood be upon us, and upon our children. But Pilate being willing to satisfy the people, released to them Barabbas, and delivered up Jesus when he had scourged him, to be crucified."

SECTION 29. JESUS IS SCOURGED AND CROWNED WITH THORNS.

(John xix. 1-3; Mark xv. 16-19; Matt. xxvii. 27-29).

"Then Pilate took Jesus and scourged him.

And the soldiers led him away into the court of the palace, and they call together the whole band. And stripping him, they put a scarlet cloak about him. And plating a crown of thorns, they put it upon his head, and a reed in his right hand. And bowing the knee before him, they mocked him, saying, Hail, king of the Jews.

And spitting upon him, they took the reed and struck his head."

SECTION 30. JESUS IS BROUGHT FORTH TO THE PEOPLE. (John

xix. 4-16; Luke xxiii. 24-25; Matt. xxvii. 31).

"Then Pilate went forth again, and saith to them, Behold I bring him forth unto you, that ye may know that I find no cause in him. Jesus therefore came forth, wearing the crown of thorns and the purple garment. And he saith to them, Behold the Man. When the chief priests therefore and the servants had seen him, they cried out, saying, Crucify him, crucify him! Pilate saith unto them, Take ye him, and crucify him; for I find no cause in him. The Jews answered him, We have a law, and according to our law he ought to die, because he made himself the son of God.

When Pilate therefore had heard this saying, he feared the more. And he entered into the hall again and he said to Jesus, Whence art thou? But Jesus gave him no answer. Pilate therefore saith to him, Speakest thou not to me? knowest thou not

that I have power to crucify thee, and I have power to release thee ? Jesus answered, Thou shouldst not have any power against me, unless it were given thee from above. Therefore he that hath delivered me to thee hath the greater sin.

And from henceforth Pilate sought to release him. But the Jews cried out, saying, If thou release this man thou art not Cæsar's friend ; for whosoever maketh himself a king speaketh against Cæsar.

But when Pilate had heard these words, he brought Jesus forth, and sat down in the judgment seat, in the place that is called Lithostratos, and in Hebrew Gabbatha. And it was the parascève of the pash, ⁽¹⁾ about the sixth hour; ⁽²⁾ and he saith to the Jews, Behold your king ! But they cried out, Away with him, away with him ! crucify him ! Pilate saith to them, Shall I crucify your king ? The chief priests answered, We have no king but Cæsar. And Pilate gave sentence that it should be as they required. And he released unto them him who for murder and sedition had been cast into prison whom they desired; but Jesus he delivered up to their will. Then therefore he delivered him to them to be crucified. And they took off the cloak from him, and put on him his own garments, and led him away to crucify him."

SECTION 31. JESUS IS LED AWAY TO BE CRUCIFIED. (John xix. 17; Matt. xxvii. 31; Mark xv. 21; Luke xxii. 26-31).

THE SIXTH DAY OF THE WEEK, THE FIFTEENTH OF NISAN, BETWEEN 9 A. M. AND MIDDAY.

"And bearing his own cross he went forth to that place which is called Calvary, but in the Hebrew Golgotha. And they forced one Simon, a Cyrenian, the father of Alexander and Rufus, who passed by, coming out of the country, to take up his cross. And they laid the cross on him to carry after Jesus.

And there followed him a great multitude of people, and of

⁽¹⁾ This expression may mean the preparation for the Sabbath of the Passover; *i. e.*, the Friday in Paschal week.

⁽²⁾ It has been supposed that St. John reckons his hours as we do, from midnight to noon, and from noon to midnight.

women, who bewailed and lamented him. But Jesus, turning to them, said, Daughters of Jerusalem, weep not over me, but weep for yourselves, and for your children. For behold the days shall come, wherein they will say, Blessed are the barren, and the wombs that have not borne, and the paps that have not given suck. Then shall they begin to say to the mountains, Fall upon us; and to the hills, Cover us. For if they do these things in the green wood, what shall they do in the dry?

And there were also two other malefactors led with him to be put to death."

SECTION 32. JESUS ON THE CROSS.—HIS SEVEN LAST WORDS.

(Mark xv. 25-38; Matt. xxvii. 33-51; Luke xxiii.

33-46; John xix. 19-30).

THE SIXTH DAY OF THE WEEK, THE FIFTEENTH OF NISAN, BETWEEN 9 A. M. AND 3 P. M.

"And they bring him into the place Golgotha, which being interpreted, is the place of Calvary. And they gave him to drink wine mingled with myrrh; but when he had tasted he would not drink. And they crucified him there. And it was the third hour, and they crucified him. And with him they crucify two thieves, the one on his right hand, and the other on his left. And the Scripture was fulfilled, which saith, *And he was reputed with the wicked.* (Isa. liii. 12).

And Jesus said, Father, forgive them; for they know not what they do.

And Pilate wrote a title also, and he put it on the cross. And the writing was, JESUS OF NAZARETH, THE KING OF THE JEWS. This title therefore read many of the Jews; for the place where Jesus was crucified was nigh to the city; and it was written in Hebrew, and Greek, and Latin. Then said the chief priests of the Jews to Pilate, Write not, The King of the Jews; but that he said, I am the King of the Jews. Pilate answered, What I have written I have written.

The soldiers therefore when they had crucified him, took his garments (and they made four parts, to every soldier a part), and also his coat. Now the coat was without seam, woven from the top throughout. They said therefore one to another, Let

us not cut it, but let us cast lots for it, whose it shall be. That the Scripture might be fulfilled, saying, *They divided my garments among them and upon my vesture they have cast lots.* (Ps. xxi. 19). The soldiers indeed did these things. And they sat and watched him.

And the people stood beholding. And they that passed by blasphemed him, wagging their heads, and saying. Vah ! thou that destroyest the temple of God, and in three days dost rebuild it, save thy own self. If thou be the Son of God, come down from the cross. In like manner also the chief priests, with the scribes, mocking, said, He saved others, himself he cannot save. If he be the King of Israel, let him now come down from the cross, and we will believe him. He trusted in God; let him now deliver him if he will have him; ⁽¹⁾ for he said, I am the Son of God. And the selfsame thing the thieves also that were crucified with him, reproached him with.

And one of those robbers that were hanged, blasphemed him, saying, If thou be Christ, save thyself and us. But the other answering, rebuked him, saying, Neither dost thou fear God, seeing thou art in the same condemnation. And we indeed justly; for we receive the due reward of our deeds: but this man hath done no evil. And he said to Jesus, Lord, remember me when thou shalt come into thy kingdom. And Jesus said to him, Amen I say to thee, To-day thou shalt be with me in paradise.

Now there stood by the cross of Jesus, his mother, and his mother's sister, Mary of Cleophas, and Mary Magdalene. When Jesus therefore had seen his mother, and the disciple standing, whom he loved, he saith to his mother, Woman, behold thy Son. Then he saith to the disciple, Behold thy mother. And from that hour the disciple took her to his own.

And when the sixth hour was come there was darkness over the whole earth until the ninth hour. ⁽²⁾ And at the ninth hour Jesus cried out with a loud voice saying, *Eloi, Eloi, lama sabachthani?* which is, being interpreted, *My God, My God, why hast thou forsaken me?* (Ps. xxi. 2.) And some of the standers-by hearing, said, Behold, he calleth Elias.

Jesus knowing that all things were now accomplished, that the Scripture might be fulfilled, said, I thirst. Now there was

(1) Ps. xxi. 9.

(2) *i. e.* from mid-day to 3 P. M.

a vessel set there full of vinegar. And one running, and filling a sponge with vinegar, and putting it upon a reed, gave him to drink, saying, Stay, let us see if Elias come to take him down.

When therefore Jesus had received the vinegar, he said, It is consummated. And the sun was darkened, and the veil of the temple was rent in the midst. And Jesus, crying with a loud voice, said, Father, into thy hands I commend my spirit. And saying this, and bowing his head, he gave up the ghost."

God spared not His own son, but delivered him up for us all. The above words of St. Paul which are recited by the priests at the beginning of Lauds on Good Friday, give us an insight to the ceremonies of the church on Good Friday, and to the practices of devotion toward the passion of our Lord.

On Good Friday the church offers no sacrifice, nor is there any consecration of the holy Eucharist; the priest receiving the sacred host which was consecrated the day before. So that in the office, the church, instead of the mass contents herself with the bare representation of the Passion of Jesus Christ. Before the reading of the history of the Passion according to St. John's gospel, she very appropriately records the slaying and eating of the Paschal Lamb in Egypt by the Jews, and the command to yearly commemorate an event which was a symbol so striking of the death of Jesus Christ and of our redemption through the effusion of His blood. After the singing of many prayers for all classes of men in the world, the priest during this office, puts off his upper vestment, and taking the cross covered with a veil, goes to the lower corner of the epistle side of the altar, where he uncovers the top of it and shows it to the people, singing the following anthem:

"Behold the wood of the cross on which hung the salvation of the world, come let us adore," when all prostrate except the celebrant. Going up to the upper corner of the same side of the altar, he uncovers the right arm of the cross, raising it a little,

and repeats on a higher tone of voice, "Behold the wood of the cross, etc." Finally going up to the center of the altar, he wholly uncovers the sacred sign, raises it up towards the people and sings out, "Behold the wood of the cross, etc., come let us adore."

The adoration of the cross (of the crucified) then begins. The priest places the cross on the ground upon a carpet in front of the altar, and taking off his shoes makes three prostrations before kissing it. The revered clergy and the faithful come to adore the cross, doing as the celebrant did.

A most admirable custom is that of offering money to the cross, that is of making an offering for the keeping of the holy shrines in the holy land, on this very day, when the Saviour was crucified in Jerusalem after being sold for thirty pieces of silver.

The grateful memory of the sufferings and death of Jesus Christ is ever present to the mind of the church, and that is the origin of countless practices of devotion which have no need of explanation after the reading of the history of the Passion.

We will mention a few of those practices.

The signing of ourselves with the sign of the cross.—Images of the cross.—The form of the cross used by the sacred ministers in blessing persons or objects.—The kissing of the cross.—Most admirable prayers to Jesus Christ suffering or dying.—Meditations whilst saying the rosary on the sweat of blood, the scourging, the crowning with thorns, the carriage of the cross, the crucifixion.—The exercise of the way of the cross, by which we commemorate with thankful hearts many circumstances of the passion, some of which are not mentioned in the gospel, but were known by the early disciples to have occurred.

SECTION 33. THE SIGNS THAT FOLLOWED THE DEATH OF JESUS.

(Matt. xxvii. 51-56; Luke xxiii. 47-49; Mark xv. 39-41).

THE SIXTH DAY OF THE WEEK, THE FIFTEENTH OF NISAN, BETWEEN 3 AND 6 P. M.

“And behold the veil of the temple was rent in two from the top even to the bottom; and the earth quaked and the rocks were rent; and the graves were opened, and many bodies of the saints that had slept arose. And coming out of the tombs after his resurrection came into the holy city, and appeared to many.

Now the centurion, and they that were with him, watching Jesus, having seen the earthquake and the things that were done, were sore afraid, saying, Indeed this was the Son of God.

And all the multitude of them that were come together to that sight, and saw the things that were done, returned, striking their breasts.

And all his acquaintance stood afar off. And there were also women looking on afar off; among whom was Mary Magdalene, and Mary the mother of James the less and of Joseph and Salome, who also when he was in Galilee followed him, and ministered to him; and many other women that came up with him to Jerusalem.”

SECTION 34. THE SIDE OF JESUS OPENED WITH A SPEAR.

(John xix. 31-37).

“The Jews therefore because it was the parascève, that the bodies might not remain upon the cross on the sabbath-day (for that was a great sabbath-day) besought Pilate that their legs might be broken, and that they might be taken away.

The soldiers therefore came; and they brake the legs of the first, and of the other that was crucified with him. But after they were come to Jesus, when they saw that he was already dead, they did not brake his legs; but one of the soldiers with a spear opened his side, and immediately there came out blood and water. And he that saw it hath given testimony; and his testimony is true. And he knoweth that he saith true: that ye also may believe. For these things were done that the scrip-

ture might be fulfilled, *Ye shall not break a bone of him* (Exod. xii. 46). And again another scripture saith, *They shall look on him whom they pierced* (Zach. xii. 10)."

SECTION 35. JESUS IS TAKEN DOWN FROM THE CROSS, AND LAID IN A NEW TOMB IN THE GARDEN. (Mark xv. 42-47; John xix. 38-42; Matt. xxvii. 57-61; Luke xxiii. 50-56.

"And when evening was now come, (because it was the paraseeve, that is, the day before the sabbath,) a certain rich man of Arimathea, named Joseph, a noble counsellor, a good and a just man, who was also himself waiting for the kingdom of God, came, and went in boldly to Pilate, (and because he was a disciple of Jesus, but secretly for fear of the Jews) besought Pilate that he might take away the body of Jesus. And Pilate wondered that he should be already dead; and sending for the centurion, he asked him if he were already dead. And when he had understood it by the centurion he gave the body to Joseph.

He came, therefore, and took away the body of Jesus. And Nicodemus came also, he who at the first came to Jesus by night, bringing a mixture of myrrh and aloes, about a hundred pound. They took therefore the body of Jesus, and bound it in linen-cloth with the spices, as the manner of the Jews is to bury.

Now there was in the place where he was crucified a garden; and in the garden a new sepulchre wherein no man yet had been laid. There, therefore, because of the paraseeve of the Jews, they laid Jesus, because the sepulchre was nigh at hand. And he, Joseph, rolled a great stone to the door of the sepulchre, and went his way. And there was there Mary Magdalene, and the other Mary, sitting over against the sepulchre. And the women that were come with him from Galilee, following after, saw the spulchre, and how the body was laid. And returning, they prepared spices and ointments, and on the sabbath-day they rested, according to the commandment."

SECTION 36. THE SEPULCHRE IS MADE SURE.
(Matt. xxvii. 62-66).

THE EVENING OF THE SEVENTH DAY OF THE WEEK. THE
SIXTEENTH OF NISAN.

“And the next day that followed the day of preparation, the chief priests and Pharisees came together to Pilate, saying, Sir, we have remembered that that seducer said, while he was yet alive, After three days I will rise again. Command therefore the sepulchre to be guarded until the third day; lest perhaps his disciples come, and steal him away, and say to the people, He is risen from the dead; and the last error shall be worse than the first. Pilate said to them, Ye have a guard; go, guard it as ye know. And they departing made the sepulchre sure, sealing the stone, and setting guards.”

HOLY SATURDAY.—The body of our divine Saviour was deposited in the grave on the day answering to our Friday, and remained thereinto until the morning of the third day (Sunday). In memory of this, the last day of *our* week is set apart like Friday as a day of penance, and also as a day of preparation for Sunday. But on *Holy Saturday* we anticipate in a manner the joys of the resurrection, by the following rites or ceremonies.

The Blessing of the New Fire.—The Son of God incarnate, came to enlighten us concerning our immortal destinies, and also to kindle in our hearts the fire of divine charity. We should walk in His light, and mind things that are above, being animated by His spirit.

The Blessings of Five Grains of Incense.—Hearts filled with divine love, desire to converse with God by prayer, but have need of grace to perform that function well.

The Lighting of Candles from the New Fire. after the solemn announcement that the *'light of Christ*, has appeared, *Lumen Christi*. These words remind us of the solemn warning

on the banks of the Jordan and on Mount Thabor. "This is my well beloved Son, hear ye Him."

The Blessing of the Paschal Candle, representing the Saviour risen from the dead. It is lighted during the mass every Sunday until the day of the ascension, in memory of our Saviour who for forty days after His resurrection frequently appeared to His disciples.

The Blessing of the Baptismal Water.—On the night that the Israelite captives in Egypt immolated the Paschal lamb, and passed the Red sea, they were made free from the tyranny of Pharaoh. This was a figure of our redemption, and of the sacrament of baptism. Holy Saturday being the day appointed in special manner for the conferring of baptism, the water to be used for it is blessed solemnly on this morning, and then the catechumens or infants are solemnly baptized. No other time could be more appropriately chosen for the solemn administration of baptism as it was on the day preceding, that the blood of the lamb was shed for the salvation of men. The church on this occasion manifests her joy by directing the applicants for baptism to put on white garments, and wear them for a week.

CHAPTER VIII.

EASTER TIME.

EVENTS OF THE FORTY DAYS FROM THE RESURRECTION TO THE ASCENSION.

For the better understanding of the events which we are about to relate, and also of some of those related in the last chapter, we will here write down what we remember of Calvary. Calvary

was not a mountain but a large rock on rising ground very near and west of the west wall of the city. Owing to the particular position of this rock, all that was enacted upon it could be seen by an immense crowd. It is known that the name Calvary means skull, and that a constant tradition relates that the skull of Adam was placed there by one of the sons of Noah. The great church of the *Holy Sepulchre* at Jerusalem, contains under its roof the said rock of Calvary which has been partly cut down to allow the erection of the church over it, and also the sepulchre of our Lord. Between the place of the cross and the sepulchre, there was a very narrow valley, and the sepulchre had been hewn out of the rock in the west side of that valley. Calvary and the sepulchre were not further apart than ninety feet. The body was prepared for immediate burial at the foot of the rock on a spot now marked out by a slab of marble which covers it.

From the above notes the reader must understand, that Calvary where we now see the place where the cross stood, is much more elevated than the floor of the church (About thirteen feet.).

On this most sacred spot we saw a rock split across the veins in such a manner that no human hands could have done it, and the fissure extends to the floor below. To a cavity under this split rock, they give the name of the *chapel of Adam*, because here it was, according to the legend, that Sem had deposited the skull of Adam, the first man.

The name sepulchre is always given by the Evangelists to the place where our Saviour was buried. This sepulchre was not a simple grave, but a room dug out of the rock. This sepulchre contained a grave hewn out of the rock like the room itself and the entrance to the monument was through an opening like that of an oven, quite low, which was closed by a heavy stone of an oval shape which was rolled against it. Hence St. Peter

could enter into the sepulchre, Mary Magdalene could look into it by stooping down, etc.

The Basilica of the holy sepulchre has been constructed in such a shape that the great dome or cupola rises immediately above the holy sepulchre. When priests say mass in the holy sepulchre a frame is placed on the very grave of our Lord, which is in the shape of a common coffin and is consequently very low.—An altar stands near the sepulchre in the place where our Lord appeared to Mary Magdalene.—The sepulchral room is just large enough to admit of the presence of the priest and his clerk, and so confined that when High Mass is sung there, the voice of the celebrant can hardly be heard by the singers and the faithful who assist at the sacrifice outside the sepulchre.

SECTION 1. THE END OF THE SABBATH.—THE ANGEL OF THE LORD ROLLS BACK THE STONE FROM THE DOOR OF THE SEPULCHRE. (Matt. xxviii. 2-4; Mark xvi. 1-4).

BETWEEN THE EVENING AT THE BEGINNING OF THE FIRST DAY OF THE WEEK, THE SEVENTEENTH OF NISAN,
AND THE EARLY DAWN.

“And behold there was a great earthquake; for the angel of the Lord descended from heaven, and came and rolled back the stone, and sat upon it. His countenance was as lightning and his raiment as snow; and for fear of him the guards were struck with terror, and became as dead men.

And when the sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, bought sweet spices, that they might come and anoint Jesus. And very early in the morning the first day of the week, they came to the sepulchre, the sun being now risen.

And they said one to another, Who shall roll us back the stone from the door of the sepulchre? And looking, they saw the stone rolled back, for it was very great.”

SECTION 2. ST. MARY MAGDALENE TELLS ST. PETER AND ST. JOHN THAT THEY HAVE TAKEN AWAY THE LORD OUT OF THE SEPULCHRE. (John xx. 1, 2).

THE DAWN OF THE FIRST DAY OF THE WEEK, THE SEVENTEENTH OF NISAN.

“On the first day of the week Mary Magdalene cometh early, when it was yet dark, unto the sepulchre; and she saw the stone taken away from the sepulchre.

She ran therefore and cometh to Simon Peter and to the other disciple whom Jesus loved, and saith to them, They have taken away the Lord out of the sepulchre, and we know not where they have laid him.”

SECTION 3. THE VISIT TO THE SEPULCHRE NARRATED BY ST. LUKE. (Luke xxiii. 55; xxiv. 1-11).

“And on the first day of the week very early in the morning they—the women that were come with him from Galilee—came to the sepulchre, bringing the spices which they had prepared.

And they found the stone rolled back from the sepulchre. And going in they found not the body of the Lord Jesus.

And it came to pass as they were astonished in their mind at this, behold two men stood by them in shining apparel. And as they were afraid and bowed down their countenance towards the ground, they said unto them, Why seek ye the living with the dead? He is not here, but is risen. Remember how he spake unto you when he was yet in Galilee, saying, The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again. And they remembered his words. And going back from the sepulchre, they told all these things to the eleven and to all the rest.

Now it was Mary Magdalene and Joanna and Mary of James and the other women that told these things to the apostles. And their words seemed to them as idle tales, and they did not believe them.”

SECTION 4. ST. PETER AND ST. JOHN VISIT THE SEPULCHRE.

(John xx. 3-10).

“Peter therefore went out, and that other disciple, and they came to the sepulchre. And they both ran together, and that other disciple did outrun Peter, and came first to the sepulchre. And when he stooped down he saw the linen-cloths lying; but yet he went not in. Then cometh Simon Peter, following him, and went into the sepulchre, and saw the linen-cloths lying, and the napkin that had been about his head, not lying with the linen-cloths, but apart, wrapt up into one place. Then that other disciple also went in, who came first to the sepulchre; and he saw and believed. For as yet they knew not the scripture, that he must rise again from the dead. The disciples therefore departed again to their home.”

SECTION 5. JESUS APPEARS TO ST. MARY MAGDALENE.

(John xx. 11-18).

“But Mary stood at the sepulchre without, weeping. Now as she was weeping, she stooped down, and looked into the sepulchre; and she saw two angels in white, sitting, one at the head, and the other at the feet, where the body of Jesus had been laid. They say to her, Woman, why weepest thou? She saith to them, Because they have taken away my Lord; and I know not where they have laid him. When she had thus said, she turned herself back, and saw Jesus standing; and knew not that it was Jesus. Jesus saith to her, Woman, why weepest thou? whom seekest thou? She, thinking that it was the gardener, saith to him, Sir, if thou hast taken him hence, tell me where thou hast laid him; and I will take him away. Jesus saith to her, Mary. She turning, saith to him, Rabboni, (which is to say, Master). Jesus saith to her, Do not touch me, for I am not yet ascended to my Father; but go to my brethren, and say to them, I ascend to my Father and to your Father, to my God and your God.

Mary Magdalene cometh and telleth the disciples, I have seen the Lord, and these things he said to me.”

SECTION 6. JESUS APPEARS TO THE WOMEN WHO HAD BEEN
TO THE SEPULCHRE.—THE REPORT OF SOME OF THE
GUARDS. (Matt. xxviii. 9-15).

“And behold Jesus met them, saying, All hail. But they came up and took hold of his feet, and adored him. Then Jesus said to them, Fear not. Go and tell my brethren that they go into Galilee, there they shall see me.

And when they had departed, behold some of the guards came into the city and told the chief priests all things that had been done. And they being assembled together with the ancients, taking counsel, gave a great sum of money to the soldiers, saying, Say ye, His disciples came by night, and stole him away when we were asleep. And if the governor shall hear of this, we will persuade him, and secure you. So they taking the money, did as they were taught; and this word is spread abroad among the Jews even to this day.

SECTION 7. JESUS APPEARS TO ST. PETER, AND TO THE TWO
DISCIPLES GOING TO EMMAUS. (1 Cor. xv. 5;
Luke xxiv. 13-35).

THE AFTERNOON OF THE FIRST DAY OF THE WEEK, THE
SEVENTEENTH OF NISAN.

“And he was seen by Cephas.

And behold two of them went the same day to a town which was sixty furlongs from Jerusalem named Emmaus: and they talked together of all these things that had happened.

And it came to pass, that while they talked and reasoned with themselves, Jesus himself also drawing near went with them. But their eyes were held that they should not know him. And he said to them, What are these discourses that ye hold one with another as ye walk, and are sad? And one of them, whose name was Cleophas, answering, said to him, Art thou a stranger in Jerusalem, and hast not known the things that have been done there in these days? And he said to them, What things? And they said, Concerning Jesus of Nazareth, who was a prophet mighty in work and word before God and all the

people; and how our chief priests and princes delivered him to be condemned to death, and crucified him. But we hoped that it was he that should have redeemed Israel; and now, besides all this, to-day is the third day since these things were done. Yea, and certain women also of our company, affrighted us, who before it was light were at the sepulchre: and not finding his body, came, saying that they had also seen a vision of angels, who said that he is alive. And some of our people went to the sepulchre, and found it so as the women had said, but him they found not.

Then he said to them, O foolish, and slow of heart to believe in all things that the prophets have spoken. Ought not Christ to have suffered these things, and so to enter into his glory? And beginning at Moses and all the prophets, he expounded to them in all the Scriptures the things that were concerning him.

And they drew nigh to the town whither they were going; and he made as though he would go farther. But they constrained him; saying, Stay with us, because it is towards evening, and the day is now far spent. And he went in with them. And it came to pass, whilst he was at table with them, he took bread, and blessed and brake, and gave to them. And their eyes were opened, and they knew him: and he vanished out of their sight.

And they said one to the other, Was not our heart burning within us, whilst he spake in the way, and opened to us the scriptures?

And rising up the same hour they went back to Jerusalem; and they found the eleven gathered together, and those that were with them, saying, The Lord is risen indeed, and hath appeared to Simon. And they told what things were done in the way, and how they knew him in the breaking of bread."

SECTION 8. JESUS APPEARS TO THE ASSEMBLED APOSTLES IN
THE ABSENCE OF ST. THOMAS. (John xx. 19-25;
Luke xxiv. 36-43).

THE EVENING AT THE END OF THE FIRST DAY OF THE WEEK,
THE SEVENTEENTH OF NISAN.

"Now when it was late that same day, the first of the week,

and the doors were shut, where the disciples were gathered together for fear of the Jews, Jesus came and stood in the midst, and said to them, Peace be to you. But they being troubled and affrighted, supposed that they saw a spirit. And he said to them, Why are ye troubled, and why do thoughts arise in your hearts? See my hands and feet that it is, myself; handle and see; for a spirit hath not flesh and bones, as ye see me to have. and when he had said this he shewed them his hands and feet. The disciples therefore were glad when they saw the Lord.

He said therefore to them again, Peace be to you. As the Father hath sent me, I also send you. When he had said this he breathed on them; and he said to them, Receive ye the Holy Ghost. Whose sins ye shall forgive, they are forgiven them; and whose sins ye shall retain, they are retained.

And while they yet believed not and wondered for joy, he said, Have ye here anything to eat? And they offered him a piece of broiled fish and a honeycomb; and when he had eaten before them, taking the remains he gave to them.

Now Thomas, one of the twelve, called Didymus, was not with them when Jesus came. The other disciples therefore said to him, We have seen the Lord. But he said to them, Except I see in his hands the print of the nails, and put my fingers into the place of the nails, and put my hand into his side, I will not believe."

SECTION 9. AFTER EIGHT DAYS JESUS AGAIN APPEARS TO THE APOSTLES, ST. THOMAS BEING PRESENT.

(John xx. 26-29; Matt. xxviii. 16).

THE FIRST DAY OF THE WEEK, THE OCTAVE OF THE DAY OF THE RESURRECTION.

"And after eight days again his disciples were within, and Thomas with them. Jesus cometh, the doors being shut, and stood in the midst, and said, Peace be to you. Then he saith to Thomas, Put in thy finger hither, and see my hands; and bring hither thy hand, and put it into my side; and be not faithless, but believing.

Thomas answered and said to him, My Lord and my God. Jesus saith to him, Because thou hast seen me Thomas, thou

hast believed; blessed are they that have not seen, and have believed.

But the eleven disciples went away into Galilee."

SECTION 10. JESUS MANIFESTS HIMSELF TO SEVEN DISCIPLES
AT THE SEA OF TIBERIAS. (John xxi. 1-14).

"After this, Jesus shewed himself again to the disciples at the sea of Tiberias. And he shewed himself after this manner. There were together Simon Peter, and Thomas who is called Didymus, and Nathanael, who was of Cana of Galilee, and the sons of Zebedee, and two other of his disciples. Simon Peter saith to them, I go a-fishing. They say to him, We also come with thee. And they went forth and entered into the ship; and that night they caught nothing.

But when the morning was come, Jesus stood on the shore; yet the disciples knew not that it was Jesus. Then Jesus said to them, Children, have ye any meat? They answered him, No. He saith to them, Cast the net on the right side of the ship, and ye shall find. They cast therefore; and now they were not able to draw it, for the multitude of fishes. That disciple therefore whom Jesus loved, said to Peter, It is the Lord. Simon Peter, when he heard that it was the Lord, girt his coat about him (for he was naked), and cast himself into the sea. But the other disciples came in the ship (for they were not far from the land, but as it were two hundred cubits), dragging the net with fishes.

As soon then as they were come to land, they saw hot coals lying, and fish laid thereon; and bread. Jesus saith to them, Bring hither of the fishes that ye have now caught. Simon Peter went up, and drew the net to land, full of great fishes, one hundred and fifty-three. And although there were so many, the net was not broken. Jesus saith to them, Come and dine. And none of them that were at meat durst ask him, Who art thou? knowing that it was the Lord. And Jesus cometh and taketh bread, and giveth them, and fish in like manner.

This is now the third time that Jesus was manifested to his disciples after he was risen from the dead."

SECTION 11. JESUS COMMISSIONS ST. PETER TO FEED HIS LAMBS
AND SHEEP, AND FORETELLS THE APOSTLE'S
MARTYRDOM. (John xxi. 15-24).

“ When therefore they had dined, Jesus saith to Simon Peter, Simon, son of John, lovest thou me more than these? He saith to him, Yea, Lord, thou knowest that I love thee. He saith to him, Feed my lambs. He saith to him again, Simon, son of John, lovest thou me? He saith to him, Yea, Lord, thou knowest that I love thee. He saith to him, Feed my lambs. He said to him the third time, Simon, Son of John, lovest thou me? Peter was grieved because he had said to him the third time, Lovest thou me? And he said to him, Lord, thou knowest all things: thou knowest that I love thee. ⁽¹⁾ He said to him, Feed my sheep. ⁽²⁾ Amen, amen I say to thee, when thou wast younger thou didst gird thyself, and didst walk where thou wouldst. But when thou shalt be old, thou shalt stretch forth thy hands ⁽³⁾ and another shall gird thee, and lead thee whither thou wouldst not. And this he said, signifying by what death he should glorify God.

And when he had said this he saith to him, Follow me. Peter turning about, saw that disciple whom Jesus loved following, who also leaned on his breast at supper, and said, Lord, who is he that shall betray thee? And when Peter had seen him, he said to Jesus, Lord, and what shall this man do? Jesus

⁽¹⁾ Our Lord had exacted a confession of faith from the apostle before he promised to build his Church upon him: he now exacts a confession of love, and proceeds to fulfil that promise by committing the whole Church to his care. He enjoins St. Peter, and therefore empowers him to tend his Church as a shepherd should tend his flock. In other words, he invests him with the fulness of authority to teach and govern all Christians for the salvation of their souls.

⁽²⁾ The word translated ‘ feed ’ in the second charge, is not the same in the Greek as in the first and third. In the second it is a word that means ‘ be shepherd over ; ’ and further in the Greek we find the word ‘ sheep ’ in the second charge, instead of ‘ lambs. ’ So that the translation from the Greek would be, Feed my lambs,—Be shepherd over my sheep,—Feed my sheep.

⁽³⁾ In ‘ stretching forth his hands,’ there seems a double allusion to the action of the aged when they are being assisted in putting on their clothes, and also to the ‘ stretching forth the arms to be nailed to the cross.’ ORMSBY.

saith to him, So I will have him to remain till I come, what is it to thee? follow thou me. (')

This saying therefore went abroad among the brethren, that that disciple should not die. And Jesus said not to him, He should not die, but, So I will have him to remain till I come, what is it too thee? This is that disciple who giveth testimony of these things, and hath written these things; and we know that his testimony is true."

SECTION 12. JESUS APPEARS TO THE DISCIPLES ON A MOUNTAIN IN GALILEE. (Matt. xxviii. 16-20; Mark xvi. 16-18).

"But the eleven disciples went into Galilee, unto the mountain where Jesus had appointed them. And seeing him, they adored; but some doubted.

And Jesus coming spake to them, saying, All power is given me in heaven and in earth. Going therefore, teach ye all nations; baptising them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and behold I am with you all days, even unto the consummation of the world. He that believeth and is baptised shall be saved; but he that believeth not, shall be condemned. And these signs shall follow them that believe: in my name they shall cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick, and they shall recover."

SECTION 13. ANOTHER APPEARANCE OF JESUS RECORDED BY ST. PAUL. (1 Cor. xv. 6).

"He was seen by more than five hundred brethren at once, of whom many remain until this present time, but some are fallen asleep."

SECTION 14. JESUS APPEARS TO THE APOSTLES AT JERUSALEM. (1 Cor. xv. 7; Acts i. 8; Luke xxiv. 44-49).

"After that he was seen of James, then of all the apostles. To whom also he shewed himself alive after his passion, by many

(') 'So,' that is, without the cross and a violent death, 'till I come.
CORN. A LAP.

proofs, for forty days appearing to them, and speaking of the kingdom of God.

And he said unto them, These are the words that I spake to you while I was yet with you: That all things must needs be fulfilled that are written in the law of Moses, and in the prophets, and in the psalms concerning me. Then he opened their mind that they might understand the Scriptures. And he said to them, Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day: and that in his name should be preached penance, and the remission of sins unto all nations, beginning at Jerusalem. And ye are witnesses of these things. And I send the promise of my Father upon you.

And eating together with them, he commanded them, that they should not depart from Jerusalem, but should wait for the promise of the Father which ye have heard (saith he) by my mouth. But stay ye in the city till ye be endued with power from on high. For John indeed baptised with water, but ye shall be baptised with the Holy Ghost not many days hence. They therefore who were come together, asked him, saying, Lord, wilt thou at this time restore the kingdom to Israel? But he said to them, It is not for you to know the times or moments which the Father hath put in his own power. But ye shall receive the power of the Holy Ghost coming upon you, and ye shall be witnesses unto me in Jerusalem, and in all Judea, and in Samaria, and even to the uttermost part of the earth."

SECTION 15. THE ASCENSION. (Luke xxiv. 50-53; Acts i. 9-11; Mark xvi. 19; John xxi. 25).

"And he led them out as far as Bethany; and lifting up his hands he blessed them. And it came to pass, whilst he blessed them he departed from them, and while they looked on he was raised up, and a cloud received him out of their sight. And the Lord Jesus was taken up into heaven, and sitteth on the right hand of God.

And while they were beholding him going up to heaven, lo, two men stood by them in white garments, who also said, Ye men of Galilee, why stand ye looking up to heaven? This Jesus who is taken up from you into heaven, shall so come as ye have seen him going into heaven.

And they adoring, went back to Jerusalem with great joy: and they were always in the temple praising and blessing God. Amen.

Many other signs also did Jesus in the sight of his disciples, that are not written in this book. But these are written that ye may believe that Jesus is the Christ the son of God, and that believing ye may have life in his name."

The following remarks will suffice to show the connection of our rites and ceremonies with the life of our Saviour from His resurrection to His ascension.

This whole season of Easter is a time of spiritual joy, caused by the thought of His triumph over death, the hope of our own resurrection, and the fact that thousands of sinners are reconciled to God at this time. The church gives evidence of her joy by the repetition of the joyous *alleluia*, the gloria in excelsis and hymns and psalms of the same kind, also by directing the white color to be used in the vestments of the clergy. The words of her liturgy remind us of no other subject but that of the resurrection of Jesus Christ, and of the blessed hope of her children. As a sample of her admirable language we cite the *preface for Easter*. "It is truly meet and just, right and profitable to salvation, to publish thy praise, O Lord, at all times, but chiefly and more gloriously at this time, when Christ our paschal lamb is sacrificed. For He is the true lamb, that has taken away the sins of the world. Who by dying destroyed our death, and by rising again restored us to life. And therefore with the angels and archangels, with the thrones and dominations, and with all the troops of the celestial army, we sing the hymn of Thy glory incessantly, saying," Holy, etc.

CHAPTER IX.

SECTION I. AFTER OUR LORD'S ASCENSION THE APOSTLES
RETURN TO JERUSALEM.—THE ELECTION OF MAT-
THIAS IN PLACE OF JUDAS. A. D. 30.
(Acts i. 12-25).

“Then they returned to Jerusalem from the mount that is called Olivet, which is nigh Jerusalem, within a sabbath-day's journey. And when they were come in, they went up into an upper room, where were abiding Peter and John, James and Andrew, Philip and Thomas, Bartholomew and Matthew, James of Alphaeus and Simon Zelotes, and Jude the brother of James. All these were persevering with one mind in prayer with the women, and Mary the mother of Jesus, and with his brethren.

In those days Peter, rising up in the midst of the brethren, said (now the number of persons together was about a hundred and twenty ⁽¹⁾). Men brethren, the Scriptures must needs be fulfilled which the Holy Ghost spake before by the mouth of David concerning Judas, who was the leader of them that apprehended Jesus: Who was numbered with us, and had obtained part of this ministry. And he indeed possessed a field of the reward of iniquity, and being hanged burst asunder in the midst, and all his bowels gushed out; and it became known to all the inhabitants of Jerusalem, so that the same field was called in their tongue Haceldama, that is to say, The field of blood. For it is written in the book of Psalms, *Let their habitation become desolate, and let there be none to dwell therein* (Ps. lxxviii. 26) *and his bishopric let another take* (Ps. cviii. 8). Wherefore of these men who have companioned with us all the time that the Lord Jesus came in and went out among us, beginning from the baptism of John until the day wherein he was taken up from us, one of these must be made a witness with us of his resurrection.

And they appointed two, Joseph, called Barsabas, who was surnamed Justus, and Matthias. And praying they said, Thou, Lord, who knowest the hearts of all men, shew whether of these

(¹) This means the number present at Jerusalem: for elsewhere there were many more. (See 1 Cor. xv. 6).

two thou hast chosen to take the place of this ministry and apostleship, from which Judas hath by transgression fallen, that he might go to his own place.

And they gave their lots, and the lot fell upon Matthias, and he was numbered with the eleven apostles."

SECTION 2 THE DAY OF PENTECOST, AND DESCENT OF THE HOLY GHOST.—PETER'S DISCOURSE. (Acts ii. 1-41).

"And when the days of the pentecost ⁽¹⁾ were accomplished, they were altogether in one place; and suddenly there came a sound from heaven, as of a mighty wind coming, and it filled the whole house where they were sitting. And there appeared to them parted tongues as it were of fire, and it sat upon every one of them; and they were all filled with the Holy Ghost, and they began to speak with divers tongues, according as the Holy Ghost gave them to speak.

Now there were dwelling at Jerusalem Jews, devout men ⁽²⁾ out of every nation ⁽³⁾ under heaven. And when this was noised abroad the multitude came together, and were confounded in mind, because every man heard them speak in his own tongue. And they were all amazed and wondered, saying, Behold, are not all these that speak Galileans? And how have we heard every man our own tongue wherein we were born? Parthians, and Medes, and Elamites, and inhabitants of Mesopotamia, Judea, and Cappadocia, Pontus and Asia, Phrygia, and Pamphilia, Egypt, and the parts of Libya about Cyrene, and strangers of Rome, both Jews, and proselytes, Cretes, and Arabians,—we have heard them speak in our own tongues the

⁽¹⁾ The word *pentecost* means 'fiftieth:' that is, the fiftieth day from the Passover, from whence seven weeks were to be numbered for the offering of the first-fruits of the harvest. Hence it was also called the feast of weeks, and the feast of ingatherings. It is also thought to have been held in commemoration of the giving of the law on Mount Sinai. It was one of the three principal feasts of the Jews, when all the males were to present themselves before the Lord. Hence the numbers of strangers in Jerusalem. (See Lev. xxiii. 15-21, and Deut. xvi.)

⁽²⁾ This expression is found repeatedly in the Acts, and means Jewish proselytes.

⁽³⁾ *i. e.* from every nation in which Jews were to be found.—ABP. KENRICK.

wonderful works of God. And they were all astonished, and wondered, saying one to another. What meaneth this? But others mocking said, These men are full of new wine.

But Peter, standing up with the eleven, lifted up his voice, and spake with them, Ye men of Judea, and all ye that dwell in Jerusalem, be this known to you, and give ear to my words: for these men are not drunk, as ye suppose, seeing it is but the third hour of the day. But this is that which was spoken of by the prophet Joel, *And it shall come to pass in the last days, (¹) saith the Lord, I will pour out of my Spirit upon all flesh; and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams. And upon my servants indeed, and upon my handmaids will I pour out in those days of my Spirit, and they shall prophesy. And I will shew wonders in the heaven above, and signs on the earth beneath; blood and fire, and vapour of smoke. The sun shall be turned into darkness, and the moon into blood, before the great and manifest day of the Lord come. And it shall come to pass that whosoever shall call upon the name of the Lord shall be saved.* (Joel ii. 28).

Ye men of Israel, hear these words: Jesus of Nazareth, a man approved of God among you, by miracles and wonders and signs, which God did by him, in the midst of you, as ye also know: this same being delivered up, by the determinate counsel and foreknowledge of God, ye by the hands of wicked men have crucified and slain. (²) Whom God had raised up, having loosened the sorrows of hell, as it was impossible that he should be holden by it. For David saith concerning him, *I foresaw the Lord before my face; for he is at my right hand that I may not be moved. For this my heart hath been glad and my tongue hath rejoiced; moreover my flesh also shall rest in hope. Because thou wilt not leave my soul in hell, nor suffer thy Holy One to see corruption. Thou hast made known to me the ways of*

(¹) In the last dispensation.—ARB. KENRICK.

(²) St. Peter dwells on this, that his hearers may understand that Jesus fell under the power of his enemies through no weakness or inability to resist their malicious efforts against him, but by a mysterious counsel of God, who had decreed and determined to accomplish the redemption of mankind by his death. This decree, which was directed by the divine foresight, imposed no necessity on the actors.—ARR. KENRICK.

life; thou shalt make me full of joy with thy countenance. (Ps. xv. 8).

Ye men brethren, let me freely speak to you of the patriarch David; that he died and was buried; and his sepulchre is with us at this present day. Whereas therefore he was a prophet, and knew that God *had sworn to him with an oath that of the fruit of his loins one should sit upon his throne* (Ps. cxxxi. 11); foreseeing this, he spake of the resurrection of Christ. For neither was he left in hell, neither did his flesh see corruption. This Jesus hath God raised again, whereof all we are witnesses. Being exalted therefore to the right hand of God, and having received of the Father the promise of the Holy Ghost, he hath poured forth this which ye see and hear.

For David ascended not into heaven; but he himself said, *The Lord said to my Lord, Sit thou on my right hand, until I make thy enemies thy footstool* (Ps. cix. 1). Therefore let all the house of Israel know most certainly that God hath made this same Jesus, whom ye have crucified, to be both Lord and Christ.

Now when they had heard these things, they had compunction in their heart, and said to Peter, and to the rest of the apostles, Men and brethren, what shall we do?

But Peter said to them, Do penance, and be baptised every one of you in the name of the Lord Jesus for the remission of your sins, and ye shall receive the gift of the Holy Ghost. For the promise is to you, and to your children, and to all that are afar off, whomsoever the Lord our God shall call. And with very many other words did he testify and exhort them, saying, Save yourselves from this perverse generation.

They therefore that received his word were baptised: and there were added in that day about three thousand souls."

ACCOUNT OF THE STATE OF THE INFANT CHURCH.

(Acts ii. 42-47).

"And they were persevering in the doctrine of the apostles, and in the communication of the breaking of bread, and in prayers. And fear came upon every soul. Many wonders also and signs were done by the apostles in Jerusalem, and there was great fear in all. And all they that believed were together, and had all things common. Their possessions and goods they

sold, and divided them to all, according as every one had need. And continuing daily with one accord in the temple, and breaking bread from house to house, they took their meat with gladness and simplicity of heart: praising God and having favour with all the people. And the Lord increased daily together such as should be saved."

In the church, the ten days which intervene between Ascension and Pentecost are days of preparation for the receiving of the Holy Ghost. And on the day of Pentecost she supplicates the Holy Spirit to come down upon her children.

We have seen how the life of her divine founder is reproduced in her rites, ceremonies and devout practices. We now in the third part intend to speak of the rites directly instituted by our Saviour, but more particularly of the great act of worship which, on the eve of His death, He commanded His apostles to perform.

HISTORY OF THE WORSHIP OF GOD.

PART II.

A HISTORY OF THE WORSHIP OF GOD SINCE THE DAYS
OF CHRIST.

BOOK II.

THE WORSHIP OF GOD AS INSTITUTED BY JESUS CHRIST.
OR THE SACRIFICE OF MASS.

PREAMBLE.

In the first book of the second part of our history, we saw that the aim of the church in her rites, her ceremonies, the words of her Liturgy, and also in her practices of devotion, is to make her children acquainted with the life of her Master, so that they may be enabled to acquire His spirit and to walk in His steps. Whoever has attentively read that Divine life, must have rightly inferred that the ceremonies of the church are nought but imitations of actions of our Lord, or of persons whom He praised for their faith and piety.

But has not Jesus Christ Himself instituted some parts of our worship, has He not commanded certain of those rites to be performed? It were strange, indeed, if He who had come to found a new religion were inferior to Moses in this respect.

Again, the church founded by Him was to be universal. "Go and teach all nations," and therefore the acts of her public worship, were to be the same everywhere. If He had not provided for a public worship, immutable, universal, more worthy of God than the Jewish ceremonial, it seems to us evident, that He would not have accomplished His mission.

We shall endeavor to demonstrate in this, the most important part of our work, that our Lord Jesus Christ, in instituting the Holy Eucharist, has given us His Divine person to be the object of our adoration; and especially that He has instituted the sacrifice of the Mass to be the only one act of public Christian worship, and that all His other institutions converge toward the altar of the sacrifice as to a common center.

INDEX

TO

PART II.

OF

THE WORSHIP OF GOD AS ESTABLISHED BY
JESUS CHRIST ; OR THE HOLY MASS.

BOOK II.

TABLE OF CONTENTS.

CHAPTER I.

THE DIVINE PRESENCE BEFORE AND SINCE THE COMING OF CHRIST.

	PAGE.
SECTION 1. IN WHAT DOES THE DIVINE PRESENCE CONSIST.....	1
SECTION 2. BENEDICTION OF THE BLESSED SACRAMENT.....	11
SECTION 3. THE FORTY HOURS ADORATION.....	14
SECTION 4. PROCESSIONS OF THE BLESSED SACRAMENT.....	17

CHAPTER II.

PREPARING FOR THE INSTITUTION OF THE GREAT ACT OF WORSHIP.	24
--	----

CHAPTER III.

THE ONLY ONE GREAT ACT OF PUBLIC WORSHIP INSTITUTED BY JESUS

CHRIST	27
SECTION 1. DECREE OF THE COUNCIL OF TRENT	27
SECTION 2. THE JEWISH PASSOVER	28
SECTION 3. OUR LORD CELEBRATES THE PASCH	30
SECTION 4. THE LAST SUPPER	32
SECTION 5. THE INSTITUTION OF THE SACRIFICE	34
SECTION 6. AFTER THE INSTITUTION	36
SECTION 7. WHAT ABOUT THE WORSHIP	38

CHAPTER VI.

THE HOLY TRINITY ADEQUATELY GLORIFIED BY THE MASS	41
SECTION 1. JESUS CHRIST IS THE CHIEF PRIEST OF OUR SACRIFICE	41
SECTION 2. THE DIVINE VICTIM OF THE MASS	45

CHAPTER V.

JESUS CHRIST PRESENT ON THE ALTAR GLORIFIED BY MEN AND

ANGELS	51
SECTION 1. JESUS CHRIST PRESENT ON THE ALTAR	51
SECTION 2. JESUS CHRIST ON THE ALTAR ADORED BY MEN	52
SECTION 3. THE HOLY ANGELS ASSISTING AT MASS	53

CHAPTER VI.

THE RITUAL OF THE MASS AND THE FAITHFUL	57
SECTION 1. WHY STRANGE TO OUTSIDERS	57
SECTION 2. A SOURCE ON EDIFICATION TO THE CATHOLIC	60
SECTION 3. A SURE MEANS TO ACQUIRE HEROIC VIRTUES	62

CHAPTER VII.

THE SACRIFICE OF THE MASS IS A HOLOCAUST, A SACRIFICE OF THANKS.

A SACRIFICE OF PROPITIATION, A SACRIFICE OF IMPETRATION	64
SECTION 1. THE SACRIFICE OF THE MASS IS A HOLOCAUST	64

	PAGE
SECTION 2. THE SACRIFICE OF THANKS.....	69
SECTION 3. THE SACRIFICE OF PROPITIATION.....	73
SECTION 4. THE SACRIFICE OF IMPETRATION.....	77

CHAPTER VIII.

THE BANQUET.....	80
SECTION 1. WHEN, WHY WAS IT INSTITUTED.....	80
SECTION 2. THE BANQUET IS GREAT INDEED.....	82
SECTION 3. THE MOMENT MOST PROPER TO RECEIVE COMMUNION.....	83
SECTION 4. ADMIRABLE EFFECTS OF COMMUNION.....	85

CHAPTER IX.

THE HALL OF THE BANQUET.....	89
SECTION 1. THE PLACE FOR THE SACRIFICE AND THE BANQUET.....	89
SECTION 2. THE FURNITURE OF THE BANQUET HALL.....	92
SECTION 3. THE COMMUNION TABLE AND THE RITE FOR GIVING COM- MUNION.....	93

CHAPTER X.

THE MEN INVITED TO THE BANQUET.....	96
SECTION 1. ALL ARE INVITED TO IT.....	96
SECTION 2. HOW OFTEN SHOULD THE FAITHFUL RECEIVE COMMU- NION.....	97
SECTION 3. PREPARATION FOR COMMUNION.—DISCIPLINE OF THE CHURCH.....	103
SECTION 4. AFTER THE BANQUET.....	105

CHAPTER XI.

THE PRIEST.....	106
SECTION 1. THERE MUST BE A VISIBLE SACRIFICER.....	106
SECTION 2. HOW THE CHURCH PREPARES HER CANDIDATES FOR THE PRIESTHOOD.....	108
SECTION 3. HOW DOES THE PRIEST PREPARE HIMSELF TO CELE- BRATE.....	106

CHAPTER XII.

PAGE.

THE COMMUNION OF SAINTS AND THE MASS.....	109
SECTION 1. WHAT DOES THE COMMUNION OF SAINTS MEAN?	109
SECTION 2. THE UNION WHICH EXISTS BETWEEN THE FAITHFUL EXEMPLIFIED IN THE MASS.....	111
SECTION 3. THE SOULS IN PURGATORY AND THE MASS.....	113
SECTION 4. THE ANGELS AND SAINTS IN THE MASS.....	116

CHAPTER XIII.

MASS THE PERPETUAL SACRIFICE.....	121
-----------------------------------	-----

CHAPTER XIV.

SOLEMN MASS.....	125
SECTION 1. OF THE CHURCH EDIFICE AND ITS FURNITURE	125
SECTION 2. OF THE MINISTERS OF SOLEMN MASS	128
SECTION 3. OF SACRED MUSIC.....	135
SECTION 4. CEREMONIES SPECIAL TO SOLEMN MASS.....	137

APPENDIX.

REGARDING THE USE OF THE LATIN LANGUAGE IN THE CELEBRATION OF THE MASS, ETC	151
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A HISTORY OF THE WORSHIP OF GOD.

CHAPTER I.

THE DIVINE PRESENCE BEFORE AND SINCE THE COMING OF CHRIST.

SECTION 1. IN WHAT DOES IT CONSIST ?

In Chapter VII of Book 1st of the second part of this work, we placed before the eyes of our readers the history of the institution of the Holy Eucharist, such as related by the Evangelists St. Matthew, St. Mark and St. Luke. The church teaches that the Holy Eucharist is a sacrament which contains really and substantially the body and blood, the soul and Divinity of our Lord Jesus Christ under the appearances of bread and wine. The following comments of Rev. T. Bridgett on the real presence, will, we are certain, be read with pleasure and edification:

“Those who believe in the multiplication of the loaves of bread related in the Gospel, and in the change of water into wine at Cana, ought not to be startled if bread and wine become the subject of a marvellous operation of Divine power in the Eucharist. Those who believe in the body of Jesus Christ walking on the surface of the sea, transfigured on Thabor, passing through the sealed tomb, and the closed doors, ought to find little strangeness in its presence beneath the species of bread and wine. Those who accept as authentic history, the long series of marvels related in the books of the Old Testa-

ment, ought to be so prepared to accept the marvels of the Catholic church, that the absence of such marvels would be a far greater perplexity to them than their presence. I ask my readers' attention to one class of these marvels, by which the truth of the real presence, and its influence on worship are now illustrated, and by which men's minds were prepared for this incomparable gift of God.

Scanty as are the records of man's abode in paradise, yet from the book of Genesis we learn that before the fall, while man was in state of innocence and happiness, he was honoured by the visits of his Creator, and by sensible manifestations of God's presence. The mind of Adam was unclouded by sin and passion; everything he saw reminded him of the power, the wisdom, the goodness of God. He knew that God was everywhere, and at all times present. There was in his heart no aversion, no turning away from God, no forgetfulness of the Divine presence, and yet even then, God did not consider that clear knowledge which Adam possessed, to be sufficient. The mere knowledge that God is present, the faith, even the lively faith and reflection on this truth, can never touch the heart of man so powerfully as some sensible sign, some token addressed to sight or hearing, by which God says to His creatures, 'See I am here, and I am thinking of you.'

The reason is, perhaps, that however certainly we may be assured that God is near to us, and thinking of us, yet we see in this no special proof of God's love or care for us. God cannot be absent; He cannot cease to think of us. But what is the nature of His thoughts? Are they thoughts of peace, or thoughts of affliction? (Jer. xxix. 11). The mere fact of God's omnipresence does not answer the question. But when God calls to man by voice or appears to him in a sign, then man exclaims, 'God is thinking of me, God is caring for me, God is

loving me;' and his heart begins to beat, and he exclaims, 'Who am I, that God should be mindful of me, or that the Almighty and All-holy should love me?'

We are not told the precise nature of God's manifestations of Himself to Adam. We read that 'they heard the voice of the Lord God walking in Paradise in the afternoon air'. (Gen. iii. 8). It has been thought by some that the presence of God was announced to them by a sudden and mysterious rustling in the tops of the trees, and that, whether God appeared to them under a human form or not, they heard Him speak to them with human voice, as a friend speaks with a friend.

But man remained not long the friend of God. Sin made him His enemy, and destroyed this loving intercourse; and when our first parents, after their fall, heard the usual token of God's visit, their guilty consciences smote them, and, instead of hastening as formerly to welcome Him, they were afraid, and tried to hide themselves from the face of God amongst the thick trees. Alas, man, fleeing away from God, hiding from God, telling God in fear or in hatred to keep away from him, to begone to heaven, to leave him alone with his guilty conscience and his sinful pleasures on earth! That is the history of the human race, except so far as the mercy and grace of God have cleared away that guilt, and won back that reluctant heart to purity and love. And the mercy of God has thus pursued after man. If man has ever fled from God, God has ever sought for man. We should have been treated justly and according to our merits if, when by sin we rendered ourselves unworthy of intercourse with God, and even fled in terror from His approach, He had withdrawn from us that special Presence. And, indeed, for many ages the apparitions of God were few and rare; and sometimes even when He appeared and spoke, it was as to Cain, with words of anger and of judgment. Yet still

the human race knew that God had not entirely deserted it. Men knew that though no vision and no voice was granted to themselves, yet there were some few favoured souls, patriarchs or prophets, to whom God appeared, with whom He conversed and by whom He sent messages to them of warning, of love and mercy. Of Henock who lived before the flood, we are told that 'he walked with God', and was seen no more, because 'God took him,' and we understand that to this holy man somewhat of the privilege of paradise was given, that he enjoyed the familiar intercourse and conversation with his God, probably under some sensible form, that had been granted to Adam before his fall.

But it would take too long to relate how God showed Himself in visible form to Noe, to Abraham, Isaac and Jacob, to Moses, and to Josue, to Elias, to Daniel and to many of the prophets. These things are related in the sacred history in detail, and they prove that besides His universal presence with every man at all times, God has in every age bestowed, in the time and manner He thought fit, a more special presence on certain of His favored servants.

For many years God had appeared only at uncertain intervals, to some few saintly men. There was no permanent sensible presence of God upon earth. There was no one place of which it could be said that God's glory dwelt there more than in others. But as what is called in Scripture 'the fulness of time' drew nearer, this great gift was bestowed more liberally.

God chose for Himself a peculiar people, and His perpetual visible presence was to be at once their bond of unity, their strength, their consolation and their glory.

It will be sufficient for me merely to refer here to the mighty apparition on Mount Sinai. It was the inauguration of the perpetual sensible presence of God among men. Moses

by God's command made the ark with its 'propitiatory' (or mercy seat) of purest gold, covered by the wings of the two Cherubims. 'Thence,' said the Almighty, 'will I give orders, and will speak to thee over the propitiatory, and from the midst of the two Cherubims.' (Ex. xxv. 22). 'After all things were perfected,' adds the sacred historian, 'the cloud covered the tabernacle of the testimony, and the glory of the Lord filled it. Neither could Moses go into the tabernacle of the covenant, the cloud covering all things, and the majesty of the Lord shining.' (Ex. xl. 33). From that day God was said to sit between the Cherubim; and for ages after, the history of the Jews is in a great measure the history of the Ark. When they remembered this Divine Presence, when they were grateful for it, when they put their trust in it, when they worshipped it, and surrounded it with holiness of life, then, indeed, they were blessed by God, they were protected by Him against their enemies, and thus dwelt as it were under His wings in the abundance of peace:

But, when they either forgot this Presence of God in the midst of them, or when they put a superstitious trust in it, thinking that it would deliver them like a charm, in spite of their sinful lives, they then experienced God's anger. It was indeed to this Divine Presence that all holy men and women looked and prayed. It was this that made David, the royal prophet, exclaim, when obliged to live a fugitive in the mountains, at a distance from the Ark of God, 'How lovely are Thy tabernacles, O Lord of Hosts! my soul longeth and fainteth for the courts of the Lord. Blessed are they that dwell in Thy courts above thousands. I have chosen to be an abject in the house of my God, rather than to dwell in the tabernacles of sinners.' (Ps. lxxxiii).

How many beautiful histories are related in the Old Testa-

ment of the devotion of God's people to His Presence in the Ark, whether preserved in the Tabernacle or the Temple ! It localized without circumscribing their thoughts of God. It was the source of no error. It did not make them think of God as the heathens thought of their idols ; though Moses could well say to them, ' There is not any other nation so great, that hath gods so nigh them, as our God is present to all our petitions.' (Deut. iv. 7).

At the dedication of the Temple, Solomon prays, ' Is it then to be thought that God should indeed dwell upon earth ? For if heaven and the heaven of heavens cannot contain Thee, how much less this house which I have built ?' (3 Kings viii. 27). But though this particular Presence of God produced no error regarding His divine nature, it impressed on the Jews in a wonderful manner the sense of God's providence over them, and His peculiar love for them, and it inspired them with a filial confidence in their necessities.

I will choose from among many, one illustration of these truths, and of the manner of devotion of the Jews to the presence of God.

When Ezechias received the insulting letter of Rabshaces, ' he went up to the house of the Lord, and spread it before the Lord, and he prayed in his sight, saying, O Lord God of Israel, who sittest upon the cherubim. Thou alone art the God of all the kings of the earth. Thou madest heaven and earth, incline Thy ear and hear. Open O Lord Thy eyes and see, and hear all the words of Sennacherib.' (4 Kings xix. 14-16).

Certainly Ezechias believed in the omnipresence of God, who made heaven and earth. Why, if he must show God the letter, did he go and spread it before the ark ? Why did he not pray in his own palace ?

It would be easy to find a parallel to this Biblical scene in

the devotion of Catholics. Let my reader enter any day into a Catholic chapel, at an hour when no public service is being carried on, and I doubt not he will see some poor man making his 'visit' to the Blessed Sacrament, with a faith and confidence, and external devotion, just like that of Ezechias, though he may never have heard of the name of the Jewish king, or of the Ark of the Covenant, before which he prayed. But I must continue the history of God's Presence.

The Ark of the Covenant has long since disappeared, and the magnificent temple was destroyed by the pagan emperor, who declared that in this he was urged on by a power he could not resist, and that he was the instrument of the anger of God. The Jewish historian Josephus informs us that shortly before the destruction of the Temple, those who ministered at the altar heard mysterious voices from behind the veil, saying, 'Let us depart!' as if God was removing from the Jews His sensible Presence for ever.

But, before the Temple was destroyed, a far different Presence of God had come down on earth. 'The Word had been made flesh, and dwelt among us.' This was the Presence announced of old by the prophets. It was the foreknowledge of this Presence which made Isaiah break forth into these words, 'You shall say in that day, Praise Ye the Lord and call upon His name: make known his works among the people: rejoice and praise, O thou habitation of Zion, for great is He that is in the midst of thee, the Holy One of Israel.' (Isaias xii. 4-6).

Let us notice some of the points of difference between the manifestation of God in the humanity of Jesus Christ and any of those apparitions that had gone before.

First, then, God's Presence is now a Real one. The voice that Adam heard in Paradise was not really the voice of God: the flames of the burning bush, before which Moses hid his face,

were not really the everlasting substance of God ; the light that shone on the mercy-seat was not really the inaccessible light in which God dwells. These things were signs and tokens of God's Presence, but they were not God Himself. Whereas he that saw Jesus Christ saw God Himself. He did not, indeed, see the divine nature, but he saw the human nature, which God had made his own. The voice which spoke as never man spoke, and whose command the wind and the sea obeyed, was the voice of God ; the eyes whose glance converted St. Peter were the eyes of God ; the feet over which Magdalene wept were the feet of God ; the heart on which St. John rested his head at the supper table was the heart of God.

Yet on the other hand, if God's presence was now real, it was more hidden and mysterious. Hitherto the apparitions of God, had been objects of sight rather than of faith. They could be seen alike by sinner and by saint; by the man of faith and by the infidel ; or rather, he who saw them could not be an infidel, for the miracle convinced him even against his will. But it was not so with the Word made flesh. Many who saw him believed that they gazed on a mere man ; some even saw Him and despised Him, and called Him an impostor, and they scourged Him, and they crucified Him in their incredulity, and they knew not as the apostle says that they were crucifying the Lord of glory. It was not by His external appearance, but by His mighty works, by His Divine wisdom, by His spotless life, by His loving heart, that Jesus Christ was known to be God living in the midst of us. Externally He was like other men, and before He began to manifest Himself, it was necessary that the finger of St. John the Baptist should point Him out : Behold the Lamb of God. St. John the Baptist could say to the crowd : There hath stood One among you, Whom you knew not. God had come down on earth, and He had stood in the midst of a

crowd of His own creatures, and He had been lost in the crowd, and been crushed and jostled, and pushed hither and thither in the crowd, so hidden and mysterious is now the presence of God.

Consider again how much more gentle and loving is this manifestation of God's presence. When the lightnings flashed through the thick clouds of smoke, which rose from Mount Sinai, as from a great furnace; when the thunder peal rolled around its summit; when the loud trumpet notes pierced the ears, and made the hearts of the Jews tremble with fear, they prayed that God might no longer speak to them thus immediately, lest they would die, but that he would make known to them His will by the human lips of Moses. Then were the eyes of Moses opened, and he saw a great mystery which should be in days to come. He understood that the God who now appeared in such terrific majesty, would one day lay aside all His terrors, and appear as a man on the earth. And Moses replied to the people's prayer 'you wish that I should speak to you. Well, God will raise up a prophet like to me, and to Him you shall give heed'. (Deut. xviii.). Like to Moses, not in majesty, power, or holiness, but in human form, in humility and weakness.

And when the day of which Moses had spoken at length came, how changed was the scene! Instead of the dense clouds of smoke that rested on Mount Sinai, was the overshadowing of the spirit of God on the bosom of the Blessed Virgin; instead of the flashes of lightning, were the loving glances interchanged between Mary and her Babe; instead of the piercing trumpet, were the plaintive cries of the Divine Child; instead of the peals of thunder making the people's heart die within them for very dread, were the angelic songs on the hills of Bethlehem, saying, 'Fear not, we bring you tidings of great joy.'

Emmanuel had come. At His first appearance He sought

hospitality, and was refused even at the inn. Then he became the guest of Mary and Joseph. When He left their roof, sometimes He had not a place to lay His head, and sometimes He went to be the guest of the publican or the Pharisee. Alas, He came unto His own, and His own received Him not. But when they were preparing His death He was preparing the Divine memorial by which it should be shown forth until His second advent; and He gave His body and His blood, and He said, 'Do this;' and He promised, 'I am with you all days to the consummation of the world.'

We have seen that a special Presence of God on earth is a great mercy of God, exactly suited to our nature and our wants. We have seen that the frequency and permanence of this Presence was God's original plan of dealing with His sinless creatures in paradise. We have seen that this plan was broken by the irruption of sin, but that it was gradually restored in the course of ages, becoming more and more perfect as our redemption drew nearer. We have brought down this history to the Incarnation, when the Presence took a more real though in some sense more hidden form. We have come to the times of which Isaias said, 'Rejoice and praise, O habitation of Zion, for great is He that is in the midst of thee, the Holy One of Israel.' Is this history now complete? Has it come to an end? Is there to be any longer a special and sensible Presence of God upon the earth, or is it henceforth to cease? To these questions the Protestant answer would be, These apparitions, these special manifestations of God, came to an end with the Incarnation. On that day on which Jesus Christ ascended into heaven from Mount Olivet, and when the cloud hid Him from the longing gaze of His Apostles, vanished from the earth the last sensible token of God's Presence amongst men. The days of apparitions are gone by. Henceforth the world is more spiritual, and needs

no sensible signs; and so in the Christian Church, for the last eighteen hundred years, there has been no place, as among the Jews, where the glory of God has dwelt.

Far different from this is the Catholic faith. We believe that the fulness of times brought with it the fulness of God's sensible Presence amongst men. We believe that all that went before the Incarnation was but a figure and a prelude of what followed, of what now is and will be to the end. We believe that ere Jesus Christ took away from the eyes of men the sight of His sacred humanity, He took means to perpetuate to the end of time His Presence, in a certain sensible manner, on the earth. We believe that in the Holy Eucharist, He still dwells in the midst of us—that there especially He is Emmanuel, God with us. We believe that His Presence in the Blessed Sacrament is as real as when He lay in the manger, walked in Jerusalem, or hung on the Cross—that His Presence is permanent, and will never cease till the end of time: above all, that it is no longer confined to one place, but that it girdles the whole earth. This is our faith, and this is why we rejoice and praise, because He that is great, is in the midst of us, the Holy One of Israel. 'Thus saith the Lord of Hosts: I am returned to Zion, and I will dwell in the midst of Jerusalem, and Jerusalem shall be called the city of Truth, and the mountain of the Lord of hosts, the sanctified Mountain.' (Zach.viii. 3).

SECTION 2. BENEDICTION OF THE BLESSED SACRAMENT.

The Church in order to manifest her sentiments of adoration and gratitude to Jesus Christ, present in the Blessed Sacrament, has instituted such rites as benedictions, times of public adoration, processions of the Blessed Sacrament, and she invites her

children to visit Him privately in the tabernacles whereunto He resides.

The Benediction of the Blessed Sacrament, is a rite in which Jesus, in the sacrament of His love, is not only exposed to the adoration of the faithful, but in which *He*, present in that sacrament, is implored to bless the faithful present before the altar. It is not so much the priest who blesses the people in this rite, as it is Jesus Christ Himself, in the Blessed Sacrament who bestows His benediction upon them.

The beauty and object of this rite may be understood from the following hymns or antiphons which are usually sung at the Benediction of the Blessed Sacrament.:

O saving victim opening wide
 The gate of heaven to man below,
 Our foes press on from every side,
 Thine aid supply, Thy strength bestow.
 Hail to Thee, true body sprung,
 From the Virgin Mary's womb,
 The same that on the cross was hung,
 And bore for man the bitter doom.
 Thou whose side was pierced and flowed,
 Both with water and with blood,
 Suffer us to taste of Thee
 In our life's last agony.
 O kind! O loving one!
 O Sweet Jesus! Mary's Son!

Before the benediction an antiphon is generally sung in honor of her who is blest among all women, the fruit of whose womb is blest and is now here present to bless us.

The stanzas always to be sung last, during this rite, are taken from the admirable hymn of St. Thomas, which begins by the words *Pange lingua*. Here are those stanzas:

Down in adoration falling,
 Lo ! The sacred host we hail !
 Lo ! O'er ancient forms departing
 Newer rites of grace prevail;
 Faith for all defects supplying
 Where the feeble senses fail.

To the everlasting Father
 And the Son who reigns on high,
 With the Holy Ghost proceeding
 Forth from each eternally,
 Be salvation, honor, blessing
 Might and endless majesty. Amen."

A single voice, sometimes that of a child now sings aloud:
 "V. *Panem de cælo præstitisti eis.*—Thou gavest them bread from
 heaven,—to which the people answer, A. Having in it the
 sweetness of every taste."

The priest rises and sings the following prayer which should
 always be the last :

"LET US PRAY."

"O God, who under a wonderful sacrament, hast left us a
 memorial of Thy passion, grant us we beseech Thee so to venerate
 the sacred mysteries of Thy body and blood, that we may
 ever feel within ourselves, the fruit of Thy redemption, who
 livest and reigneth, world without end. Amen."

Whilst the priest makes the sign of the cross over the people
 with the remonstrance which contains the Blessed Sacrament,
 a small bell is rung by the acolyte.

At this same solemn moment, according to a pious custom,
 the large bell of the church is tolled; for the church wishes all
 her children absent from the edifice to unite with the assembled
 congregation in adoring Jesus Christ whilst in the act of blessing
 His children.

SECTION 3. THE FORTY HOURS ADORATION.

Another practice of devotion towards the real presence is that named the *devotion of the forty hours*. Regarding the nature and spirit of this devotion and also the manner of conducting it, we borrow the following pages from a pamphlet written upon the subject by ourself :

The forty hours' prayer of adoration, or, more briefly, the forty hours, is thus called because during eight-and-forty hours the Blessed Sacrament is conspicuously exposed on the altar, that the faithful may come and pray before it, and adore it. No pains are neglected to make this sacred rite as solemn and devout as possible. After a solemn mass and a procession, the Blessed Sacrament is enshrined and enthroned above the altar, and around it is disposed a firmament, as it were, of countless lights, radiating from it, symbolical of the ever wakeful host of heaven, the spirits of restless life and unfading brightness, that keep watch round the seat of glory above; and then the faithful gather about the altar as about a throne, and adore in silence and in awe.

"In no other time or place," says Cardinal Wiseman, "is the sublimity of our religion so touchingly felt. No ceremony is going forward in the sanctuary, no sound of song is issuing from the choir, no voice of exhortation proceeds from the pulpit, no prayer is uttered aloud at the altar. There are hundred there, and yet they are engaged in no congregational act of worship. Each heart and soul is alone in the midst of a multitude; each uttering its own thoughts, each feeling its own grace. Yet you are overpowered, subdued, quelled into a reverential mood, softened into a devotional spirit, forced to meditate, to feel, to pray."

The object of this devotion of the forty hours' adoration of

the Blessed Sacrament is to offer a solemn act of reparation to our Divine Lord for the neglect and abandonment to which His Sacred Humanity was exposed from the moment of His death on the cross till the hour of His triumphant resurrection. By it we also propose to offer to God some reparation for the sins of bad Christians in general, and in particular for the heartless neglect of which so many disloyal Catholics are guilty towards our Saviour, who dwells with us in the Blessed Sacrament; also to atone for the profanations of the holy mysteries by bad Catholics, and for the insults to which our Lord is exposed at the hands of heretics who refuse to believe in the Real Presence.

It is according to the spirit of the church that no sermon should be had during the *forty hours' prayer*. If for some particular reason (for instance if the forty hours' prayer is celebrated in a mission church) the priest finds it advisable to have a sermon, it should always be on the subject of the Holy Eucharist.

The mass sung for the beginning of the exposition should be a pontifical or solemn mass, if possible. At the end of this mass the consecrated host is placed in the monstrance, remaining exposed to the end of the mass. Because of this exposition of the Blessed Sacrament, the priest celebrating at the Altar must always genuflect when he passes before it, or when he leaves or comes to, the middle of the Altar. From that time also, all those who pass before the Holy Sacrament exposed, must genuflect on both knees.

At the end of the Mass on the first day many candles are lighted about the tabernacle, and lighted candles are distributed to those about to walk in the procession. The canopy is brought out, and the procession moves around the church whilst the chantors sing the hymn to the Blessed Sacrament—*Pange, lingua*—"Sing, O my tongue, adore and praise." The

church makes haste as it were to present and carry amongst her children, Him who makes it His delight to be amongst the sons of men, and who now comes to bless them: but as soon as the procession has returned to the chancel, the Litany of the Saints are chanted or recited, for we on earth have need of the protection of the saints, in order well to spend the time of the forty hours' devotion, and we also invite those blessed souls to unite their adoration, thanksgiving, and prayers with ours.

From the moment that the monstrance has been put on the throne until the time that it is replaced within the tabernacle in the evening, there should always be some one in adoration before the Blessed Sacrament. We would advise those who could not come to have themselves represented by others. Offerings of candles would be quite appropriate. (Candles of wax are the kind mostly desired.)

During the time of the forty hours, the eyes and hearts of those who enter the church should seek no object but the Blessed Sacrament, and for this reason the mass on the second day should be said on an altar different from that of the exposition. For the same reason, the usual salutations are omitted amongst the clergy in the chancel, and the greater part of the blessings at mass are also omitted. We think it quite proper to have a bench or kneeling desk placed near the railing in front of the altar, and to have one or more persons duly appointed to replace one another at the desk and remain there in adoration as the representatives of the parish, while the Holy Sacrament is exposed.

They who have seen the exercises of the *forty hours'* devotion performed in their church, remember how wonderful are the graces poured forth from the tabernacle upon those who follow them. Priests are loud in proclaiming that they are as beneficial as the courses of sermons preached by missionaries,

and in some dioceses there is always some one or other congregation which enjoys the celebration of these exercises.

Apart from those times of public adoration of the sacrament by whole parishes or communities, we have whole religious orders whose chief object is the adoration of Jesus Christ in the sacrament of His love, societies of even lay persons who pledge themselves to spend before the tabernacle a given amount of time in the day or in the night, and also millions of faithful who make it a point to pay private visits to their hidden treasure wherever it is in their power to do so. Devout persons feel attracted to come and worship Him by prayer, adoration, thanksgiving and the offering of themselves to Him. "When shall I come and appear before the face of the Lord!" "Thy altars O Lord of hosts, my King and my God!" It is in the presence of the tabernacle, as, at Bethlehem or Calvary that apostles have felt inspired to leave all things and follow Him in voluntary poverty, chastity and obedience. Here the greatest artists have found heavenly inspiration. Here is the source of charity and of all virtues, and if the Redeemer, our Lord Jesus Christ, our light and our life, ceased to reside among us, this world of ours could not be inhabited, and to use the expression of Father Vianney, men would then *adore beasts*.

SECTION 4. PROCESSIONS OF THE BLESSED SACRAMENT.

Another mode of expressing our devotion towards the real presence consists in the solemn procession of the Blessed Sacrament, which is made on the day of Corpus Christi. We extract the following passage from the book *Christ on the Altar*, regarding processions in general, and that of the Blessed Sacrament in particular:

“Generally, a solemn procession of the Blessed Sacrament takes place in every parish church on the day of Corpus Christi, or on the Sunday within the octave of this festival. The procession of the Blessed Sacrament was instituted by Pope Urban IV. about the year 1262, confirmed by the council of Vienna in 1311, and corroborated by a decree of the council of Trent, Sess. XIII. 5, which says: “The Holy Synod declares that very piously and religiously was the custom introduced into the Church, that this sublime and venerable sacrament be, with special veneration and solemnity, celebrated every year on a certain day, and that a festival; *and that it be borne reverently and with honor* in procession through the streets and public places. For it is most just that there may be certain appointed holy days, whereon all Christians may, with a special and unusual demonstration, testify that their minds are grateful and thankful to their common Lord and Redeemer for so ineffable and truly divine a benefit, whereby the victory and triumph of His death are represented. And so indeed did it behoove victorious truth to celebrate a triumph over falsehood and heresy, that thus her adversaries at the sight of so much splendor and in the midst of so great joy of the universal church, may either pine away weakened and broken, or touched with shame and confounded, at length repent.”

Public processions and supplications have always been in use in the church, as a means to increase piety, or in order to return thanks to God for blessings received, and to implore His mercy. As processions instituted by the church contain great and divine mysteries, and as they are in themselves a source of grace, the priests should instruct the people concerning their nature, and insist that they be performed with modesty and reverence. In those processions the lay people should follow the clergy, and the women should walk behind the men. The cross

should be carried at the head of the procession, and, if such be the custom, a banner decorated with sacred images. Should the cross have an image of the crucifix, the face should face those who precede, and not those who follow it. Strictly speaking, solemn mass should be celebrated after the procession and not before.

Amongst the processions instituted by the church some are *ordinary*, because they occur every year on the same day. Such are the processions on the day of the Purification, on Palm Sunday, St. Mark's day, the three Rogation days, and on Corpus Christi. All these processions should be according to the special rite prescribed for them in the Roman Ritual.

Extraordinary processions are those which are commanded for occasions concerning the public welfare of the church ; as for example, processions made in order to obtain rain, fine weather, the cessation of storms, of distress, of famine, of pestilence, of war, or of any kind of affliction, and in order to return thanks to God for blessings received. Those who take part in church processions would do well to remember that, during our pilgrimage on this earth, we should have our eyes constantly fixed upon the image of Jesus Christ crucified, endeavoring to imitate His example and those of our patron saints, heartily imploring their protection and the mercy of God during the whole time of the procession. (*Vide* Rom. Ritual.)

Of all processions, the most celebrated is that of the Most Holy Sacrament on the feast of Corpus Christi, instituted by Urban IV. We call it a triumphal procession because in it our Redeemer, the King of Kings, the Lord of Lords, is carried triumphantly through the streets concealed in His adorable sacrament, which He gives us as a pledge of our eternal triumph in heaven.

The procession of the Blessed Sacrament should start from

the cathedral, or from the parish church, and the bishop has a right to compel the regular and secular clergy to take part in it.

The churches on this day should be beautifully decorated, and the walls of the streets through which the procession is to pass should be covered with tapestries, hangings and sacred pictures.

The street itself might be strewn with flowers and leaves of trees, and along the sidewalks evergreens might be planted. After Mass is over, the celebrant incenses the Blessed Sacrament placed in the monstrance, and, then, wearing a white cope and a veil on his shoulders, he carries it processionally under a canopy.

The clergy and people precede and follow him, with heads uncovered, and carrying lighted tapers in their hands. To the above regulations the Ritual adds that sacred hymns (which it designates), should be sung during the procession, and that the Benediction of the Blessed Sacrament should be given when the procession has returned within the church from which it started. It is also a general custom, in case of those processions, to have triumphal arches raised across the streets, and to have one or more repositories or shrines from which benediction is given during the procession.

Nothing more beautiful can be imagined, nothing more beneficial to souls, than processions of the Blessed Sacrament, made according to the regulations of the church, which we have mentioned. The sentiment which predominates is a desire to see Jesus Christ acknowledged by all as our Redeemer, glorified and thanked for the incomparable gift of His Holy Sacrament. The procession should be participated in by all the people of the episcopal city, or of the parish, and as far as possible, every creature of God should be made to participate, in its way to the glory of Jesus Christ. Lights are carried in the procession and placed

on the altar ; incense is burned in presence of the Sacred Host ; works of art and hangings of all kinds adorn the sides of the streets ; the ground is strewn with flowers ; and the Sacred Host is carried far into the country.

Our Blessed Lord is thus invited to bless, on his passage ; all the lands and edifices ; and every creature also is invited to praise Him who created it and gave it life and beauty. It is to men, however, that our Lord offers His blessings on this day. He has no regard to the wealth or quality of individual persons. He is much pleased with the simple offerings of the poor ; to all He offers forgiveness, and from all He demands love for love. It has occurred to us that these processions of Corpus Christi are fraught with even more consolation in poor country places, than in rich cities ; for in the former places the crowd is not so great and the people come nearer unto Him. However, be the procession in a city or in the country, our Lord demands something of all that day.

1. He would have us all confess our faith in His Real Presence. On that day everyone should follow the procession, and decorate his house if the procession is to pass by it. Let all follow the Blessed Sacrament bare-headed, carrying lights in their hands. Let them repeat such expressions as : “ I firmly believe, O my Jesus, that Thou art here really present, true God and true Man ; my God, my Redeemer, my Love ! ” If you have children, carry them in your arms, lead them by the hand, or let them walk with you ! It was He who blessed the little children, and your own have need of His blessing. A father and mother never appear so venerable, so beautiful, to a child, as when he sees them kneel before the Blessed Sacrament.

2. Processions of the Blessed Sacrament are intended to draw from you a sincere acknowledgment of what you owe to Jesus Christ. He was born of the Father before all ages. He

is from the beginning ; but there was not a moment in the eternity which preceded your creation that He did not love you. He created you and preserved you ; and for you He created and preserved the world. He it was who for you was incarnate, suffered and died on the cross, and went up to heaven to prepare a place for you. Through His merits and in His name you were made a Christian at baptism and a soldier at confirmation. Through him you were forgiven after you had much offended God ; through Him you hope to save your soul and to meet in heaven those who are dear to you on earth.

But what return will you make to the Lord if you recall to mind the blessings received through His Real Presence in the Holy Sacrament ? He thought of you when He established the priesthood ; you were present to His mind when He communicated to your bishop and pastors the power of changing bread and wine into His body and blood ; and as he never failed to give your body its daily bread, He never failed, not even for one day, to invite you to partake of his sacred banquet. Whithersoever you went, you found Him in His tabernacle, ready to come to you in holy communion, ready to listen to your prayers if you come to visit Him. Sunday after Sunday in your past life He was on the altar of your parish church, offering Himself a victim for you, that through Him you might adore the Holy Trinity, return Him thanks, and obtain forgiveness. It is evident, then, that during this procession every voice that you hear, every object that you see, but especially the Presence of the Sacred Host, should excite in you sentiments or the deepest gratitude. O my soul, bless the Lord, and let all things that are in me bless 'His holy name.'

3. During the public life of our Lord Jesus Christ, the blind, the lame, the lepers, all the unfortunate, all those who suffered, came or raised their voice to Him, and He healed them all. He

had, however special blessings for those who prayed more fervently, or gave Him more frequent marks of affection. How well it is, then, for every member of a family to take part in the procession, and to pray earnestly !

If you have this day decorated your house, made an offering to the poor of the church, if you have received communion this morning, come and pray confidently whilst you follow the procession. But we repeat again, let all the members of the family assist if they are able ; and let parents pray for those who are too young to do it.

Young children have need of grace to preserve their innocence ; young men and young women need much strength to overcome temptation. Those who have gone astray need the grace of conversion ; the sick need comfort in their sickness ; the old need the grace of conversion or perseverance. The time of this procession is, in fact, so precious, that not one moment should be lost. Not a minute of this procession should be employed in talk or in looking around ; if you are not singing the hymns of the church, read your prayer book or recite your beads : “ Let us be attentive: * * * Jesus Christ is here.”

4. We should earnestly beg pardon for sins committed by ourselves or others against this Blessed Sacrament. During His Passion, we considered Him saying : “ I looked for one that would grieve together with me, but there was none : and for one that would comfort me, and I found none.” (Ps. 1, xviii. 21).

The church remembers all the profanations against our Lord by infidels, heretics, or bad Catholics, in the sacrament of His love. There was not a day or night during nearly nineteen hundred years that He was not cruelly insulted or blasphemed, ill-treated in his churches, or in the persons of those consecrated to him.

Let us at least who have received so much from Him offer

Him some compensation on this day. If others forsake Him, let us adhere to Him firmly. To whom else should we go? Let us say to him on this day, "Spare, O Lord, spare thy people, and be not angry with us forever."

CHAPTER II.

PREPARING FOR THE INSTITUTION OF THE GREAT ACT OF WORSHIP.

The rites and ceremonies of the church, connected as they are with the life of our Lord, Jesus Christ, on earth, and His real presence in the Holy Eucharist, are all very admirable. They do not, however, constitute the worship of the church of God. Our great act of worship is the sacrifice. There never was a time from the beginning of the world until our days, when exterior sacrifice was not considered as the essential part of divine worship. The offering of sacrifices was the chief function of the Jewish priesthood. They had indeed other duties to perform, such as circumcising infants, instructing the people, purifying the unclean, praying for the nation, etc., etc.; but all these functions were connected with, or were preparations for the sacrifice, the great act of worship.

In similar manner, when Jesus Christ our High Priest, began His public life on earth, He first of all offered severe fasting, accompanied with prayers, in atonement for our sins, then He went on denouncing covetousness, hypocrisy and all vices, recommending charity, teaching men to love God, to observe His commandments, and to fear his judgments. Continual praying for men and immense charity to repenting sinners,

seemed however to be the chief traits and practices in the life and character of our Lord.

See how He, from the moment of His incarnation, hastens to discharge the duties of His priestly office. He does not wait for His birth, but enclosed within the Ark of the Covenant of Mary's breast, He began like a giant to run His course. He speeded across the hill country to sanctify the Baptist yet in the darkness of his mother's womb : He filled the soul of Elizabeth with the Holy Ghost ; communicated to the mind of Zachary the gift of prophecy, and flooded the soul of His own Blessed Mother with an illumination of knowledge and a wealth of grace that surpassed in worth and splendor all that had hitherto been poured out on God's creation.

During the thirty-three years of His hidden and public life He went on faithfully discharging according to the dictate of His wisdom His various sacerdotal offices towards men—praying, blessing, healing and absolving, teaching, rebuking, commanding, and guiding the souls of men in “the things that appertain to God.”

We need not remark that the least action of our Saviour was in itself more than sufficient to atone for the sins of the whole world. But He had resolved to act all the parts of a priest, to offer himself a sacrifice as the price of our redemption.

The sacrifices of the old law were pleasing to God whenever they were offered with the proper dispositions, but in themselves they were imperfect ; not in keeping with the greatness of God offended by men. Sins could not be effaced by the pouring out of the blood of animals, by the offering of gold or silver. Those sacrifices were therefore to be abolished, as it had been often foretold by prophets.

And, therefore, coming into the world He (Jesus Christ) said “Sacrifice and oblation thou wouldest not have: but thou hast

fitted me a body. Holocausts and sacrifices for sin did not please Thee. Then I said, behold I come" (¹) * * * All the prayers, the penances and labors of our Lord were but preludes to His sacrifice. He prepared for it from the time that He was conceived in the womb. The altar of the crucifixion was never for an instant out of sight. He yearned for the accomplishment of the sacrifice. "I have a baptism (of blood) with which I am to be baptised, and how am I straitened until it be accomplished?" (²) "As Moses lifted up the serpent in the desert, so must the Son of Man be lifted up." (³) He taught His disciples that "the Son of Man must suffer many things, and be rejected by the ancients, and by the high priests and the scribes, and be put to death" * * * (⁴) And when the time of this sacrifice has come, He goes resolutely to Jerusalem, taking apart the twelve disciples and saying to them, "Behold we go up to Jerusalem, and the Son of man will be delivered to the high priests and the scribes, and they will condemn Him to death, and will deliver Him to the Gentiles, to be mocked and scourged and crucified." (⁵)

How willingly our Saviour suffered and died for our redemption when the time for it had come, we shall see later on in this work; but before accomplishing His bloody sacrifice on Calvary He would leave to His church a mode of adoring God perfectly worthy of Him; a sacrifice by which His infinite merits would be applied to the souls of men.

We must now then, in the following chapter, speak of the institution of the Mass, the only one public act of worship left to His church by the redeemer.

(¹) Heb. x.

(²) Luke xii. 50.

(³) John vii. 14.

Mark viii. 31.

Math. xx. 18-19.

CHAPTER III.

THE ONLY ONE GREAT ACT OF PUBLIC WORSHIP INSTITUTED
BY JESUS CHRIST.

Before writing the history of the institution of the holy sacrifice, we will here quote the decree of the Council of Trent, which being that of an Oecumenical Council, we are bound to accept as our rule in matters of faith.

SECTION 1. DECREE OF THE COUNCIL OF TRENT ON THE
INSTITUTION OF THE HOLY SACRIFICE OF THE MASS.

“For as much as under the former testament, according to the testimony of the apostle Paul, there was no *perfection because of the weakness of the Levitical priesthood*, there was need, God the Father of mercies, so ordaining, “*that another priest should rise, according to the order of Melchisedeck*” our Lord Jesus Christ, who might consummate and lead to what is perfect, as many as were to be sanctified. He therefore, our God and Lord, though he was about to offer Himself once on the altar of the cross unto God the Father, by means of His death, there to operate an *eternal redemption*, nevertheless, because that His priesthood was not to be extinguished by His death; in the last supper, on the night in which He was betrayed, that He might leave to His own beloved spouse, the church, a visible sacrifice such as the nature of man requires, whereby that bloody sacrifice, once to be accomplished on the cross, might be represented, and the memory thereof remain even unto the end of the world, and its salutary virtue, be applied to the remission of those sins which we daily commit—declaring Himself constituted, a priest *for ever according to the order of Melchisedeck*.” He offered up to God the Father, His own body and blood, under the species

of bread and wine, and under the symbols of those same things, He delivered (His own body and blood) to be received by His apostles, whom He then constituted priests of the New Testament and by those words: "*Do this in commemoration of me,*" He commanded them and their successors in the priesthood to offer (them) even as the Catholic church has always understood and taught. For, having celebrated the ancient passover, which the multitude of the children of Israel, immolated, in memory of their going out of Egypt, He instituted the new passover, (to wit) Himself, to be immolated under visible signs by the church, through the ministry of priests, in memory of His own passage from the world unto the Father, when by the effusion of His own blood He redeemed us, delivered us from the power of darkness and translated us into His kingdom, and this indeed is that clean oblation which cannot be defiled by any unworthiness or malice of those who offer (it), which the Lord foretold by Malachias was to be *offered in every place, clean to His name, which was to be great amongst the Gentiles,*" and which the apostle Paul writing to the Corinthians, has not obscurely indicated, when he says, that they who are defiled by *the participation of the table of devils cannot be partakers of the table of the Lord,* by the table, meaning in both places the altar. This in fine is that oblation which was prefigured by various types of sacrifices, during the period of nature and of the law; in as much as it comprises all the good things signified by those sacrifices, as being the consummation and perfection of them all." (1)

SECTION 2. THE JEWISH PASSOVER.

We think it proper before speaking on this subject to repeat what we wrote in the first part of this work.

(1) Council Trid. Sess. xxii. c. 1.

The children of Israel being about to be freed from their long captivity in Egypt, had been commanded by Almighty God, through His servant Moses, to take a lamb or a goat of one year, to immolate it, to mark the transom and side posts of the door of their houses with its blood, to eat it with wild lettuce, their loins being girded, and holding sticks in their hands, as travelers preparing to start on their journey. During the night which followed the performance of this rite by the "Israelites, the Angel of the Lord passed through the land of Egypt, slew the first born of the Egyptians, but spared the inmates of the houses, which were marked with the blood of the lamb.

On the recurrence of the anniversary of the event, the children of Israel were, by the law, obliged to observe the same rite, to which others were added in the course of time by the synagogue, or introduced by custom. The anniversary was to be kept by all the men either Israelites or Proselytes, who had been circumcised and were clean.

The lamb was to be slain in the city of Jerusalem by a Levite or the head of the family, and its blood was brought to the priest who poured it out at the foot of the altar of holocausts. The victim of the passover was to be roasted and eaten in the city of Jerusalem. ⁽¹⁾

The feast was celebrated in the evening, and consisted of two parts. During the first part of the feast the guests stood up around the table, the head of the family blessed a cup of wine and returned thanks to God for giving it to men; they eat of the lettuce, of the unleavened bread, of the flesh of the lamb, commemorating in the mean time their deliverance from the captivity by singing the inspired psalms which relate the event.

(1) These regulations relate to the times which followed the bringing of the ark to Jerusalem by King David.

The first or religious part of the celebration was generally followed by a social repast during which the guests sat or reclined around the table and might eat without restriction of any meat that was served.

It may be well to remark that at the feast of the passover a sheaf of barley was brought to the temple in the name of the nation and offered up to the Almighty as the first fruit of the harvest.

SECTION 3. OUR LORD CELEBRATES THE PASSOVER.

Our Lord had spent three years and a few months in preaching the Gospel, and he was probably about the village of Bethany when "came the day of the unleavened bread when it was necessary to immolate the pasch."

The disciples ask Him "where wilt Thou that we go, and prepare for Thee to eat the pasch?"

They don't ask in what city the lamb was to be killed and eaten, *but in what place wilt Thou that we prepare?*

The disciples sent by Him were Peter and John, the two more honored ones amongst His apostles.

He said to them, "Go ye into the city; there shall meet you a man carrying a pitcher of water. Follow him into the houses where he entereth in, and whither soever he shall go in, say to the master of the house, the *Master* says, my time is near at hand; I will keep the pasch at thy house with My disciples; where is my refectory, where I may eat the pasch with my disciples: and he will show you a large dining room furnished. There prepare ye for us." (Luke xxii).

The disciples did as they had been commanded, that is, they bought the lamb, had it immolated, brought its blood to the priest who poured it before the altar of holocausts, they caused it to be roasted, and had the supper table properly spread.

To the hall of the banquet our Saviour came with His twelve apostles. And when the hour was come, He sat down before beginning the celebration of the passover proper, and the twelve apostles with Him, and He said to them, "With desire I have desired to eat this pasch with you before I suffer."⁽¹⁾ Then standing up He performed the ceremonial prescribed for the eating of the paschal lamb.

Imagine that you see Him in a large upper room surrounded with His dear apostles, His chosen ministers, and the companions of His life, and hearers of His words for more than three years.

For the Israelites the rite of eating the paschal lamb was all joyful; but for the apostles and their Master, joy was on this occasion much tempered with grief; for they knew that they were soon to be separated from Him, and He also knew, that on the next day He was to die for them on cross.

Behold Him in spirit washing His hands according to the ceremonial, blessing the cup of wine and passing it around after saying, "This is the symbol of our liberty, the memorial of our departure from Egypt. Blessed be the Lord our God. Blessed be Thou King of the universe who hast created the fruit of the wine." They partake of bitter herbs or wild lettuce, and then the roasted lamb is brought upon the table. At this juncture they sang the 113th and the 114th psalms which relate the history of the deliverance of the Jews from their captivity. "When Israel went out of Egypt, the house of Jacob from a barbarous people, Judea was made His sanctuary, Israel His dominion." After recounting the mercies of the Lord towards His people, Jesus Christ took a loaf of unleavened bread as the head of the family was directed to do, broke it in two pieces, saying, "Blessed be Thou Lord, King of the universe, who hast caused wheat

⁽¹⁾ Luke xxii.

to come out of the bosom of the earth." He here divided the bread amongst all the guests, and then began the eating of the paschal lamb which was accompanied with the recitation of many prayers.

The guests were directed after eating of the paschal lamb to sing in thanksgiving the psalms 117, 118, 120 and 135. "Give praise to the Lord for He is good for His mercy endureth for ever." Those psalms were to be sung by the head of the family and his guests, so that Jesus Christ must have sung or recited them alternately with his disciples.

We shall presently see how this last celebration of the pasch by our Lord Jesus Christ was a preparation for the institution of the great sacrifice of the mass which He desired to leave to His church.

SECTION 4. THE LAST SUPPER.

Our Lord, Jesus Christ, in eating the passover did certainly follow all the prescriptions of the law, and probably also the rites and ceremonies used on that occasion by the devout Jews of His days.

With the Jews the supper proper followed the religious ceremony, and during this part of the feast the guests were not obliged to be standing up, but might be seated around the table. This social repast was not omitted by our Lord and His apostles, for it is evident from the gospel, and the words of the liturgy, that He sat down after the eating of the pasch : but we are ignorant of what occurred or of what was said during this last supper, neither do we know how long a time it lasted. Suddenly, however, the supper being finished, but the disciples

NOTE. We are indebted to Jewish writers for practices here mentioned, in connection with the celebration of the Jewish passover, which we do not find in the Bible.

being still at the table, on which there remained wine, cakes of unleavened bread and other eatables. "He riseth from supper, and layeth aside His outer garments, and having taken a towell, girded Himself. And after that he putteth water into a basin, and began to wash the feet of the disciples, and to wipe them with the towell with which he was girded." (1) What will follow this extraordinary action of Him "who comes from God, into whose hands God has given all things?"

Let us remember it: this occurred on the eve of His death, at the very time that Judas, having already sold Him, was now preparing to give Him up into the hands of His enemies. This action was performed by Jesus Christ, 'the lamb of God, who taketh away the sins of the world,' immediately after the celebration of the ancient passover. He was the *law-giver* announced by the prophets, whose duty it was, like Moses, to teach His disciples the manner of offering pure worship to God, and He is now surrounded by the apostles whom He had chosen, and who will soon be sent through the world to teach men how to worship their creator. The *large room well furnished* wherein He has celebrated the paschal rite, stood on the mountain of Sion, and here we see Jesus Christ, our Pontiff, standing up near the spot on which Melchisedeck offered to God a sacrifice in bread and wine, and also near that other place upon which Abraham had constructed an altar on which to immolate his only begotten son, Isaac.

Let the reader remember also that Mount Sion was separated from Mount Moriah by a very narrow valley, and that consequently at the last supper our Lord was almost in sight of the altar of holocausts, on which were immolated day after day those victims of many kinds which prefigured His own offering.

(1) John xxii.

Let us finally consider that on this memorable occasion Jesus Christ had but a few moments more to spend with His own who were in the world, whom He had loved and would love to the end.

How great must have been the anxiousness of the apostles when they saw Him sitting down after washing their feet?

The sacrifices of the old law will soon be abolished; the feast of the Jewish passover will soon cease to be celebrated. All types and figures must soon give way to reality. We have come to the most important act of that ever memorable night.

SECTION 5. INSTITUTION OF THE SACRIFICE.

“And whilst they were at supper, Jesus Christ took bread, gave thanks, and blessed and broke, and gave to His disciples and said : Take ye and eat : this is my body which is given for you. Do this for a commemoration of me. In like manner taking the chalice also, after he had supped, He gave thanks to them saying : Drink ye all of this, for this is the blood of the new testament which shall be shed for you and for many, unto the remission of sins.” ⁽¹⁾

In the preceding words of Jesus Christ, the church has always acknowledged the institution of a sacrifice and of a sacrament.

By pronouncing the words, ‘This is my body,’ over the bread, the bread was changed into His body. By pronouncing the words, ‘This is my blood,’ over the cup, the wine was changed into His blood. The separate consecration of the bread and of the wine figure of an immolation, the state of apparent death of the victim on the altar constitute the sacrifice, and the commission is given to continue the offering of it. *Do this in commemoration of me.*

⁽¹⁾ Math. xxvi

The apostles and their successors in the priesthood, and they alone, are to offer the sacrifice; but they are to partake of the victim, or in other words, they must communicate themselves and distribute it as a sacrament to others. *Take and eat you all of this*; for as He had declared it on a previous occasion, “unless you eat the flesh of the Son of man and drink His blood, you shall not have life in you.”

Can we imagine that the apostles could forget the last pasch which they eat with Jesus Christ, the social repast which followed it, but especially the washing of the feet, the consecration of the bread and wine, the communion received at the hands of Jesus Christ, and the commandment given to them to do what he had done?

Let us tarry sometime longer with our Lord Jesus Christ in the hall of the last supper, where He has instituted the great sacrifice of the new law. See Him taking His garments and sitting down again after washing the feet of His apostles. ⁽¹⁾

His heart is filled with sadness and terror at the thought of the traitor Judas, of his crime, of its awful punishment. “He was troubled in spirit, and testified and said, truly, truly, I say o you, one of you will betray me.”

His denial by St. Peter is for His sacred heart another cause of agony. “Wilt thou lay down thy life for me? Truly, truly, I say to thee, the cock will not crow till thou deny Me thrice.”

And again He has soon to separate from His dear apostles “Yet a little while I am with you.”

He speaks to them as a father, calls them His little children, gives them as His commandment, to “Love one another as He had loved them,” and comforts them in their distress by foretelling them of His resurrection, of the coming down upon them of the Holy Ghost whom He calls another comforter. He leaves

(1) See Chap. 13, 14, 15, 16 and 17 of St. John.

them his peace in the midst of tribulations; assures them that He will hear their prayer and will finally take them unto himself.

In that last admirable discourse of the Saviour, He speaks not as a father only, but as the founder of His religion. The Holy Ghost the spirit of truth would suggest to them whatever He had taught them, and that, they were to teach to the world. Whilst the devil had desired to sift them as wheat, He has given them a power of union and strength. He has prayed for Peter their chief pastor that his faith would not fail. The world would hear their teachings, as they had heard His words. "In the world they would have distress, but they must have confidence. I have overcome the world."

He sends them into the world, as He had been sent by His father, He prays for them, and for them who through their word would believe in Him; that they all may be *one*.

Can we suppose that the power conferred, and the commission given to them concerned them alone, and not all their successors? No, this cannot be, for they were the ministers chosen exclusively by the Master to teach *all nations* to observe whatsoever He had commanded them. His power was to protect their successors to the *consummation of the world*.

SECTION 6. AFTER THE INSTITUTION.

Let us go down from the cenacle on Mount Zion, to the garden of Gethsemany. Recall to mind the agony and the bloody sweat, the treacherous kiss of Judas, the flight of the apostles: follow the Son of God bound with heavy fetters, led by the mob to the houses of Annas and Caiphas. Recall to mind his appearance before the Sanhedrim and then before Pilate. Think of the scourging, of the crowning with thorns,

of the condemnation. See Him carry His cross to the summit of Calvary, and here let us pause !

The sacrifice in bread and wine has been offered and instituted. The visible bloody sacrifice, to which has been annexed the redemption of the world is now being offered. I see the altar, it is the heavy cross. I see the victim, it is bleeding on that cross. I see the priest. He is also the crucified. He stands between God and sinful mankind. He prays and pleads like a priest.

“ Father forgive them for they know not what they do.” He has voluntarily laid down His life, it is consummated !

Thus on the eve of His death He offered and instituted a sacrifice to be offered continuously by the successors of His apostles under the appearances of bread and wine, and on the cross He really died, for the salvation of man. There were not two different sacrifices but one sacrifice differing only in the manner in which they were offered. Their value was the same, for in each of them was the same priest and the same victim, but the redemption of men was annexed to the real death on Calvary, whilst through the sacrifice of the Mass the merits of our Saviour's passion and death are applied to our soul.



SECTION 7. WHAT ABOUT THE WORSHIP OF GOD ?

From the foot of the cross on Calvary I would fain address the apostles of Jesus Christ and say to them, Go forth: tell all men that 'God has so loved the world that He gave for them His only begotten Son.' Go forth, teach His holy doctrine; baptise all who believe in Him, strengthen them by confirmation, forgive their sins to penitents, anoint the dying, bless the union of those who enter the state of marriage, communicate to worthy candidates by the imposition of your hands the sacred character of the priesthood. The apostles did not fail to teach and to administer the sacraments according to the will and commission of their master. But what of the worship of God? we mean the one or the many great acts instituted by Jesus Christ,

through which God might be worshipped by whole communities in a manner responding to His infinite greatness? The Jews had their temple, their altar, their priests and their victims of many kinds; the church of Jesus Christ must have a mode of worship instituted by Jesus Christ not simply equal but superior to the worship given to the Israelites through the ministry of Moses. This mode of worship of which we feel the necessity in the church, is the sacrifice of the Mass.

The apostles after the ascension of Jesus Christ into heaven did not forget what occurred on the evening which preceded His death. They did not forget the washing of feet nor the holy communion they received at His hand. Much less could they neglect to exercise the power and obey the commission. "This is my body * * * this is my blood, do this in commemoration of me." And as they were the first members of an eternal priesthood, they imposed their hands upon worthy candidates, and communicated to them with a sacred indelible character, the power and commission which they had received immediately from Jesus Christ. There has been no interruption in the offering of the Mass in the church of Jesus Christ. This is a fact which can not be controverted; and as by the words of the consecration the bread and wine are changed into the body and blood of Jesus Christ; as there is then present on our altar the priest and the victim of Calvary, we possess in reality a sacrifice worthy of God, a sacrifice of praise of thanksgiving, of impetration and propitiation. There is offered to God continually in the church, the pure oblation mentioned by prophets which was to replace the sacrifices of the law of Moses.

The holy apostles did not neglect to connect the bloody sacrifice on Calvary with the unbloody sacrifice instituted on Mount Sion on the night before He died. They taught their disciples that whenever they "would eat the bread, and drink the cup

they would show the death of the Lord until He come." And they instituted many ceremonies to be used in the offering of the sacrifice which would remind the faithful of the sufferings and death of the Son of God. The church has followed the examples given by the apostles and shows us in all the ceremonies of Mass, in the vestments of the priests, that she is mindful of the words, "Do this in commemoration of me."

See the priest coming out of the vestry. He is surely one of those to whom those same sacred words were addressed in the person of the apostles. He carries in his hands on the paten the unleavened bread which shall be used for consecration. His vestments respond to those used by men in the days of our Lord, and each one of them reminds us of some of the circumstances of the passion. The amict recalls to our minds, the handkerchief with which he was blindfolded ; the alb, the white garment put on Him by Herod ; the girdle, stole and manipule remind us of the fetters wherewith he was bound : the chasuble, of the purple garment put on His shoulders, and the great cross on this upper vestment impresses us with the thought that we are about to witness the scene of Calvary. We see him loaded as it were with the sins of men, humbling himself, striking his breast at the foot of the altar, suing for mercy for himself and the assistants. His prayers, his passing from one side of the altar to the other, remind us of Christ's several journeys from Gethsemany to the halls of Annas and Caiphas, from Mount Zion to the hall of the Sanhedrim, thence to Pilate's tribunal, to the place of the scourging, and finally to Calvary.

The image of the crucified, standing on the tabernacle ; the extended hands of the priest, the signs of the cross which he frequently traces upon himself : everything reminds us in the Mass of the passion and death of our Lord. But above all how could we forget Jesus Christ in the Mass, when He becomes really pres-

ent on the altar through the words of the consecration, when we see Him as it were crucified anew and raised on the cross.

We rightly conclude that no act of worship could be imagined more worthy of God than the sacrifice of the Mass.

“Through Him, and with Him, and in Him is unto Thee God the Father Almighty in the unity of the Holy Ghost, all honor and glory.”

CHAPTER IV.

THE HOLY TRINITY ADEQUATELY GLORIFIED BY THE MASS.

If the chief priest at our altar, if the victim of our sacrifice were none but a created being, then our worship would be imperfect; and the Holy Trinity would not receive from it the honor which is due His Supreme Majesty.

But now our chief priest is Jesus Christ; our victim is Jesus Christ.

SECTION 1. JESUS CHRIST IS THE CHIEF PRIEST OF OUR SACRIFICE.

“He is the Chief Priest and Offerer of the Mass—not simply because He instituted the Sacrifice of the Mass, nor again because its value, power and graces are derived from Him and depend upon Him alone; but because He alone is perfectly and absolutely competent to offer it.

Two things are required for the perfect exercise of the sacrificial office, viz., 1st—That the act of immolation be within the Power of the Priest, and dependent on his will, and 2d—that he himself, having been duly appointed to do so, offer the sacrifice to God.

In the Mass the act of immolation or consecration requires the exercise of Divine power. It is a miracle transcending all human and created power. God has been pleased to employ the Sacred Humanity of the Eternal Son as His instrument for the performance of this stupendous miracle, making Jesus Christ in His Sacred Humanity a sacrificing Priest until the end of time.

Christ, therefore, is the Chief Priest, although He deigned to associate with Himself, as secondary priests or agents, the apostles and their successors. This He did in order that His sacrifice might always be *visible*, and “such as the nature of man requires,” “Christ Himself, as the Council of Trent declares, *now* offering by the ministry of priests.

Hence the words of consecration are rightly pronounced in *Christ's* name, He being the Chief Offerer, and not in the name of the secondary offerer, who acts as His official agent.

Suarez says that in the moment the celebrant pronounces the words of consecration the Sacred Humanity, by an actual and physical concurrence, works the sublime miracle called transubstantiation.

The fathers argue that Christ is truly called “a Priest *for ever*,” because He is for ever engaged in offering the sacrifice of the Mass.

And St. Paul, pointing out to the Hebrews the difference between the priesthood of the Old and of the New Law, says that in the Old Law there were many priests, offering many sacrifices, but that in the New Law there is but one priest and one sacrifice; and that this one priest is “a priest for ever,” having no successor, but only vicars. This priest is Christ.

St. Paul, therefore, holds that a distinguishing characteristic of the New Law is this:—that Christ Himself continues to

act as chief priest, although associating with Himself in His priesthood certain secondary agents.

The contrast which he draws between the plurality of priests under the Old Law and the one priest under the New Law, brings out very clearly the Catholic doctrine concerning the Mass, viz., that we have but one sacrifice, and one chief offerer—Jesus Christ.

The Council of Trent (*sess 22*) furthermore teaches that the sacrifice of the altar “can never be defiled by the wickedness or unworthiness of the offerers.” The reason of this is manifest; viz., because *Christ*, and no other, is the chief offerer and priest of the Mass.

The acceptableness by God of sacrifices has always depended upon the worthiness of the chief offerer. In the Old Law God often “loathed and abominated” the sacrifices offered by the Jewish priests, on account of their unworthiness. This can never happen in the New Law, because Christ, not a sinful man, is the chief offerer of the Mass.

“Christ,” says S. Augustine, “is the offerer; He is also the oblation.” “When thou beholdest the priest offering the sacrifice, consider not the priest as celebrating, but behold the hand of Christ invisibly stretched forth,” says S. John Chrysostom. (*Hom. de Prod. Jud.*)

The learned Alcuin, in the eighth century, spoke only the faith of all Christendom when he wrote these words in his *Profession of Catholic Faith*:—

“Although with bodily eyes I see the priest at the altar of God offering bread and wine, by the intuition of faith and in the pure light of the soul I distinctly see the great high priest and true pontiff, the Lord Jesus Christ, offering Himself. He most assuredly is the priest, and He is the sacrifice. The saving victim, therefore, is never and nowhere either diminished or in-

creased, deteriorated or changed, whether the priest standing at the altar be a holy or sinful man." (*Op.* p. 1887, *Migne.*)

A wonderful vision by St. Gertrude, of our Lord celebrating the Mass, is given in the collection of her revelations.

And, quite recently, God seems to have manifested His love in an extraordinary way to a poor needlewoman in the diocese of La Rochelle, Marie-Eustelle Harpain. Her letters have been collected by the late Ven. Cardinal Villecourt, and published at his desire. In one of these she says that, meditating on the greatness of the sacrifice which was being offered, she beheld our Lord Himself in the place of the priest in great majesty offering the sacred victim to God, and that that victim was Himself.

"A God offering Himself to a God! she exclaims. What a sacrifice! My mind cannot grasp its value. It was, above all, at the moment of consecration that my mind was filled with awe and love. The sight of this God-man consecrating His own body and blood penetrated me with joy and happiness. With what avidity did I long for the moment when the beloved of my soul would come and bring me the bread of angels, Himself giving Himself to me. I saw two heavenly spirits serving Him during the Holy Sacrifice." (1)

Be not deceived by sense; do not for a moment imagine that the visible celebrant, whose name and voice and countenance you know, is the *Chief* Priest offering up the sacrifice. There is One who sees you, though you see Him not, who hears you, though you hear Him not. He is engaged in a conscious and responsible action, not merely by proxy, not as an inanimate instrument of the Divinity; but in His perfect human consciousness, exercising His human intellect and will, engaged upon the sacrifice, which He offers to the Blessed Trinity, without distraction and without effort or fatigue.

(1) Life of Marie Eustelle Harpain, p. 284. Burns and Oates.

Once master the truth that Jesus Christ is the Chief Priest at the Altar, and all difficulties disappear. It is not hard to faith. The Birth, the Life, the Death and Resurrection of Christ prove that miracles of love are not the exception, but the very law of His being.

SECTION 2. THE DIVINE VICTIM OF THE MASS.

If you were assured that Jesus Christ was waiting for you in a certain spot within a mile or so of your house, with what joy and hope, with what eagerness would you not hasten to find Him? To rise half-an-hour earlier, to dispatch your morning meal, to economize your time, would appear to you as nothing for such a purpose. You would do anything to be in time to meet Him.

Surely to know that He daily offers the Adorable Sacrifice of the Mass for you ought to bring you daily, if possible, to Mass! Some little inconvenience, some slight privation should be accounted as nothing for such a purpose.

His presence as the Priest of the Mass is a marvellous act of love; but there is a deeper depth of love yet. He is not only the *priest*; He is also the *Victim* of the mass.

"Who is the Priest," says St. Augustine, "but that one priest who entered into the Holy of Holies?—Who is the Priest but one Priest who was both *the Victim* and *the Priest*? Who, when He found nothing clean and pure enough in this wide world of ours to offer unto God in Sacrifice, offered Himself." (in Ps. cxxxii. et xxvi).

Good God! because there was nothing in Creation capable of rendering to the divine Majesty an adequate act of adoration, nothing capable of satisfying Infinite Justice for our sins, no victim capable of paying the price of our redemption, Thou

tookest to Thyself a Human Nature and thus offeredst Thyself !

“Thesacrifice and oblation (of earthly victims) Thou wouldst not, but a Body Thou hast fitted for Me : then said I, Behold I come.” (Heb. x.) Is it possible to imagine a stronger proof of genuine and devoted love ?

You may now perhaps enquire, In what way or mode is Jesus Christ properly speaking a *Victim* in the Mass ? In order to obtain a correct conception of this, bear in mind that our Blessed Lord has *two* separate modes of existence.

First, He has His *natural mode* of existence in *Heaven*, where all the features and faculties of His Sacred Body and Soul are manifestly glorified in the sight of the Blessed. Such is the indescribable light of glory that flows from the sacred Humanity that the Heavenly City has no need of the sun nor of the moon to give it light, for the Lamb is the lamp thereof. (Apoc. xxi). To gaze on Him in His glory, to speak with Him, to be united to Him is to the Blessed.

Joy past compare ; gladness unutterable ;

Imperishable life and peace and love ;

Exhaustless riches and immeasurable bliss.

(Dante, Par. xxvii.)

But, secondly, He has another mode of existence, invented by the exhaustless resources of His love, at the Last Supper. It is called His *sacramental* or *sacrificial mode* of existence. The term Sacred Host, means literally *Sacred Victim*. It defines His state.

It is not necessary for the purpose of sacrifice that the victim be physically destroyed or really slain ; it suffices that a change take place denoting the absolute power and dominion of God, such as shall in the moral estimation of men be equivalent to destruction.

Now, by force of the words of Consecration, Christ is, really

and substantially, in His Human and Divine natures, laid upon the altar as a *Victim under the form of food*. "Although by the Consecration," says DeLugo, "Christ is not *substantially* destroyed, He is nevertheless destroyed *in so far as* He takes upon Himself an inferior condition—a condition inapt for the human uses of the human body—a condition in which He becomes eatable as food. This change is sufficient for a true sacrifice." (De Euch, disp. 19).

In this condition Christ adores and thanks the Blessed Trinity, and actually offers Himself to God for the remission of our sins. To be brought into this state is to be brought into the state and condition of a victim indeed.

In this mode of existence He can *naturally* neither walk, nor move, nor speak, nor cry, nor manifest any, even the slightest, sign of His Sacred Humanity. He is placed, so to speak, in a helpless state of dependency, so that we can do with Him what we please. We may pour out our love and homage, and adore Him with myriads of blessed Saints and Angels, or we may treat Him with cold indifference, and even deride and blaspheme Him with Jews and devils.

"It is not necessary," says Lessius, "that a victim should be *in its own self* obvious to *our* senses; because it is offered to God, from whom nothing is hidden. It suffices that it be made obvious to our senses through some other thing beneath which it exists, in order that we may know that it is lying hidden therein and that we may be able to handle it." (De Perf. Div. lib. 12).

Thus it is, as Franzelin says, that the First-born of every creature, the Head of the Church, He who hath the primacy (*Col. 1*) enters into a new mode of existence under the form of bread and wine, so as to be reduced to the state of meat and drink. In this manner Jesus Christ, as a *victim* truly acknowl-

edges the supreme dominion of God, and the absolute dependence of all creatures, of whom He is "the First-born and the Head."

Be on your guard, however, against the notion that Our Lord lies dormant or inanimate in the Sacred Host. No, He is a *living* victim.

"Above all," F. Delgairns writes in his book on *Holy Communion*, "let us learn to master the idea that Jesus is living in the Blessed Sacrament."

"In the whole range of that marvellous kingdom of life, from the life of the smallest living thing in the depths of the sea, up through the glorious existence of Mary to the ever-living God, there is none more wonderful than that which is lived in the narrow circle of the Host."

"First, there is the everlasting life of God the Father, Son, and Holy Ghost, unchanging and unchangeable, with all its necessary operations of intellect and love, and its free dispensations with respect to creatures."

"Secondly, there is the life of Jesus, of the eternal word in His assumed human nature. There is the beatific vision; but besides the beatific vision there is His continually varying life, with manifold changes of love, feeling, and intellect floating over His soul, over which we have influence, and which corresponds to all that is going on in the breasts of the worshippers around."

"Every breath of our prayer, every aspiration of our love, every sign of our agony, stirs the mighty ocean of the love of Jesus in blessed sacrament. Oh! wondrous life of Jesus! However profoundly He may be hidden from our sight, yet He is open to all that passes around Him, so that He catches the slightest wish of any one of us who visits Him and His heart is tremblingly alive to the whispered accents of our love. Though

His disguise is so perfect that the frail species are like a wall of adamant sheltering Him from all creation, it is so pervious to our prayers that the slightest whisper reaches Him behind the veil."

Spiritual writers are always reminded of the incarnation, by our Lord's condition as a Victim in the Mass.

By the incarnation the Word being in the form of God emptied Himself, taking the form of a servant, being made in the likeness of man, and in habit found as a man, and in this condition, without abdicating His Godhead or suffering any loss or diminution of His heavenly glory, He humbled Himself to the Sacrifice of the Cross. (Phil. ii) And in like manner every day in the Mass, though being in the form of perfect God and perfect Man, and living forever in the infinite bliss of heaven, without loss or diminution of glory or happiness in either His Divine or human natures He empties Himself under the appearance of bread and wine, and humbles Himself as a Victim to a mystical death on the Altar.

There is no more astounding miracle than this in the world, and who could believe in it but they who believe in the Incarnation, of which it is in a certain sense the natural sequel and the continuation under another form?

Under the Mosaic law, God appointed various animals to be used in sacrifice in acknowledgment of His sovereign dominion over all things. They were animals which man had domesticated, and on which he had impressed a sort of image of Himself by the care He took of them, and by His use of them for the nourishment and support of life and health. Even the inanimate creatures destined for sacrifice were such as were intimately connected with the life of man, either as food, condiment or medicine. All these creatures were substitutes for

men, and by the sacrifice of them, man acknowledged publicly the supreme dominion of God, and his own absolute dependence. Those sacrifices, however, were not worthy of God.

But in the Mass you have a sacrifice of supreme adoration. Its value is derived from the *person* of the Chief *Priest* offering, and from the *Victim*. God receives from Jesus Christ, as Head of the human race, a fresh act of infinite ADORATION in every Mass that is offered. Is it nothing to take part in this? Is it not the greatest privilege to share in a work of such infinite value, either by causing the Sacrifice to be offered, or by actually offering it, or by ministering at it?

The adoration of this our great High Priest is said by some spiritual writers to be the main stay of the world, and the chief reason which moves God to spare it, and to have patience in mercy, as of old He bore with Israel on account of Abraham and Jacob and David, His servants, and was ready to spare Sodom for the sake of ten just men."

Pause here a while dear reader, and return thanks to God who has left to His church the sacrifice of the Mass by which we can adore Him perfectly. Surely they are to be pitied who make all the worship of God to consist in singing and prayer, and have not even a divinely appointed priesthood to guide them, to watch over the purity of the words of their liturgy. The church in her worship uses prayers truly admirable, some of them brought down from heaven, as the *Lord's prayer*, the *Hail Mary*, or others which seem to be inspired as the *te Deum*, the *gloria in excelsis*, and others, but above all we have on our altar the living victim in whose presence we sing with exultation. "Blessed is He that cometh in the name of the Lord. Glory be to God in the highest."

CHAPTER V.

JESUS CHRIST PRESENT ON THE ALTAR GLORIFIED BY MEN AND ANGELS.

SECTION I. JESUS CHRIST PRESENT ON THE ALTAR.

“God has made it wonderfully easy for us to adore Him, by having become actually present before us in Mass. Of old, men found it difficult to worship a God whom they could not see; He therefore became man, so that they might see and worship Him as Godman. It is written, “When He bringeth in the first-begotten into the world he saith: and let all the Angels of God *adore* Him.” (Heb. i.) And often, as we read in the Gospel, man fell down before Jesus Christ and “*adored* Him,” and He accepted their ADORATION, as he also accepted that of the angels.

In like manner, on the altar, He is present in the Blessed Eucharist, true God and true man, “the lamb as it were slain,” in order that we may the more easily and the more naturally adore Him, while our eyes gaze upon the Sacred Victim, which we handle, touch, and receive. “Truly no nation hath its gods so nigh unto it as our God is nigh unto us.”

Listen to St. John describing the ADORATION given to the Divine Victim in heaven: “I saw a lamb standing *as it were* slain.” “I beheld and I heard thousands of thousands saying, with a loud voice: The lamb that was slain is worthy to receive power, and divinity, and wisdom, and strength, and honour, and glory and benediction.”

“And every creature, which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, I heard all saying: To Him that sitteth on the throne, *and to the lamb*, benediction, and honour, and glory

and power for ever and ever. And the four living creatures said, Amen. And the four-and-twenty ancients fell down on their faces and ADORED Him that liveth for ever and ever." (Apoc. v.)

SECTION 2. JESUS CHRIST ON THE ALTAR ADORED BY MAN.

When we enter a church at the time of low Mass, even on week days we nearly always find there on their knees some devout persons, whose exterior deportment and appearance denote profound adoration, deep conviction of the presence of God. These may be persons who never offended God, or they may be sinners sincerely converted. Will any one say that their presence is not acceptable to Him who said through His prophet, "A contrite and humble heart, O Lord, thou shalt not despise?"

Enter the church on a Sunday. Here you have now before Jesus Christ all the members of every family of the congregation. Some have come from afar, and it is very early; the roads are bad, they are poorly clad, and they feel fatigued after the hard work of the past week. These are His children whom He sanctified and adopted by baptism. Whom He purified through the sacrament of penance, whom He repeatedly nourished with His sacred body and blood; these are they for whom He suffered and died, for whom He went up to heaven, that He might prepare a kingdom for them. What can there be more acceptable, more glorious to the Victim on our altar than their presence? It seems that an angel went to the door of every house early in the morning and said to all, "Come let us adore, and fall down before the Lord, for He is the Lord our God, but we are His people, and the sheep of His fold," and the summons is heard in all parts of the world, so that all the true children of God unite on Sundays in adoring their Creator and Redeemer, before whom they prostrate, whom they acknowledge to be God of God, light

of light, equal to the Father and the Son, God, as the Father and the Son.

SECTION 3. THE HOLY ANGELS ASSISTING AT MASS.

“It has been a universal belief in the Church that holy angels assist at every Mass that is celebrated. And no wonder: nothing greater or more sacred is ever done in heaven. The oblation of Jesus Christ in the Mass sensibly stirs the whole heavenly Court, for while it gives grace and pardon to us, it is an infinite Act of adoration and thanksgiving, sounding like a blessed voice of praise throughout creation. Listen to St. John Chrysostom expressing the belief of the Eastern Church in the presence of the angels.

“During that time (of the Holy Sacrifice) Angels stand by the Priest, the whole order of heavenly Powers fervently pray, the sanctuary is full of choirs of Angels come to honour Him who is offered up in Sacrifice. All this may be most easily credited, even from the very nature of the Sacrifice which is celebrated. But I was once told by a certain person, who had it from an aged and wonderfully venerable man, to whom God was wont to reveal His secrets, that a clear vision had once been granted to him by God of what went on at Mass. He then beheld during that time a multitude of angels come down of a sudden upon the Sanctuary, bearing a human appearance, clothed in bright raiment, and surrounding the altar itself; then they reverently bowed down their heads, like courtly soldiers standing in the presence of their king. And all this I most easily believe.” (On the priesthood, b. 6.)

Again, preaching to the people of Antioch, he says, “You can pray at home indeed; but not as you can in the church. You will not be so favourably heard when you pray singly, as when you pray with your brethren. Not only men, but even the

angels adore and pray in that awful place at that tremendous hour of the Sacrifice: for the Angels then showing the Lord's Body pray to God for men, as though they said 'We entreat Thy mercy for those whom Thou hast anticipated in love by loving them first. We entreat Thee for those for whom Thou hast sacrificed this Body.'" (hom. 3, cont. Anom.)

One of the oldest of the Sacred Liturgies contains these explicit words: "The Powers of heaven stand beside us in the Sanctuary offering homage to the Body of the Son of God, who is immolated on the Altar before us." And again, "As the Lord of Lords advances, to be slain and given as food to the faithful, choirs of Angels go before Him."

The same belief in the West is attested by many doctors and Holy Fathers.

"What right believing Christian can doubt, says Pope Gregory the Great, in the sixth century, that in the very hour of the Sacrifice, at the words of the Priest, the heavens are opened and the choirs of Angels are present in that Mystery of Jesus Christ? The highest things are united with the lowliest, earth is joined to heaven, and the visible and invisible become one." (Dial. b. 4, c. 58.) To the testimony of St. Gregory may be added that of St. Ambrose, who, when speaking of the Angel that stood on the right hand of Zachary as he offered incense, says: "Would that an angel assisted us when we incense the Altar and offer the Sacrifice, or rather would that he became visible to our eyes, for you may not doubt that an Angel assists when Christ is present, when Christ is immolated." (in Luc. c. 1, Migne, 1545.)

This belief was familiar to the Catholics of England from the earliest ages. "Let nothing—says Venerable Bede, who may be taken as the spokesman of the Anglo-Saxon Church—let nothing light or unworthy, nothing calculated to distract

our neighbour be done in the House of prayer where the Body of the Lord is consecrated, and where it is undoubted that the Angels are ever present. It is unlawful to doubt that where the mysteries of the Body and Blood of the Lord are celebrated, there is present a choir of the heavenly citizens, who watched with utmost care over the Venerable Body of Christ while it lay in the tomb. We must therefore, my brother, make every effort to remember, when we enter the Church for Mass, the presence of the angels, and we ought to acquit ourselves of our heavenly duty with proper fear and veneration, following in this respect the example of the holy women at the Sepulchre who, on seeing the angels, ‘were afraid and bowed down their countenance towards the ground.’” (in Luc. xxiv. 5.)

And again he writes, as though never tired of the consoling theme, “As the Angels are said to have attended on the Body of our Saviour when laid in the tomb, so is it to be believed that at the time of the Consecration they attended upon Him in the Holy Mysteries, the apostles warning women to be ‘veiled in the Church on account of the Angels.’” (in Luc.)

Blessed Alcuin, the learned Englishman, who had been a disciple of Bede, thus speaks of the presence of Angels at Mass in his *Profession of Faith*: “This worship (of the Sacrifice of the Mass) is offered to God alone by the Priests and the whole family of the House of God. The holy Angels and blessed spirits form with ourselves the one City of God; a part of that City is with us on earth, the other is in heaven. I have no doubt but that this latter part, composed of heavenly citizens, is present at the celebration of the Mystery, that by their angelic ministry and prayer it may be offered up as from a higher altar to the Divine Majesty. Thus we must believe that at the hour of the immolation Christ is present in order to consecrate the elements

laid upon the altar, and he is surrounded by heavenly spirits ministering to Him." (Alcuini Opera, p. 1,087, Migne).

St. Anselm, the Archbishop of Canterbury, in the prayers which he wrote for common use, is a witness of the Norman church to the same belief. "Do not doubt, he says, but that in the hour of the Sacrifice of the Body and Blood of thy Redeemer the Angels are prostrate before their Creator, and that they offer with utmost reverence, unspeakable homage to the Body and Blood of their Creator." Another prayer composed by St. Anselm for Priests to recite before Mass runs thus: "With what sorrow of heart and with what a fountain of tears, with what reverence and fear, with what chastity of body and purity of mind is this Divine and Heavenly Sacrifice, O Lord, to be celebrated, in which Thy Body is eaten in very truth, where the lowliest is joined with the highest, where the *Holy Angels are assembled*, where Thou art Thyself wonderfully and ineffably both Victim and Priest."

The whole of this doctrine may be said to have been summed up by Benedict XIV., in his work on the Holy Sacrifice of the Mass, where, he says, "The Greek and Latin Churches have certainly always believed that, after the Consecration, Angels from heaven come and stand round the Altar in adoration of Jesus Christ, who is then really present." (lib. ii, c. xv. n. 26).

How can we then be cold and indelovout in the midst of the company of Angels and Saints? How can we waste the time of Mass when the Angels and Blessed Spirits have not a moment to lose? And still more strange, how can we stay away from Mass altogether, preferring sleep and rest, some foolish amusement, some indifferent occupation, or useless conversation, when by being at Mass, in the words of the apostle, "You are come to Mount Sion, and to the City of the living God, the heavenly Je-

rusalem, and to the company of many thousands of angels, and to the spirits of the just made perfect, and to Jesus the mediator of the New Testament, and to the sprinkling of blood which speaketh better than that of Abel. See that thou refuse Him not that speaketh. * * * Wherefore let us serve, pleasing God, with fear and reverence. (Heb. xii).

The example of the Angels should increase our reverence and encourage us to go to Mass. They also desire our presence and our company. They count every step we take in order to join them, and every step receives a heavenly reward.” (¹)

CHAPTER VI.

THE RITUAL OF THE MASS AND THE FAITHFUL.

SECTION. 1. WHY STRANGE TO OUTSIDERS.

“The main difficulty experienced by Protestants in witnessing Catholic worship arises from their not understanding the difference between a common *act* and a common *prayer*. The acts of the Church, such as processions, expositions of the Blessed Sacrament, the administration of Sacraments, and above all the holy Sacrifice of the Mass, are indeed always accompanied by prayer, and generally by prayers of priest and people, though not necessarily by united or common prayer. In any case, the act must be distinguished from the prayers.

A Protestant may easily understand what is meant by this distinction by aid of a few illustrations :

Suppose a ship, filled with a mixed crew of French, Spanish,

(¹) The Mass by the Right Rev. H. Vaughan.

and Portuguese, is being wrecked on the coast of England. A crowd is assembled on the cliff, watching with intense earnestness the efforts being made by the captain and crew on the one hand, and by life boats from the coast on the other, to save the lives of the passengers. A great *act* is being performed, in which all are taking part, some as immediate actors, others as eager assistants. We may suppose this act to be carried out in the midst of united prayers. English, French, Spanish, Portuguese, each in their own tongues, and many without spoken words at all, are sending up petitions to the Almighty God, for the safety of the passengers. It is a common act at which they assist; it is accompanied by the prayers of all: but they are not *common* prayers, in the sense of all joining either vocally or mentally, in the same form of words.

When the priest Zachary had gone into the temple of the Lord to offer incense, and “all the multitude of the people was praying without,” (Luc. i. 9) there was a common act performed by priest and people—by the priest as actor, by the people as assistants—and the act was accompanied by united prayers. But it mattered not to the people what language was spoken by the priest, or what sacred formulas were used. Their intentions were joined with his. Their individual and varied petitions were one great *Amen* said to his sacerdotal invocations; and all ascended together in a sweet smelling cloud of incense to heaven.

There are, then, prayers used in Catholic churches in which the whole congregation joins, such as the singing of hymns, the recitation of the Rosary, performing the Stations of the Way of the Cross, and especially the chanting of vespers or complin. Such prayers are either recited in the vernacular, or, when Latin is used, they require some little education in those who take a direct and vocal part in them. But the great act

of Catholic worship is the Holy Mass, or the unbloody Sacrifice of the Body and Blood of Jesus Christ. 'One alone stands forth and makes the awful offering; the rest kneel around, and join their intentions and devotions with his; but even were there not a solitary worshipper present, the sacrifice both for the living and dead would be efficacious and complete. To join in this act of sacrifice, and to participate in its effects, it is not necessary to follow the priest or to use the words he uses. Every Catholic knows what the priest is doing, though he may not know or understand what he is saying, and is consequently able to follow with his devotions every portion of the Holy Sacrifice. Hence a wonderful union of sacrificial, of congregational, and of individual devotion. The prayers of the priest are not substituted for those of the people. No one desires to force his brother against his will. It is the most marvellous union of liberty and law which this earth can show. The beggar with his beads, the child with her pictures, the gentleman with his missal, the maiden meditating on each mystery of the passion, or adoring her God in silent love too deep for words, and the grateful communicant, have but one intent, one meaning, and one heart, as they have one action, one object, before their mental vision. They bow themselves to the dust as sinners; they pray to be heard for Christ's sake; they joyfully accept His words as the words of God; they offer the bread and wine; they unite themselves with the celebrant in the Sacrifice of the Body and Blood of Christ, which he as their priest offers for them; they communicate spiritually; they give thanks for the ineffable gift which God has given them. Their words differ, their thoughts vary; but their hearts are united and their will is one. Therefore is their offering pure and acceptable in the sight of Him who knows their secret souls, and who accepts a man, not for the multitude or the fewness of his sayings, for

his book or for his beads, but for the intention with which he has, according to his sphere and capacities, fulfilled His sacred will, through the merits of the Adorable Victim who is offered for him." (1)

SECTION 2. THE RITUAL OF THE MASS A SOURCE OF EDIFICATION FOR THE CATHOLIC.

Let us imagine ourselves in front of the altar when a priest is about to begin Mass. Is it not highly proper that he should begin the august sacrifice "In the name of the Father and of the Son and of the Holy Ghost?" Is it not very proper that I at this moment should be on my knees?

The priest whom I see clothed in the sacred vestments is not a stranger to me. I had prayed and fasted for him before he was promoted to the sacred orders. The Christian people was consulted regarding his promotion. The sacred indelible character of the priesthood and the power to guide and sanctify souls was granted to him by Jesus Christ, through one of His chief representatives on earth.

The cleric or server who kneels at his side on the floor, is a representative of myself, and from the beginning to the end of Mass I shall be, through him, holding sacred though at some times silent converse with the priest.

I am not surprised at the repeated warnings or requests addressed by the priest to the congregation, but I rather admire the wisdom of the church who wishes me to be attentive, and I remember the frequent salutations of Jesus Christ to His disciples, "Peace be with you!"

When I see the priest at the offertory offer the bread and the wine which are soon to be converted into the body and blood of Jesus Christ, I think I must offer to God my soul, my

(1) Ritual of the New Testament, by T. Bridgett.

body, all that I am, all that I have, my whole life and the end of my life.

The prayers which the priest recites aloud from the *ordinary of the Mass*, are familiar to me, and I join with him sometimes, in saying the *gloria in excelsis*, the *sanctus*, the *Pater noster*, the *agnus Dei*, etc.

But above all other parts of the Mass I love those intervals of deep silence when the priest prays for the living and the dead and especially when at the approach of the consecration he seems to have forgotten all things of earth, and to be holding holy intercourse with the whole court of heaven, beseeching them to assist and help him to perform worthily the great act of the consecration.

The Victim is on the altar; we have all humbled ourselves low in His presence. This is the time for adoration, for acts of thanksgiving, of hope, of charity.

When the priest raises his voice and recites the Lord's prayer, I say it with him, and towards the end of this prayer I beg of God with earnest entreaty to give me "our supersubstantial bread," that is the body and blood of His Son for the nourishment of my soul.

I fail not to unite with the priest in beseeching *The lamb of God who takes away the sins of the world to have mercy on me*. I receive communion at every Mass, either in reality or spiritually, and return to my occupations intending to unite them to those of Jesus Christ, that through Him, with Him and in Him, God may be glorified in me.

The ritual of the Mass connected as it is with the real Presence is to the church a source of a comfort so great, that without it we would not know how to honor God, nor how to suffer the trials of this life. At the foot of the altar the

sincere Catholic experiences that the Lord is sweet, full of mercy toward those who invoke Him.

SECTION 3. THE RITUAL OF THE MASS A MEANS TO ACQUIRE HEROIC VIRTUES.

When the apostles, after witnessing the institution of the holy Eucharist, said Mass in Jerusalem, their minds were always filled with the remembrance of the passion and death of Jesus Christ. It was impossible for them to forget what He had suffered for them, and His words at the last supper still resounded in their ears, "do this in commemoration of me."

The faithful also are wont to connect all the ceremonies of Mass with the circumstances of the holy passion.

The priest at the foot of the altar wearing the chasuble reminds them of Jesus Christ prostrate in the garden, and the chalice which he puts on the altar makes them think of the chalice of bitterness which our Lord asked might pass away from Him. The fervent supplications of the priest at the beginning of Mass put them in mind of the action of Him who "being in an agony prayed the longer." The priest kissing the altar represents to them the treacherous kiss of Judas, and the girdle of the sacred minister together with the stole and maniple, are to them representations of the chains and fetters with which he was loaded or bound. When they behold the priest passing from one side of the altar to the other, or pausing in the middle of it, they imagine to see their God being lead from one tribunal to another, or standing as a criminal in presence of Caiaphas or Pontius Pilate. When the chalice is uncovered at the offertory, they think of the Savior stripped of His garments at the pillar or on the cross. At the *Lavabo* or washing of the hands of the priest they not only pray for for-

givenness of their sins. but they think of the words of Pilate who asked for water, to wash his hands and declared that he was innocent of the blood of that man.

But the faithful who assist at Mass, have before their eyes more than emblems and memories. Have they not reason to bow down their heads when the little bell warns them that the consecration has taken place? The priest elevates the host! Is He not Jesus Christ Himself whom they behold? The chalice is elevated after the consecration of the wine. Does it not contain the very blood of Jesus Christ?

If the priest after the elevation remains silent, the greater part of the Mass, until the end of it, the faithful think of the frightened multitude retiring from the heights of Calvary, saying as they struck their breasts, "This indeed was the Son of God."

The Catholic present at Mass after the elevation, is conscious of the fact, and is impressed with the feeling that Jesus Christ is there. There is He who when He was rich made Himself poor for the love of me. He is here on the altar, who suffered for me, whose hands and feet were nailed to the cross, whose head was crowned with thorns. Here He is who died voluntarily on the cross, and who actually now renews His sacrifice for my sanctification! Here is Jesus meek and humble of heart, inviting me to follow Him!

When Catholics return home from Mass filled with these remembrances and sentiments, they feel encouraged to bear the trials of this life, nay to rejoice in their sorrows of body and soul, for the love of Him who loved them and gave Himself up for them. It is at the foot of the altar, in presence of the holy victim that so many souls felt inspired to follow Him in His life of poverty and obedience, of renouncement to all things of

earth, in His life of sacrifice to obtain the conversion of sinners.

Think you that he who assists devoutly at Mass, will not derive great benefits from it? To this question I would fain answer, do, dear reader, question your worthy pastors and ask them if they remember of any Catholic who met with a bad death, who had assisted at Mass every Sunday of his life? But to answer the question, when we assist at Mass, we are in presence of one who is not merely our pontiff, but who is in the actual exercise of this His office, mediating between God and man. He does at Mass offer Himself for us, He our great Pontiff appointed of God, "Holy innocent without spot, made higher than the heavens." He who has compassion on our infirmities, who is ever heard when he prays. Jesus Christ our High Priest actually intecedes for us at Mass with His infinite merits, with the infinite love that He bears us. The altar of the Mass is really the throne of grace, the source of all blessing, the means of obtaining holiness and eternal glory.

CHAPTER VII.

THE SACRIFICE OF THE MASS IS A HOLOCAUST, A SACRIFICE OF THANKS, A SACRIFICE OF PROPITIATION, A SACRIFICE OF IMPETRATION.

SECTION 1. THE SACRIFICE OF MASS IS A HOLOCAUST.

Our first obligation is to adore God, to acknowledge Him as the principle whence all good flows, as the Sovereign Lord to whom everything belongs, as the last end of every creature. *Ego sum qui sum Ego sum Alpha et Omega, principum et finis. Ego sum Dominus, mea sunt omnia.*

The formal acknowledgment we make of our absolute dependence, of our profound misery, of our nothingness in presence of His infinite power and greatness, is the very essence of adoration. But how shall we be able to acquit ourselves worthily of this duty? What homage will we offer to God which will be equal to those which are due to Him? Were I, said Isaias, to gather up in one heap all the woods of Lebanon, and to burn as a holocaust on that altar all the animals which dwell in its immense forests, this would not be enough, *non sufficit*. ⁽¹⁾

Let us add with the prophet, were I to humble myself in the dust, were I to annihilate before God all the creatures which now exist together with those which will ever exist, what glory would accrue to Him from the humiliation of nothingness? For such indeed I am in Thy sight. "*Substantia mea tanquam nihilum ante te.*" ⁽²⁾

As I am, such are all the nations of the universe. "*Omnes gentes quasi non sint, sic sunt coram eo.*" ⁽³⁾

But when I go up to the altar; when I offer to God the adorations, the humiliations of His well beloved Son, through Jesus Christ, with Jesus Christ in Jesus Christ, I render to Him a glory which is absolutely infinite. "*Per ipsum et cum ipso et in ipso, est tibi * * * * * omnis honor et gloria.*" ⁽⁴⁾

It is impossible to conceive how the Divine Majesty could receive an honor greater than this. In the ancient sacrifices, the victim standing trembling at the foot of the altar, ready to be immolated by the knife of the priest, was a vivid expression of the state of man under the hand of God, who can take away his life as He wishes, and holds the sword of death lifted up

⁽¹⁾ Is. xl. 16.

⁽²⁾ Ps. xxxviii. 6.

⁽³⁾ Is. xl. 17.

⁽⁴⁾ Miss in Can.

above his head to immolate him to His greatness and justice. It was the acknowledgment that every excellence of creatures is nothing, and should be accounted as nothing when compared with His excellence. When in the offering of the holocaust, the whole victim was burnt up in His presence, it was to acknowledge that His greatness deserves to be honored by the most absolute annihilation, that He is self-sufficient and has no need of our gifts.

“Deus meus es tu, quoniam bonorum meorum non eges.” ⁽¹⁾

But when the victim which we immolate is Jesus Christ, then we truly render to Him the greatest possible glory. And what else could he desire besides? Every other expression of honor disappears when compared with that which He receives at the altar. How great Thou art, O Lord, in whose presence the humanity, of our Redeemer, all adorable as it is, acknowledges itself unworthy of Thy presence, conceals itself under symbols of death, under an atom! How deserving thou art of veneration and holy fear, in whose presence the God-man, our high Pontiff falls down annihilated, lost in respect at the sight of Thy ineffable perfections! Who shall understand all the submission which is due to Thee, O Lord, before whose feet, every day, and on countless altars, a divine person dies mystically in sign of dependence, and in order to honor Thy sovereign dominion over all creatures! There is in the deep consideration of this thought an inexhaustible source of pure joy for the good priest, and he never allows a day to pass without celebrating Mass with all the piety of which he is capable.

It is related of a pious person that in the ecstasy of her love, she expressed to God her regret not to be able by every word and breath, to create thousands of worlds peopled with seraphim who would have no occupation but that of praising

⁽¹⁾ Ps. xv. 2.

and blessing God eternally. This desire would surely have procured much glory for God, could it have been realized: and yet it is certain that a priest does infinitely more by the offering of one Mass. For, however perfect and numerous we may suppose creatures to be, there shall always exist an immeasurable distance between God and them, and hence their homages can have no proportion to the majesty which receives them. But in the Mass, He who adores is as great as the object of adoration, as infinite in all kinds of perfection, as He who is adored.

We need not fear when we celebrate, that God will reproach us as He did His people Israel.

“*Si pater ego sum ubi est honor meus?*” (¹)

Might we not answer Him with respectful confidence, Behold Thy altar, O my God, and look upon the face of Thy Christ?

“*Respice in faciem Christi tui.*”

Is He not our Saviour and the restorer of thy glory? Through the sacrifice which he offers for us, and which we offer thee, through Him, Thou receivest adequate honor and praise.

“*Secundum nomen teum sic et laus tua.*” (²)

Let us neither fear that while we present to Him the sacred host, and hold it in our hands, He might say to us as he did to Israel: “I will not receive a gift of your hand.”

Let us rather imagine that we hear him say exultingly that His name is great and venerated amongst the Gentiles since the day that a spotless victim has been offered to the glory of His name, in every place from the rising of the sun, till the going down thereof.

The most pure oblation which we present to the Lord, seems to have, all things considered, something more glorious to God

(¹) Malach. i. 6.

(²) Ps. xlvii. 2.

than the sacrifice of the cross, although as we stated, it derives all its excellence from the same. In the Mass Jesus Christ is in a manner more deeply abased. Upon the cross "He was not a man, but a worm of the earth." (1)

On the altar he seems to be less than a worm, for He gives here no sign of life. He allows nothing to appear on the altar that would remind us of His humanity. On Calvary he was passible and mortal. Whilst in that state, He by consenting to die for the glory of His Father, did but follow His destiny, for to His Father He owed a life granted to Him for no other purpose than its sacrifice. But now he has fully accomplished the designs of that Eternal Father. He has, at a great price, purchased immortality and the right to sit at His Father's right hand; and yet He divests Himself of that glorious state wherein He entered by His resurrection; He again conceals Himself under humble appearances; He descends on the altar for no other end than to renew there the memory of His death. Here this Divine Lamb suffers Himself to be mystically immolated as by a sharp edged sword by the power of the sacramental words. Do not these strange humiliations give immense force to His words in St. John. John 2, 7. "I Honor My Father."

Other considerations there are which seem to enhance, if possible, the merit of the mystical immolation of the Saviour above His bloody sacrifice. The sacrifice of the cross was offered only once; that of the altar is offered without interruption. God never beholds the crimes of men without seeing at the same time, in some part of the world, the great act of reparation offered to His outraged glory. The sacrifice of the cross was offered only in Jerusalem; this is offered everywhere. The earth with all its extent seems to be nothing but an immense sanctuary wherein the ever living Lamb is immolated upon thousands

(1) Ps. xxi. 7.

of altars. The sacrifice of the cross was accomplished in the space of a few hours. The one which we offer has already a duration of over eighteen hundred years, and will endure as long as the church exists—until the consummation of the world. Jesus Christ on the cross was in the state of man suffering; His state on the altar is entirely incomprehensible. He immolates Himself and yet He does not suffer. He is distributed, and yet not divided. He is consumed and yet not destroyed; He is such as He reigns in heaven and such as He died on Calvary. He is on the altars as in heaven, but without glory, and as He was on Calvary, but without suffering. You wish to know how wonderful is the holocaust? The heart of Jesus is its altar; His love is the flame, His humanity the victim. God is the end of this sacrifice, and the price of the same is His kingdom which He promises to us. Eternal Majesty! How great the glory that accrues to Thee from this sacrifice! what an idea it gives us of Thy greatness! Thy holiness, Thy power, Thy justice, but above all, Thy mercy, shine therein in all their splendor.

SECTION 2. THE SACRIFICE OF MASS IS A SACRIFICE OF THANKSGIVING.

God Himself cannot absolve us from the debt of gratitude imposed upon us by His blessings, for He being our necessary end, we must indispensably return to Him the glory of all the blessings received from His liberality. “In all things give thanks, for this is the will of God in Christ Jesus in you all.” ⁽¹⁾

The Mass has the twofold advantage of kindling in our souls the beautiful sentiment of gratitude towards God, and of enabling us to fulfil worthily the duties which it imposes.

⁽¹⁾ I. Thess. v. 18.

We cannot first of all, refuse to acknowledge the intentions of the Saviour in leaving us the memorial of all that He did for our happiness; this abridgment of all the wonders of His love, in which we find anew each of the mysteries through which He worked out our salvation, and above all His passion and death, which were as full of blessings for us, as they were of reproaches and suffering for Him.

Could He explain Himself more clearly than He did in the institution of the holy sacrifice? That which He then said, He desires us to repeat every day. How can we help being moved when we consider the language He used to teach us to what extent He desires us to remember Him and the miracles of His goodness?

“This do in commemoration of me: remember my sufferings; do not forget me.”

A father loved his son excessively, and to save him from the capital punishment which this guilty son had deserved, he offers himself instead, is accepted and dies for him. Before leaving him, however, before passing from his arms to the hands of the executioners, desiring to leave his son a last token of tenderness, and make him understand what he expects in return, he merely says to him: “My son, remember your father; forget not his love nor the pledge which he gives you of it at this moment.” What energy in that language, simple as it is! What does it suggest to the heart of a son in the circumstances in which it is spoken? This is but an imperfect image of the incomprehensible charity of Jesus Christ for us. Whilst renewing every day on our altars the ineffable mystery of His immolation, He repeats to us what He said to His apostles, when taking leave of them on the eve of His death, “Do this in commemoration of me.” In order to save you from hell, I have resigned myself to the most horrible death, and I have waited impatiently for the

moment on which I would be permitted to plunge myself into this baptism of blood. See to what state my love for you has reduced me! Remember me! Remember the death I suffered for you, every time you assist at Mass or offer it yourselves. Understand what you then see and what you do. If you are obedient to these injunctions, I shall have nothing more to ask of you, for you will then love, and be faithful to Me, so as even to die for Me, if necessary. At what moment is it that the generous friend addresses to us this recommendation? At the very moment of the consecration, when we behold with our eyes the most striking representation of what passed on Calvary.

When we pronounce over the bread and the wine the sacred words which operate the mystery of transubstantiation, our tongue becomes, as it were, the sword which immolates the victim.

Do we not see with eyes of faith His blood running down in streams and His head bowing under the deadly blow? When we hold in our hands the sacred host elevated between heaven and earth, can we forget Jesus Christ on the cross, interposing Himself between the wrath of His Father and the iniquities of the world? See then how appropriate the words which follow immediately the two elevations: “*Unde et memores nos servi tui.*” (Canon of the Mass.)

All hearts should be penetrated with this grateful remembrance; but above all the hearts of the priests, who in this instance as in every other, have the greater share in the favors of heaven. But the faithful also should be grateful; for it is principally here that God heals them as His well beloved people, and that He prepares them for sovereign happiness through this great means of sanctification.

Not, however, at the elevation alone, but during the whole

celebration of Mass, are the faithful excited to remember the blessings of the Lord, and occupied in returning Him thanks.

“Thanks be to God!—We return thanks to Thee for Thy great glory.—Let us give thanks to the Lord our God!—It is truly worthy and just, that we should at all times and in all places give thanks unto thee.” (Canon of the Mass.)

Mark the words *at all times* and *in all places*; for there is not a moment of our life, not a spot in the universe, where we do not receive in abundance the blessings of our good God. And is it not in the sanctuary, and at the hour of sacrifice that it is most becoming to bless His goodness?

Not in his own private name does the priest cause his offering to ascend from the visible altar on earth to the invisible altar of heaven. The church has made him her ambassador, and commissioned him to offer up to God the tribute of universal gratitude. Let him not fear to succumb to his mission; let him not ask, like David, what he could offer to the Lord that would be proportionate to the multitude and greatness of the blessings received by the whole human family whom he represents. “What shall I return to the Lord?” Since he has it in his power to offer the chalice of salvation and the victim of Calvary, he is fully able to fulfil this obligation, infinite though it really is; one Mass alone suffices to repay Almighty God superabundantly for everything due to His goodness, for the graces and blessings He poured down so liberally upon the sacred humanity of Jesus Christ, upon His incomparable mother, upon all the angels and saints, and upon every creature, animate or inanimate. Through the incarnation God has given us Him who is God like Himself. Through the offering which the priest presents to Him on the altar in his own name and that of his brethren God receives of us as much as we have received of him. A more magnificent expression of gratitude we could not present to Him, because

Himself could not give us a richer present. In Jesus Christ He has given us everything ; in Jesus Christ we return Him everything.

All graces come to us from God through Jesus Christ ; all, says St. Thomas, should return to God through the same channel. It is, therefore, through Jesus Christ and through His sacrifice that we should return them to their source, so that our great Saviour may, in everything and everywhere, be mediator between God and man, both in the effusion of grace and in the return which is made therefor through our gratitude.

SECTION 3. THE MASS IS A SACRIFICE OF PROPITIATION.

If the liberality of the Lord imposes upon us immense obligations, we should not forget that we are amenable to His justice also. Can we think of this without trembling ? Here again, however, let us tranquilize ourselves. We have in the Mass a sacrifice capable of appeasing the wrath of heaven, however great may have been the crimes by which we have deserved it. The blood of Jesus Christ is offered on the altar, as it was poured out on the cross “for the remission of sins.”

This divine blood was poured to purify consciences when it was shed on Calvary. It has not lost any of its efficacy since ; for to-day, as on the day of His death, Jesus performs for us the office of mediator, and is Himself our reconciliation. He continues on the altar the work of our reconciliation ; *quoties hujus hostiæ commemoratio celebratur, opus nostræ redemptionis exercetur.* (¹)

The Mass, therefore, is not a mere representation of the mystery of the cross. In it our redemption is not merely com-

(¹) Miss. Dom. ix. *post* Pent.

memorated, it is therein operated in a new manner; in it the office of Redeemer continues to be exercised *opus * * exercetur*, and this is signified by the priest when he says during the Canon that the faithful offer with him to God this sacrifice of praise for the *redemption of their souls*.

Souls are therefore redeemed through the Mass, delivered from the captivity of the devil and from sin. In what manner this is done, we shall explain later on. For this reason does the council of Trent pronounce anathema against any one who would dare deny that the sacrifice of the Mass is really *propitiatory*.

There continues to be in the blood of our victim a voice, a cry for grace, which penetrates the heart of God and inclines it to treat us with clemency notwithstanding our heinous and numerous prevarications; and no wonder. When it was shed on Calvary by the hands of wicked men, it had power enough to appease the anger of God and to change His projects of vengeance into designs of mercy and love. Will it have less efficacy when presented by ministers of His own choice, consecrated for this very end, clothed with His authority, and who immolate Jesus Christ in union with Jesus Christ Himself?

We have in this an explanation of a mystery of Divine patience which should produce deeper impressions than it does, if we but considered it more attentively. Have we ever thought to explain how it is that the torrent of iniquities which since the supper in the cenacle has already traversed so many ages, and which in our own knows not any bounds, has not forced the thrice holy God to destroy the earth under the strokes of His justice? Can it be presumed that the human race had more and greater abominations to answer for, when it was buried under the waters of the deluge, than it has now? Who does not understand that the crimes of the new people which is uncom-

parably more enlightened, more favored by heaven, have in them a character of malice and ingratitude which did not exist in the same degree in the crimes of the ancient world? What is, then, the hidden power which withholds His avenging arm? Why is it that God overlooketh the sins of men for the sake of repentance? It is because in the midst of wicked men, He beholds His Son debased, annihilated in His presence, thus atoning for our prevarications, and begging pardon for us.

Moses of yore was able alone to arrest the anger of the Lord, and such was the power of his mediation, that it reduced, as it were, this angry Master to the state of suppliant. "Let me alone that my wrath may be kindled against them." (¹)

And yet Moses was only one just man, and all that he offered was his prayer. Jesus on the altar opposes a penitent God to an offended God. He offers to Him for sinners, His tears, His blood, His death. Here is the secret of a merciful patience which has not been yet wearied by our crimes. Jesus reproduces Himself continually upon thousands of altars, so as to be present in every spot which is threatened with Divine vengeance. When entering into the world, He had said to His Father; "Behold I come" to disarm thy justice, and now every day when He comes anew amongst guilty men, He repeats in the silence of our sanctuaries, Behold, O my Father, behold I come. I have already atoned for all their iniquities in the garden of olives, in the pretorium and on Calvary. I now come to offer more atonement. Thou beholdest me still in the state of a victim and this victim is sacrificed for sinners. Behold the abyss of reproaches into which I plunged, the tortures which I suffered, the death which I endured for their sake. They are the children of my sorrow; on the cross I begot them O my Father; consider not their sins, or consider them in connection

(¹) Exod. xxxii. 10.

with the reparation to Thy glory I offer for them. They rise up against Thee; but I humble, I annihilate myself before Thee. They reject, Thy paternal authority; I, however, in their stead, make myself obedient unto death. Wilt Thou forget that if they are men who offend Thee, I who honor Thee, am Thy Son and God as Thou art? Will the voice of their offences cry out louder than the voice of my merits? Behold, unquestionably the rampart which protects our cities and provinces, which has kept back the avenging fire destined to destroy the earth. This truth is particularly palpable in our days. For sixty years past society, like an edifice which has been undermined, has threatened destruction, yet it still remains firm in spite of many warning shocks. What can be its stay? The adorable sacrifice. The priest at the altar, says St. Eucherius, is the pillar which sustains the world, staggering under the weight of its crimes. *Mutantis orbis statum sustinens.* ⁽¹⁾

The council of Trent teaches us in what manner our reconciliation with God, which is the principal result of our Saviour's redemption, is applied to souls through the Mass.

“The Lord appeased by the oblation of this sacrifice, and granting the grace and gift of penitence, forgives even heinous crimes and sins.” ⁽²⁾

The sacrifice of the Mass is, then, for us in reality a means of justification, not as baptism and sacramental absolution, which produce immediately, in well deposed sinners, justifying grace; but it however sanctifies men by obtaining for them those actual graces which excite and aid them to properly utilize the means of reconciliation instituted by the goodness of God. “It gives the grace and gift of penitence.”

This accounts for so many blessed changes whose cause is

(1) Hom. iii. *Exceditis Coum Theodoro studita.*

(2) Sess xxii. c. 2.

often unknown. An Italian author quoted in a work entitled "The Priest Sanctified Through the Celebration of Holy Mass," relates many instances of conversions, evidently due to devotion towards the sacrifice of the altar, practiced by souls that had gone astray. He avers that he had heard the general confession of many sinners who, being on the point of death detested their sins with all the signs of perfect Christian contrition. He then was wont to ask them from which good works they fancied they had obtained the grace of a happy death after having led so criminal a life. They answered that God had perhaps been moved with compassion towards them on account of their special devotion to the Mass at which they had frequently assisted with piety. How far the virtue of atonement of the holy sacrifice extends we cannot tell. Jesus Christ, the victim of the Mass, the substitute of sinners, in delivering them from eternal punishment by the application of His merits, could deliver them also from the temporal punishment due to sins already pardoned.⁽¹⁾ In these satisfactions we participate with more or less abundance according to the greater or lesser fervor with which we offer the sacrifice or assist at its celebration. Of these satisfactions the souls in purgatory also experience the efficacy.

SECTION 4. THE MASS IS A SACRIFICE OF IMPETRATION.

Prayer which is the fourth of our duties to God, contains in itself the three others already mentioned. It accomplishes an act of adoration by the annihilation of man before God whose

⁽¹⁾ Amongst the acts which dispose us to offer the divine sacrifice, one of the most important consists in exciting ourselves to sorrow for our sins, and especially for the venial sins which we have not yet detested, so that every obstacle having been removed, we may receive the full application of the merits of our Adorable Victim, and satisfy in this manner the justice of God. (*Le Prêtre sanctifié par la celebration de la messe.*)

sovereign dominion and infinite perfections he honors. It is an act of thanksgiving; for, the blessings which we pray for remind us of those already received, and this remembrance quickens our gratitude. It is a sacrifice of expiation; because it is a reparation for our heinous neglect to serve so loving a Father, and for the offences wherewith we repaid His benefits. The Mass consequently is the great prayer of the Catholic church, and this prayer free and untrammelled is ever full of efficacy from whatever standpoint we may consider it; whether it be Jesus Christ praying with us and for us, or whether it be those who pray uniting themselves to this Divine suppliant.

As to Jesus Christ, we know that He is always heard, and this is a consequence of the regard due to His dignity. He was heard on the cross in the bloody sacrifice He made of Himself to His Father: "He was heard for His reverence." (1)

He deserves full as well to be heard from the altar on which He continues this oblation, although made in an unbloody manner. Not indeed with words, and with a loud cry, as of old on Calvary, does He now intercede for us, but he does so by a state of humiliation which is at least equally capable of touching the heart of God. We see Him in our sanctuaries seemingly incapable of action, of movement. It is a victim which has received the death blow, and which gives not a sign of life. He offers as a prayer for us His blood, His tears, His wounds, and the abyss of humiliations into which He is plunged. His silence itself speaks more eloquently than the voice of the blood of Abel.

Considered in ourselves, the prayer which we offer during the Mass is not a purely human prayer; it is wholly penetrated and filled with the sanctity of Jesus Christ. It becomes entirely divine, having become one and the same prayer with the prayer

(1) Heb. v. 7.

of the Son of God. Therefore, the priest at the altar sets no bounds to his requests. He asks for deliverance from all evils past, present and to come, for the possession of all goods, for peace in this present life and salvation in eternity.

Let us sum up and draw the consequence. The sacrifice of the Mass, in itself and in its effects, is really that which is most august, most useful to the world, most agreeable to the eyes of the Divine Majesty: and were there no other function annexed to the Catholic Priesthood than that of offering the body and blood of our Lord Jesus Christ, it would still continue to be the treasure of heaven and earth.

What, then, does a priest do at the altar? The author of the *following of Christ* will answer—*Deum honorat*. He procures for God the greatest glory which can be offered to Him, either in this world or the next, in time or in eternity. He honors Him infinitely, and with that honor which His infinite perfections demand. *Angelos lætificat*. He gladdens the whole of the heavenly court. The angels and the saints exult, says St. John Chrysostom, at being mentioned in the celebration of these ineffable mysteries. For them it is an increase of bliss to see that the earth associates itself so worthily to their praises, their love and gratitude. *Ecclesium ædificat*. Through the priest as sacrificer, the church receives the most powerful aids to render her victorious in her combats, to strengthen her in peace, to preserve and animate the zeal of her pontiffs, to augment and sustain the vigilance of her pastors, to protect the purity of her virgins, and to sanctify all her children. *Vivos adjuvat*. It helps the living through the graces which it obtains for the conversion of sinners and the perseverance of the just. *Defunctis requiem præstat*. Is not the blood of Jesus Christ the most refreshing dew which can fall upon the suffering souls of purgatory, tried amidst flames by the anger of the Lord? Oh! tell

of the chains which can be broken, of the tears that can be wiped out, of the unfortunates who can be consoled by one Mass piously said! *Sese omnium bonorum participem facit.* At Mass especially we are filled with every heavenly blessing and grace.

Some of these blessings are imparted to us in virtue of the proper and direct efficacy of the sacrifice, or according to the language of the school. *Ex opere operato.* The other in reward of the holy dispositions with which we offer, or assist at it. It is therefore a great loss for heaven, for earth, for purgatory, for the whole world, and for myself when, through negligence or indifference, I fail to offer the holy sacrifice or to assist at it when I can. This I should seriously deplore had I been guilty of such negligence but once in my life.

CHAPTER VIII.

THE BANQUET.

SECTION 1. WHEN WAS IT INSTITUTED?—FOR WHAT PURPOSE?

We will begin this important chapter by requesting you to read with attention the following parable of the great supper which, in its more direct sense, was an invitation of our Lord to His hearers, to enter into His kingdom, but which applies also admirably to the Eucharistic banquet: (Luke xiv.)

“A certain man made a great supper, and invited many.

And he sent his servant at the hour of supper to say to them that were invited, that they should come, for now all things are ready.

And they began all at once to make excuse. The first said

to him: I have bought a farm, and I must needs go out and see it: I pray thee, hold me excused.

And another said: I have bought five yoke of oxen, and I go to try them: I pray thee, hold me excused.

And another said: I have married a wife, and therefore I cannot come.

And the servant returning told these things to his lord. Then the master of the house being angry, said to his servant: Go out quickly into the streets and lanes of the city: and bring in hither the poor and the feeble and the blind and the lame.

And the servant said: Lord, it is done as thou hast commanded, and yet there is room.

And the lord said to the servant: Go out into the highways and hedges: and compel them to come in, that my house may be filled.

But I say unto you, that none of those men that were invited, shall taste of my supper."

Of the Holy Eucharist as sacrament the Holy Council of Trent has written: "Wherefore our Saviour, when about to depart out of this world to the Father, instituted this sacrament, in which He poured forth as it were the riches of His Divine love towards man, *making a remembrance of His wonderful works*; and He commanded us, in the participation thereof, to venerate His memory, and *to show forth His death until He came to judge the world*. And He would also that this sacrament should be received as the spiritual food of souls, whereby may be fed and strengthened those who live with His life who said, *He that eateth me the same also shall live by me*; and as an antidote whereby we may be freed from daily faults, and be preserved from mortal sins. He would furthermore have it be a pledge of our glory to come, and everlasting happiness.

and thus be a symbol of that one body whereof He is the head, and to which He would fain have us as members be united by the closest bond of faith, hope and charity, *that we might all speak the same things, and there might be no schisms among us.*" (Session xxiii. chap. 2.)

SECTION 2. GREAT INDEED IS THE BANQUET.

The great banquet of which we wish to speak, or the communion of the offerer with the victim, had been prefigured by the sacrifice of Melchisedeck, of which Abraham partook ; by the immolation of and manducation of the paschal lamb, the manna or heavenly bread of the desert, the changing of the water into wine at the marriage feast of Cana, the two multiplications of the loaves and fishes, and the daily oblations in the temple, of peaceful offerings. We invite you, dear reader, to go in spirit to the cenacle or hall of the last supper and recall to mind how the offering of the sacrifice and the first communion of the apostles were closely connected. "Take and eat ye all of this, for this is my body." *My body* here present as *victim*, my body as *food* 'take and eat.'

Recall also to mind the promise of the living bread.

"I am the bread of life.

Your fathers did eat manna in the desert, and are dead.

This is the bread which cometh down from heaven : that if any man eat of it, he may not die.

I am the living bread, which came down from heaven.

If any man eat of this bread, he shall live for ever : and the bread that I will give is my flesh for the life of the world.

The Jews therefore strove among themselves, saying : How can this man give us his flesh to eat ?

Then Jesus said to them : Amen, amen I say unto you : Ex-

cept you eat the flesh of the Son of man, and drink his blood, you shall not have life in you.

He that eateth my flesh, and drinketh my blood, hath everlasting life : and I will raise him up in the last day.

For my flesh is meat indeed : and my blood is drink indeed :

He that eateth my flesh and drinketh my blood, abideth in me, and I in him.

As the living father hath sent me, and I live by the Father : so he that eateth me, the same also shall live by me.

This is the bread that came down from heaven. Not as your fathers did eat manna, and are dead. He that eateth this bread, shall live forever.” (1)

SECTION 3. THE MOST PROPER TIME TO RECEIVE COMMUNION.

The most proper time to take part in the Eucharistic banquet is the time of Mass, just as the Jews were ordered to partake of the flesh of the victim, which they offered to God, in the peaceful sacrifices.

“Our Good God has willed that the Divine Victim of the Mass should be offered under the form of human food. He has willed this in order that we may unite the Victim with ourselves by eating Him ; that is, by Holy Communion.

To receive Holy Communion is to receive the Victim who has discharged our fourfold debt and paid our ransom. It is to appropriate to ourselves, and as far as we place no impediment of sin in the way, to share His acts of *adoration, thanksgiving, propitiation* and *supplication*. In Him they are acts of infinite worth, and with infinite love He declares that they are ours : “ My son, all I have is thine.” (Luke xv.)

St. Thomas says that “ whoever offers the Sacrifice ought to

(1) John vi.

become a participator in the Sacrifice, because the exterior Sacrifice offered is a sign of the interior sacrifice, by which a person offers himself to God. Hence, by participation in the Sacrifice man professes to offer an interior sacrifice of himself." (p. 3, q. 72, a. 4.)

You see, therefore, the importance of making at least a *spiritual*, if you cannot make a *real*, Communion, when you are present at Mass.

You may also see the reason why pious people prefer to communicate *in* Mass rather than *out* of Mass. Communion in Mass seems to bring them into a closer union with the Sacrifice.

To take part in Holy Mass, making therein at least a *spiritual*, if not a *real* Communion, is truly, though not sensibly, the nearest approach to the heavenly life possible to us here below. To participate in the Divine Victim, to be assimilated by the living Victim, and then by the very Hand of Christ, Our High Priest, to be offered to the Adorable Trinity, is the sublimest dignity and the highest state of Consecration we can aspire to on earth. It is in itself a spiritual foretaste, hidden indeed from sense by the Sacramental veil, still a foretaste of life in Heaven. In Heaven we shall feast most deliciously for ever in one long Communion without any veil, and be transfigured in the rapturous Oblation unto God of our entire being, *in* and *through* Our Lord. But even now in the Mass you may hear Our dear Lord saying, "Abide in Me and I in you," and St. Peter, "you have become a participator in the Divine nature," and St. Paul, "you are one with Christ and the Father;" while the Council of Trent infallibly assures us that by eating of the Adorable Victim of the Mass we "obtain spiritual life, health, and strength to enable us to traverse this sorrowful land of pilgrimage, and to reach that heavenly country,

where we shall eat that same Bread of Angels without any veil."
(Sess. xiii.)

At the altar we receive a sacrament, but one, of all sacraments the most holy, the most fruitful, the most sanctifying, that which contains really and substantially the author of all holiness. My God, is it possible to communicate, without attaining the highest perfection, and becoming a great saint? What is there of goodness in the source of all good, what is there of beauty in the source of all beauty, that is not communicated to the soul by this nutriment of the elect? And where shall we find the principle and germ of the most perfect innocence if not in the Eucharistic wine? For what is the good thing of Him, and what is His beautiful thing, but the corn of the elect, and the wine springing forth virgins? (Zack. ix. 17).

SECTION 4. ADMIRABLE EFFECTS OF COMMUNION.

"Communion means God enriching us with Himself; for in giving Himself to us, He sets no bounds to His liberality. All that He has, all that He is becomes ours. After receiving from Him a gift of such magnificence, our domain extends, as it were, over the immensity of His riches and the infinity of His perfections. O impenetrable depth of the mystery of His love! When I have eaten the living bread that came down from heaven, Jesus is mine, He is all mine. His Divinity, His humanity are mine. If I know how to listen to Him, when He takes possession of the sanctuary of my soul, I shall hear Him say to me, as He said to the blind man whom he met on the way to Jericho, "What wilt thou that I do to thee?" What dost thou desire? Speak out. When I came down upon earth by becoming incarnate in the womb of Mary, it was for the

(¹) The mass, by Rt. R. H. Vaughan.

whole world's sake, but to-day I give myself to thee. "What wilt thou that I do to thee? O man, wilt thou always remain sick, when God offers to heal thee of thy infirmities? Wilt thou continue poor, when He places at thy disposal the inexhaustible treasures of His omnipotence and of His incomprehensible love? The graces, virtues, merits of Jesus Christ are all yours in the Holy communion. I do not hesitate to say it, that God though omnipotent had not power to give more. That although He is all wise He knew not what more to give; that although he is infinitely rich, He had nothing more precious to give." (1)

All His *graces* are yours. In the other sacraments, and by the various other means of sharing heavenly favors, you drink as from the stream, in the Holy Eucharist you possess the fountain itself, and this inexhaustible fountain supplies the whole church and all ages, with that water which springs up into life everlasting. The light which enlightens, the power which sustains, the action which consoles, the fear which chains down the passions, the hope which animates us, the various graces which God employs for the sanctification of His elect, have but one and the same principle, which is the adorable heart of Jesus, and this heart which is the treasure of heaven and earth is given to us in the Holy Communion.

His *merits* are yours. After holy communion you have the right to say to the Lord, "Thou art mine," and you can add if you choose, "And all thy merits belong to me." For it is principally in this mystery, that there is instituted between the Son of God and the soul which receives Him, that blessed community of goods and of life compared by Christ Himself to that which faith reveals, between the Eternal Word, and the first

(1) St. Lawrence Just.

person of the Blessed Trinity. "I live by the Father, and he that eateth Me, He also shall live by Me." ⁽¹⁾

As the Father without suffering any loss or diminution of His infinite being, communicates it entirely to the Son, who is His Word, so in the Holy Eucharist, the incarnate Word preserves His humanity and divinity, whilst unreservedly communicating both, to the soul that receives Him. Blessed soul who in consequence of this union can in a manner say to the Saviour what Himself said to His Father "All thine are mine."⁽²⁾

Indifferent servant that I have been ! I view with alarm the approach of evening, when the laborers will be called, and the wages will be in proportion to the work done ! Small, alas, is the amount of good which I have accomplished, and even that little has been marred by many defects. How much time lost during my life ! And where can I find in that life any thing that would entitle me to the kingdom of the blest ? Have confidence O my soul. Thy claims to the possession of heaven are grounded on the infinite merits of Jesus Christ, which are thine when Thou hast received Him, in Holy Communion, and which, if thou wilt, thou canst appropriate to thyself.

Finally His *virtues* are yours. At the blessed moment when Jesus is in you as the Father is in Him, "I in them, and Thou in me," ⁽³⁾ communicating to you the glory which the Father has given Him. "And the glory which Thou hast given me, I have given to them," ⁽⁴⁾ fear not to appear in the presence of the thrice Holy God. For then if I may so

⁽¹⁾ John vi. 58.

⁽²⁾ John xvii. 3.

⁽³⁾ 2 John xvii. 23.

⁽⁴⁾ John xvii. 22.

express myself, you are all resplendent with the virtues of His Son. Lift up your head with a saintly pride and say with confidence, However lowly I may be O Lord, however humiliating the remembrance of my countless sins, I am no longer unworthy that Thou shouldst incline toward me the majesty of Thy countenance. O God, look upon the face of Thy Christ! Is there any thing that Thou lovest, and perceivest not in me? Doth justice please Thee? Behold my soul resplendent with justice and sanctity, united as it is with the soul of Jesus Christ. Innocence, meekness, humility, zeal for Thy glory, charity are the qualities Thou seekest in the hearts of men, and all these my heart offers Thee at this precious moment. Surely these virtues and a thousand others are within my soul, since I possess the infinitely perfect heart of Thy Son. O beauty ever ancient and ever new, henceforth I shall never complain, that I can not love Thee as much as Thou deservest, since it has been given me to love Thee through the infinitely loving heart of the God-man. I shall no longer bewail my inability to adequately adore Thy greatness, acknowledge Thy goodness, or atone for my transgressions, since I can now offer Thee the adoration, the gratitude and the penitence of Jesus Christ. Will what in Him is sovereignly pleasing to Thee, not be in me equally pleasing to Thee?

Furthermore, after communion you can, not for a few moments only, or as it were by borrowing another's garb, adorn your soul with the royal mantle of Jesus Christ's virtue. Place no obstacle to the designs of His love, and these divine virtues will flood from His adorable heart into yours. They will habitually adorn your soul; they will make you another Himself, and they will make you the worthy object of His Father's complacency.

Why should we fear excessively at the recollection of our extreme weakness? God has provided us with a support which will render us at will immovable, and He points it out to us at the altar, “in the corn of the elect, and in the Eucharistic wine.”⁽¹⁾

CHAPTER IX.

THE HALL OF THE BANQUET.

SECTION 1. THE PLACE FOR THE SACRIFICE AND THE BANQUET.

We read in the first part of this work, all that Almighty God had commanded to be done regarding the building of the ark, of the tabernacle in the desert, of the furniture of the same, and also concerning the High Priest, the priests and Levites. The reader remembers the devotion of David towards the ark, his zeal in preparing materials for the building of a temple, and then the care and magnificence displayed by Solomon in the construction of the house of God.

When our Lord was about to institute the sacrifice of the Mass, and the sacred banquet, He chose a large room well furnished, and the church animated with and taught by His spirit, has made very wise regulations, regarding the place where Mass may be said and Holy Communion given. “Even during the terrors and dangers of persecution the church sought every opportunity to surround her sacred mysteries and sacraments with all the decorum and splendor she could then venture and contrive to bring around even her hidden places of worship.

(1) *Le prêtre a l'autel* by Father Chaignon.

The places in which the faithful met, were, during the fury of the persecutions, in each county, province or city, such as could be most safely and conveniently found. The destination and use of the catacombs are well known. "Our place of meeting," says the great Dionysius of Egypt, "is often a field,—a desert,—a ship,—an open house,—a prison."

But the freedom from persecution secured to the church by the conversion of Constantine was the signal for erecting Catholic churches in every part of the world, and then several were built by Constantine and his mother with great magnificence." (1)

Does not the preceding extract tell the history of the church in America? We also had and still have here our catacombs and our basilicas.

But to come to the hall of the banquet, the church has made most admirable rules regarding the place of the sacrifice.

In the first place no church edifice should be erected without authorization from the bishop.

The corner stone of the intended edifice should be blessed and put in the foundation after a special rite contained in the ritual. During the performing of this rite, special mention is made of the titular saint of the future church. A wooden cross is erected in the spot where the altar will be built, the litany of saints is recited or sung, the stone is laid in the foundation with these words: "In the faith of Jesus Christ we place this principal stone into this foundation, in the name of the Father, and of the Son and of the Holy Ghost, that here may reign true faith, the fear of God and fraternal charity, and that this place may be consecrated to prayer and to the invocation and praise of the same Jesus Christ our Lord, who with the Father and the Holy Ghost liveth and reigneth God for ever and ever." (2)

(1) *Triumph of the Catholic Church*, by A. Manahan.

(2) *Roman Ritual*.

The blessing of the corner stone and of the foundation was performed with a view to draw the blessing of God upon the work ; for “ unless the Lord builds a house, in vain do they labor who build it.” But when the structure is completed the church orders it to be blest before using it for the holy sacrifice and the giving of communion ; and as these are functions of so great excellence no priest may perform this rite of blessing a church without permission from the bishop.

We will not give a detailed account and explanation of the ceremonies of this function, which can easily be understood ; we will merely remark that a special blessing is pronounced upon the altar of the Sacrifice, and that the day of the opening of a church is for a Catholic congregation a day of very great joy. They know that “ this is now the house of God and the gate of heaven.”

“ Although the church has been blessed by a priest, it still ought to be consecrated by a bishop.” (1) Such is the rule of the ritual.

The last rite of *consecrating* a church can be performed but seldom in our country, but should not be neglected when circumstances permit to perform it.

By consecration we understand the solemn dedication of any person or thing to the service of God. The benediction of a church consists in prayers and simple ceremonies. The consecration of a church belongs to a bishop alone. The holy chrism and oil of Catechumens are used in the performing of this rite, and through its consecration the building is set apart for ever as the house of God. The rite of consecration of churches is one of the most solemn and impressive of our worship, and rightly so, when we remember the sacrifice and the banquet of the Eucharist. A remarkable ceremony which belongs

(1) Roman Ritual.

to this rite—consists in the exposition of relics of martyrs, which are venerated on the evening preceding the function. These relics at a given time are carried in solemn procession within the church and enclosed in the stone or marble slab which covers the altar. Those who have desired the church to be consecrated and the consecrating prelate are directed to fast on the eve of the celebration. Among other ceremonies of this rite twelve crosses are to be painted upon or cut in the stone of the wall interiorly, and these are anointed with chrism. To have a church consecrated is considered as a great privilege, and therefore the anniversary of the event must be commemorated every year by the recitation of a special office and the celebration of the *Mass of the Dedication*.

SECTION 2. THE FURNITURE OF THE BANQUET HALL.

The Roman ritual directs that the proper place to administer the sacrament of baptism is the parish church, whereinto there should be a *baptismal font*, or if not, that a baptistery should be erected near the church. There should be at the church door another font containing holy water, so that by using it properly, the worshipper may be prepared to spend devoutly the time of his presence within the same edifice. One or more confessionals should also exist in every parish church and be located in a conspicuous place of the sacred building. The part of the building however toward which centers the attention of all the worshippers is the sanctuary or chancel, and the altar on which is offered the sacrifice. The altar slab containing relics of martyrs, should be covered with three linen cloths, of which the top one should be long enough to hang on both extremities of the altar so as to almost touch the ground, and these must have previously been blessed by a bishop or a priest duly authorized. For low Masses

a cross and two candlesticks with lighted tapers, do suffice, but for high Masses six are requisite. Not only should the altar stone be consecrated, but also the chalice destined to contain the blood of our Lord, and the paten, or round silver plate, on which the Sacred Host is deposited during part of the Mass.

All Catholics know that the shrine whereinto is kept the Holy Eucharist is named the tabernacle. Every parish church should be supplied with a tabernacle placed on the high altar, or rather on a side altar, when there is more than one in the church, and before this tabernacle there ought to be at least one lamp burning night and day. The tabernacle itself should be properly adorned interiorly, and covered exteriorly with a suitable canopy. As to the *pyx* or *ciborium*, it ought to be made of solid, becoming material, well closed up with its cover and protected by a veil or pallium.

Has it not occurred to you, dear reader, to remark, how appropriately the church has given the name of tabernacle to the shrine which shelters our Divine Lord? In the ark built by Moses there were the two tables of stone, and a pot of the manna of the desert. This sacred memorial of the covenant of God with Israel was kept in the edifice erected by Solomon as the one place of worship for the whole people of God, but our tabernacles containing the heavenly bread, are to be found in almost every part of the world, and from each of them comes out the sweet invitation: "Come to Me. The bread which I will give is My flesh for the life of the world."

SECTION 3. THE COMMUNION TABLE AND THE RITE FOR GIVING COMMUNION.

There is in every church a conspicuous object which is dear to all true Catholics. It is the communion table. It has not

however the shape of a common table : it is too low and narrow for this, and is so constructed that no chairs can be placed around it. To this table you are invited, not to sit, but to kneel down, and your feelings as well as your reason invite you to take here the posture of a poor beggar when you have come to it.

The communicant was present in the church at the moment of the Consecration, and ever since that moment he has been occupied in adoring Jesus Christ present on the altar. The priest also has since that moment been absorbed in acts of silent prayer and adoration; but of a sudden he breaks his long silence and is heard to recite aloud the *Lord's prayer*. He who taught this prayer to the church is there present on the altar, and Himself with the priest who represents Him, seem to invite the assistants to say with Him, "Our Father who art in heaven, etc., give us this day our daily bread." The request of the devout faithful will soon be granted. "The bread of heaven" will soon be given to him; but it is meet that he should now address more fervent prayers to God. The priest invites him to do this by saying, "Deliver us, we beseech Thee O Lord, from all evils, past, present and to come; and by the intercession of blessed and glorious Mary, ever virgin, mother of God, together with Thy blessed apostles, Peter and Paul and Andrew, and all the saints, graciously give peace in our days, that aided by the help of Thy mercy, we may be always free from sin, and secure from all disturbance." ⁽¹⁾

As the time of communion draws nearer the warnings of the priests become more frequent and pressing.

"May the peace of the Lord be always with you." Immediately after this prayer of the priest for the people, he says aloud the *Agnus Dei*, "Lamb of God who takest away the sins of the world, have mercy on us. Lamb of God who tak-

(1) Canon of the Mass.

est away the sins of the world have mercy on us. Lamb of God who takest away the sins of the world, give us peace."

When the priest says Mass he must communicate himself first and then give communion to the faithful. The time of solemn silence which precedes the communion of the priest, his action of striking his breast with the words, "O Lord I am not worthy, etc.," are well calculated to inspire the assistants, but especially the communicants, with sentiments of confidence and compunction, but let us here consider the rite laid down by the church for communicating the faithful.

He who serves the Mass, who through the whole of the sacred action, represents the assistants, now raises his voice and says in their name the *Confiteor*. Approach now, you the beloved of Jesus Christ, kneel down at the sacred table but entertain in your soul the sentiments of compunction, the fervent prayers so well expressed in your behalf by the acolyte. The priest who holds the place of the God of mercy has heard your supplication.

To you in an especial manner, to you who desire to receive the Holy Sacrament, He says, "May Almighty God have mercy upon you, and forgive you your sins, and bring you unto life everlasting, amen." Your request for spiritual help has been humble and fervent. "May the Almighty and merciful Lord, grant you your pardon + absolution + and remission + of your sins. Amen." Blessings of this kind pronounced at the sacred altar by the anointed of God, never fail to have an effect. They inspire the communicant with peaceful confidence; let him however remain on his knees and continue to attend to the acts and words of the Liturgy. Elevating a consecrated particle, turned towards the people, the priest says, "Behold the Lamb of God, behold Him who taketh away the sins of the world," and then three times, "Lord I am not worthy

that Thou shouldst enter under my roof, but only say the word, and my soul shall be healed." Descending the steps of the altar to the communicants, he administers the Holy Communion, saying to each, "The body of our Lord Jesus Christ preserve thy soul unto life everlasting."

CHAPTER X.

THE MEN INVITED TO THE BANQUET.

SECTION 1. ALL ARE INVITED.

In the parable of "a certain man who made a great supper," we read that many were invited by him to come and partake of it; that he desired his house to be filled with guests. Under the Jewish law there were many who without their fault were deprived of the honor to partake of the Sacrifice offered to the true God. But when our Lord Jesus Christ, foretold of the miraculous bread which he was to give to His church, He said, "My flesh is meat indeed and my blood is drink indeed," and when He instituted the Sacrifice and Sacrament, He willed it to be offered and received under the appearance of bread and wine to signify that as all men are in need of material bread in order to sustain the life of the body, so all men must partake of the heavenly bread in order to live like children of God, with the life of His Son. The Saviour did more than invite, He commanded all to approach the table which He has prepared. "Unless you eat the flesh of the Son of man, and drink His blood, you shall not have life in you."

The banquet is indeed prepared for the children of Jesus Christ only; the man who is not baptized may not partake of it;

but to all those who belong to her by baptism the church says, 'Come!' She says it to the child, as soon as he is of age to discern the body of Jesus Christ. She says it to the black as well as to the white man; she sends the invitation to the rich, but particularly to the poor; nay, she invites sinners, urging them on to repent and then cast themselves lovingly in the arms of a Father. None are kept away from the banquet save those who will not serve their Creator. The discipline of the church, grounded as it is upon the will of God, is well known to you, dear reader; hence there is sorrow in a family when one of its members stays from communion, and there is great rejoicing when a prodigal son is seen at the table of His Father after a long absence. But Oh! how admirable the worship of Mother Church, who sees all her devout children glorifying their God through the sacrifice, and uniting themselves so intimately to Jesus Christ through holy communion, week after week through the whole time of their life!

SECTION 2. HOW OFTEN SHOULD THE FAITHFUL RECEIVE COMMUNION?

To this question the church answers, by directing the pastors to remind their people that they are obliged to go to communion under pain of excommunication at least once in the year at Easter or thereabout. Need we remark to our readers how admirable is this discipline of the church, and how it contributes to promote the worship of God? The paschal communion must be preceded by confession. It is received at the end of the Lenten season, during which time the soul of the communicant has been penetrated with sentiments of compunction through fasting abstinence and meditation upon the sufferings of Christ.

Paschal Communion is received at the very time of the year when our Lord instituted it, and this commemoration of the time when He poured out upon us the riches of His mercy cannot but be but most pleasing to Him. Paschal Communion is also received in the spring of the year, when temptations are stronger and bad examples more frequent.

The pastor is directed by the church to exhort his people to receive the Holy Eucharist very frequently, but particularly on the occurrence of *great solemnities*.

All the solemnities of the church may be said to be solemnities of the Son of God, our Lord Jesus Christ; for the Blessed Virgin and all the saints have conquered heaven through His grace. He is the king of the apostles, of the martyrs, of the virgins, of the confessors and of all the saints. Many are the mysteries of His life that are commemorated through the year; but whatever may be the virtue that we admire in Himself or His saints, it is from Him alone that we can obtain it. He indeed is not only the crown but the life of all the saints. When we receive holy communion our Saviour makes us partakers of the spirit of Himself and of all His saints. It is well, therefore, that we are directed by our pastors to receive communion on the recurrence of great solemnities.

The pastor is directed to exhort his people to receive communion frequently. Because it is our daily bread. Such was the intention of the Saviour; and the early Christians, as also in our days, devout souls, were as anxious to receive it as were the Israelites to gather up the manna, which fell every morning around their tents. Owing to this practice of frequent or daily communion which exists in the Church of God, He at every moment of time receives innumerable acts of adoration of thanksgivings and love which compensate for the criminal neglect of those who do not worship their God.

The church has not neglected to make rules regarding the various circumstances in the lives of her children on which they are to receive communion.

As soon as the child has reached the age at which he can discern the body of Jesus Christ, he ought to be prepared worthily to receive the Holy Eucharist. "Suffer the little children to come to me." At this time of their life when they are more exposed to the contagion of bad examples, they have need of this divine food, and it is cruelty for parents or pastors to neglect to prepare them to receive it.

The first communion of a child is an action of so great importance that our third plenary council of Baltimore has decreed that pastors should prepare their children for it during at least six weeks. Many Christian parents, (we thank God for it,) understand the importance of this action. Often we have heard them recommend their children to the prayers of friends that they may make a good first communion, or they send them from home to some devout religious men or women who may give them the proper instructions regarding the holiness and dignity of the Sacrament.

Who has seen outside of the Catholic church, anything to approach the beauty of a general first communion? It is a day of joy for the child, it is a day of joy for its Christian parents, it is a day more memorable than the day of a marriage. For the child has in his first communion become united, most intimately united with Him "Whose beauty the sun and moon admire." (1)

The day shall come when the child having now become a man or a woman, will desire to take for itself a consort. Jesus Christ performed His first miracle at the wedding of Cana, changing water into wine as a figure of this other institu-

(1) Words of St. Agnes.

tion on the eve of His death when he changed bread and wine into His body and blood. Holy church could not forget the real presence on the occasion of the marriage of her children. She bids them as a fit preparation for marriage to confess their sins carefully, to receive piously the Holy Eucharist and receive the priest's blessing during the nuptial Mass.

You have undoubtedly, dear reader, often witnessed the ceremony of a Catholic marriage, and seen the husband and wife after the marriage proper, standing or kneeling modestly in front of the sacred altar. The rite itself is very admirable, and worthy of Him who established the church : the words also well suited to the ceremonies.

“No act of religion will draw greater blessings upon the future life of a married couple than the celebration of the Holy Sacrifice of the Mass during the nuptials, says a writer in the Sacred Heart Review. You do not know the difficulties you will have to encounter. Your mutual love makes you blind to the self-sacrifice which a common life will require of you, and you stand in need of the full help of sacramental grace. A good confession is a prerequisite for the reception of the sacrament of marriage; Holy Communion will prepare your soul for a reception of the true love which must guide your earthly affections by the supernatural love of Christ for His church. Nor can you afford to go without the wise counsels and blessings which the Catholic church, like a true mother, showers upon the heads of her children. Did you ever hear the solemn words? Did you ever realize their deep meaning and the holy affection which inspired them? Listen, then, to the prayer said over you by the priest during the offering of the nuptial Mass, for your temporal and eternal welfare:

“O God, who by the might of Thy power, didst make all things out of nothing; Who, when the foundation of the world

was laid, and man was made in the image of God, didst so ordain the inseparable aid of woman, as to give her body its origin from that of man; teaching thereby that what has pleased Thee to fashion out of one could never be lawfully put asunder. O God, Who hast consecrated wedlock to so excellent a mystery, that in the marriage covenant Thou wouldst foreshow the mysterious union of Christ with His church: O God, by Whom woman is joined to man, and that union, established in the beginning, is gifted with a blessing which alone was not taken away, either in punishment of original sin, or by the sentence of the flood, look graciously down upon this Thy handmaid, now about to be joined in marriage, who heartily desires to be strengthened by Thy protection; may it be to her a yoke of love and peace; faithful and chaste may she marry in Christ, and be a follower of holy matrons; may she be pleasing to her husband like Rachel, wise like Rebecca, long lived and faithful like Sarah. In none of her deeds may that first author of transgression have any share; may she abide firmly knit unto the faith and the commandments; joined in one union, may she remain constant thereto; may she fortify her weakness by the strength of chastened life: in shamefacedness be brave, in modesty worthy of respect, in heavenly doctrines learned; may she be fruitful in offspring; may she be approved and blameless, and attain unto the rest of the blessed, and unto the heavenly kingdom, that they both see their children's children unto the third and fourth generation, and arrive at a happy old age. Through the love of our Lord Jesus Christ. Amen."

After the *Benedicamus Domino* of the nuptial Mass the priest turns towards the bridegroom and the bride and says:

"May the God of Abraham, the God of Isaac, and the God of Jacob be with you, and may He fulfil his blessing upon you, that you may see your children's children unto the third a

fourth generation, and may afterwards have everlasting life, without end by the help of our Lord Jesus Christ, who with the Father and the Holy Ghost, liveth and reigneth God, world without end, Amen."

The Blessed Sacrament is indeed the bread of life, of which every good Christian frequently partakes during health, but when the soul is about to pass away from the body, there arises a new and peculiar obligation to receive it. So urgent indeed is this obligation, that the church dispenses with her rule in behalf of those who are dangerously sick, and allows them to communicate after having broken their fast.

The rite of giving the viaticum to the sick is nearly the same as the rite of giving communion outside of Mass in a church. We will simply notice that the priest on entering the sick person's room with the Blessed Sacrament says :

"Peace be unto this house. The *confiteor* is recited as usual and is followed by the blessing of the priest, but the form of words pronounced by him when giving the sacrament is : Receive brother the Viaticum of the Body of our Lord Jesus Christ. May He preserve thee from the wicked enemy, and bring thee unto life everlasting: Amen." The following prayer is then recited :

"Let us pray, O Holy Lord, Father Almighty, Eternal God, we earnestly beseech Thee, that the most Sacred Body of our Lord Jesus Christ, Thy Son, which our brother has now received, may be to him an eternal remedy both of body and soul. Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end, Amen."

SECTION 3. PREPARATION FOR COMMUNION.—DISCIPLINE OF THE CHURCH.

Catholics scarcely need to be reminded that they must prepare themselves for communion. They know that if they had the purity of an angel, or the sanctity of St. John the Baptist, they would be unworthy to receive or to handle this sacrament, and they remember the words of the Great Apostle :

“For as often as you shall eat this bread, and drink the chalice, you shall shew the death of the Lord, until he come.

Therefore whosoever shall eat this bread, or drink the chalice of the Lord unworthily, shall be guilty of the body and of the blood of the Lord.

But let a man prove himself: and so let him eat of that bread, and drink of the chalice.

For he that eateth and drinketh unworthily, eateth and drinketh judgment to himself, not discerning the body of the Lord.

Therefore are there many infirm and weak among you, and many sleep.

But if we should judge ourselves, we would not be judged.”

In the following directions given by the church to the pastor, we find the manner to prepare ourselves for Holy Communion :

He shall therefore frequently teach the people how to prepare for the reception of this Divine Sacrament with deep religious feeling and piety and a humble bearing, and instruct them to go to confession first, to remain fasting at least from midnight, and to humbly adore the Blessed Sacrament on both knees and receive it with reverence. (1)

Whoever has watched Catholics whilst they prepare themselves for confession, must have been impressed with their de-

(1) Roman Ritual.

vout appearance, and said to himself that their worship of God was one in spirit and in truth. I see them on their knees, reading with attention their prayer book, waiting sometimes for hours before they can get a chance to go to their confession. What is the subject of their attentive meditation? They are going over the commandments of God and of the church, recalling to mind the obligations of their state of life, examining in what points they may have offended against the will of their Creator, begging pardon of Him, firmly purposing never more to offend Him. Would to God that all men would imitate them. How easy it would then be for superiors to govern, for inferiors to obey! The Catholic, however, does more than examine his conscience, he confesses to the priest his transgressions, nay, his deliberate sinful thoughts and desires, and the priest absolves him in the name of the Father, and of the Son, and of the Holy Ghost. You have often experienced, dear Catholic reader, how great the peace the interior joy which follows absolution received in the confessional. As for us, knowing partly as we do, the beauty of the soul which is duly prepared for the banquet, we would fain exclaim :

These who are clothed in white are they who have washed their robes and have made them white in the *blood of the lamb*. Surely they whose sins were cleansed in the blood of Christ must be well prepared to receive Him. Need we draw your attention to the fast to be observed before communion, to the humble bearing, to the adoration on bended knees? Oh how well does the church know how to adore Jesus Christ in His Holy Sacrament, and through Him to sanctify souls and make them to worship the Almighty in a manner truly worthy of Him!

SECTION 4. AFTER THE BANQUET.

Gratitude, thanksgiving to our Lord Jesus Christ are absolutely due to Him after receiving His unspeakable gift. We love to quote the directions of the church :

“Communicants ought also to be instructed not to leave the church immediately after receiving Holy Communion, nor to converse nor gaze around; neither ought they to spit, nor immediately recite prayers out of a book, lest the sacred species fall from their mouth; they ought rather, with proper devotion, to remain a short time in mental prayer, thanking God for this singular favor conferred upon them, and also for the Passion of Christ in commemoration of which this mystery is celebrated and received.” (¹)

But what are the effects of receiving communion and of hearing Mass? Peace is the blessing which the priest so frequently prays for, and wishes to the assistants during the Sacrifice. The good Christian returns from Mass, a better friend of God, having forgiven his enemies, having resolved and received grace to conquer himself. He has peace with God, with his neighbour, with himself. You remember, dear reader, the earnest recommendations to charity which He gave His apostles on the eve of His death, who had come to bring fire into the world. You remember His oft repeated words, “Love one another.” Peace and charity reign in congregations where Mass is heard by all, where all receive the God of Charity. So it was amongst the immediate disciples of our Lord.

“And they were persevering in the doctrine of the apostles, and in the communication of the breaking of bread, and in prayers.

And fear came upon every soul: many wonders also and

(¹) Roman Ritual.

signs were done by the apostles in Jerusalem, and there was great fear in all.

And all they that believed, were together, and had all things common.

Their possessions and goods they sold, and divided them to all, according as every one had need.

And continuing daily with one accord in the temple, and breaking bread from house to house, they took their meat with gladness, and simplicity of heart.

Praising God and having favour with all the people. And the Lord increased daily together such as should be saved."

There is another effect of Holy Communion and of the practice of hearing Mass. The more frequently we approach the altar, the more we admire the beauty of His house. The more we feel inclined to devote our whole life to His service.

CHAPTER XI.

THE PRIEST.

SECTION I. THERE MUST BE A VISIBLE SACRIFICER, SUCCESSOR OF THE APOSTLES.

In a former chapter we demonstrated that Jesus Christ Himself is the Priest, as He is the Victim of the Sacrifice. His action however is invisible; but the church is a visible body, founded for the benefit of visible corporeal beings, and He therefore willed that men and not angels, should represent Him at the altar. The first sacrificers whom He ordained were the twelve apostles, and to these He gave the priestly character when He said to them at the last supper: "Do this in com-

memoration of Me.” He had previously called them by name and instructed them publicly and privately for the space of three years. He had given them power not only to consecrate and distribute communion to others, but He had also commissioned them to teach all men the doctrine which they were to believe, the laws which they were to obey, the practices which they were to observe in order to worthily worship the Creator.

The Eucharist is the bread of the children. The apostles therefore baptised and instructed the Catechumens before giving to them the bread of life, and when after baptism these had fallen into sin they directed them to repent and confess their transgressions, or in other words to prove themselves, before receiving anew the body and blood of Jesus Christ, lest they might receive it unworthily.

The priest in our days must also be one chosen of God, for “no one takes honor unto himself.” If he intruded himself into the sanctuary he would be a thief, a robber, a criminal deserving of the terrible punishment of Core, Dathan and Abiron. The priest must have a mission from God ; He must have received of Him a sacred character, which entitles Him to stand between God and men and to offer sacrifice for them. What need has mankind of the ministry of a man whom God has not called, who knows not what to teach, nor how to baptise, who has no power to reconcile sinners, nor to offer to the holy Trinity the great Sacrifice of Calvary ? But in the Catholic church he knows himself to be called of God, who is approved by the successor of Peter. He knows and feels that he is a priest when a bishop in communion with the pope has imposed his hands upon him. He knows that he has power to absolve penitents, to administer the sacraments, to preside at or help in the worship of God, when he is assigned a field of labors by his bishop.

SECTION 2. HOW THE CHURCH PREPARES THE CANDIDATE FOR THE PRIESTHOOD.

See how carefully the church prepares the candidates for the holy ministry. The doors of the sanctuary are closed against him if he has led a bad life, unless he has made up for it by a sincere penance of long duration. In order to qualify him to be a proper preacher of the word of God he has to study from twelve to eighteen years, for how could he otherwise be fit to teach the doctrine of Christ and to administer the sacraments? During his long time of study he must make himself particularly well acquainted with all the rites and ceremonies of the church, but particularly with everything connected with the sacrifice. Learning will not suffice to make a good priest. He must aim at becoming more pleasing to God from day to day, by a greater devotion toward the passion of Jesus Christ and the sacrament of the Eucharist. In her anxiety for the sanctity of her priests, the church has removed the obstacles to its attainment and continuance by ordaining that his life shall be a life of perpetual chastity. He must be a man of God, not the man of a wife, not a merchant, a man of the world. But as the observation of these laws is fraught with difficulties, considering human frailty, the candidate for the priesthood can not take on himself those obligations until he has attained his twenty-second year, and lived up to this time in such a manner as to give good hope for his perseverance. The candidate must be entirely free when he takes upon himself the obligation of perpetual celibacy and of reciting the holy office.

The church, however, provides him with all the help that he needs to lead a priestly life. Her sacrament of *order* will confer upon him not the sacred character only, but also divine grace. The prayers which he is bound to recite every day, and the Mass which he offers, draw down upon him most abundant bene-

dictions, and the whole church ceases not to offer her fasts and her prayers for the clergy. Those prayers of the faithful are very fervent, for they consider their priest as one who stands between God and them, one who through the will of God is the instrument of the salvation of their immortal souls.

SECTION 3. HOW DOES THE PRIEST PREPARE HIMSELF TO CELEBRATE ?

The law is for him the same as for the lay people. He must *prove himself* and so eat of the bread and drink of the chalice. He also is strictly bound by the law which requires confession to be made to a priest before approaching the sacrament, if he is conscious of having committed a mortal sin. But let him be faithful to the teachings of his spiritual masters ; let him with care and piety, visit the sick, administer the sacraments ; let him recite his breviary with attention, and begin each day with fervent meditation, and when the time to celebrate shall have come, he will ascend to the holy altar animated with the sentiments and intentions of Jesus Christ whom he is about to represent.

CHAPTER XII.

THE COMMUNION OF SAINTS AND THE MASS.

SECTION 1. WHAT DOES THE COMMUNION OF SAINTS MEAN ?

“The communion of saints means the union which exists between the members of the church on earth with one another, and with the Blessed in heaven, and with the suffering souls in Purgatory.

* * * The faithful on earth assist one another by their prayers and good works, and they are aided by the intercession of the saints in heaven, while both the saints in heaven and the faithful on earth help the souls in Purgatory." (1) This article of the Apostles' Creed, *I believe the communion of saints*, is not simply believed by Catholics, but by their words and their actions, they show that this doctrine is very dear to them. In this they are guided by the spirit of God who fills their souls with charity towards one another, who grants them to believe the same doctrines, to obey the same pastors, to hope for the same blessings. They partake of the same sacraments, obey the same disciplinary laws, but especially pray one for another—"Our Father who art in heaven * * * give us this day our daily bread." "Holy Mary, mother of God, pray for us sinners." Open their prayer books, you will see them full of images of saints, and so are our churches which contain paintings or statues in their honor, and before these we offer prayers to God through the intercession of His glorified elect. Follow the good Catholic to the graveyard, you will see him praying on his knees over the grave of the departed, neither does he neglect to address fervent supplications every night during the family prayer for the souls of his relatives who may stand in need of light and refreshment. These pious practices bring peace and comfort to the soul. But it is especially at Mass that we practice to perfection the duties imposed on us by our membership with the faithful on earth, the souls in Purgatory and the saints in heaven.

(1) Baltimore Catechism.

SECTION 2. THE UNION WHICH EXISTS BETWEEN THE FAITHFUL
EXEMPLIFIED IN THE MASS.

May we not rather say that every action of the priest, every word which he says at the altar, are evidences of the union which exists between all the faithful? The priest at the altar is the priest, the deputy of the whole church, quite as much so as if he were the only priest on earth. He therefore is your priest and the priest of your neighbour, and the Sacrifice which he offers, he offers for you and for all the children of the church.

First of all when the priest is at the foot of the altar, I see all the assistants on their knees. They are all ready to begin the great act with the priest; they all unite themselves in spirit to him; they all say with him, *in nomine patris et filii et spiritus sancti*. Follow the priest as he goes up to the altar and you will hear him say, "Take away from *us* our iniquities, we beseech Thee O Lord, that *we* may be worthy to enter with pure minds into the holy of Holies." When he raises his voice to say the "*Kyrie Elcison, etc.*" he says not, have mercy on *me*, but he and you say for the whole church, "Lord have mercy on *us*." These mutual supplications of the priest and faithful for one another become more impressive and earnest at the offertory and during the canon of the Mass. Accept, O Holy Father, Almighty Everlasting God, this stainless host which I thine unworthy servant, offer unto Thee, my God, living and true, for my innumerable sins, offences and negligences and for all here present, as also for *all faithful Christians both living and dead*, that it may be profitable for my own and for *their salvation* unto life eternal. Amen."

"We offer unto Thee, O Lord, the chalice of salvation, beseeching Thy clemency, that in sight of Thy Divine Majesty, it may ascend with the odor of sweetness, for *our salvation and*

for that of the whole world. When at the “orate fratres” before the Preface, the priest invites the assistants to pray, that his sacrifice and theirs may be acceptable to God, they answer him through the *server*, “May the Lord receive the Sacrifice from thy hands, to the praise and glory of His name, to our benefit and to *that of all His holy church.*”

“At the beginning of the canon of the Mass, the priest first extending, then elevating and joining his hands, raising his eyes towards heaven, says in a low voice, ‘We therefore humbly pray, and beseech Thee, most Merciful Father through Jesus Christ Thy Son and Lord, that Thou wouldst accept and bless these + gifts, these + presents, these + holy unspotted Sacrifices, which in the first place *we* offer Thee for *Thy Holy Catholic church*, which vouchsafe to pacify, guard, unite and govern throughout the whole world, together with Thy servant, N our Pope, N our Bishop, as also *all orthodox believers, and professors of the Catholic and apostolic faith.*”

The reader remembers the meaning of the imposition of hands upon the head of the victims. During the *canon* of the Mass and immediately before the Consecration the priest extends his hands over the oblation. At this moment the little bell is rung once. The sacred minister will soon pronounce the words of Consecration. He stands between heaven and earth; angels and men stand gazing at him; he will not forget that he is your minister, the minister of the whole church. “This oblation therefore of *our service*, and that of *Thy whole family* we beseech Thee O Lord, graciously to accept, and to dispose *our* days in Thy peace, and to command *us* to be delivered from eternal damnation, and to be numbered in the flock of Thine elect, through Christ our Lord. Amen.”

How admirable the sight presented by the church of God at every moment of the day and night! All the priests praying

for all the faithful, through Jesus Christ and with Jesus Christ, and every member of the church praying for all his brethren with the priests who represent him at the altar.

Through the rest of the Mass we remark the same exercise of charity in the priest and the faithful, particularly in those who assist at the Sacrifice; for instance, "Our Father who art in heaven, etc., deliver *us*, we beseech Thee O Lord, from all evils, past, present and to come, * * * * graciously give peace in *our* days, etc., Lamb of God who takest away the sins of the world, have mercy on *us*."

SECTION 3. THE SOULS IN PURGATORY AND THE MASS.

It is well known that the people of God under the Old Law were as convinced as we are, that there is a communication between the living members of the church and the souls of the just departed. We remember the action of Judas Machabeus who making a gathering sent twelve thousand drackmas of silver to Jerusalem for Sacrifice to be offered for the sins of the dead; thinking well and religiously concerning the resurrection. * * * It is therefore a holy and wholesome thought to pray for the dead, that they may be loosed from sins. (1)

If the prayers of the devout Jews in behalf of the departed were acceptable to God, when offered to Him together with the blood of animals, how much more acceptable to Him are our prayers offered up with the prayers of our Victim on the altar of the Mass.

We have already mentioned, that at the offertory every priest offers to God, the stainless host, "for all faithful Christians, both living and *dead*, that it may be profitable for my own and for their salvation unto life eternal. Amen."

(1) II Much. ii.

The offering of the stainless host was made before the consecration; but almost immediately after the coming of Christ on the altar, the priest is directed "to pause, to join his hands, to look attentively unto the Blessed Sacrament or the altar and pray silently for such of the dead as he wishes to pray for in particular." Many fervent prayers are offered by the assistants at this moment of Mass, when beholding the action of the priest, they remember the sufferings of the souls in purgatory, and think of their departed friends who may have much need of their prayers. The words said in a low voice by the minister of God, whilst performing this rite, are as follows. "Remember, O Lord, Thy servants and handmaids, etc., etc., who have gone before us with the sign of faith, and sleep the sleep of peace. To these, O Lord, and to all who rest in Christ, grant, we pray Thee, a place of refreshment, of light and of peace. Through the same Christ our Lord, Amen."

We should pray for the souls in purgatory, because their sufferings are very great. They are purified by fire, and this fire, according to a common opinion, is the same as the fire of hell, and acts upon them with such severity, as to make them suffer pains far more intense than all the sufferings of this life. We should pray for the souls in purgatory, because they are deprived of the presence of God, for which they sigh with incomprehensible ardor. And we should pray for them at Mass, and receive communion for them, because our Lord Jesus Christ loves them. For this reason, when the church sets aside one day of prayer for the departed souls, (on the second day of November,) she invites her children to come and hear the Mass which is offered for them. We cannot imagine of anything more impressive than the sight of a whole congregation kneeling before the altar this day, the second day of November. Many tears are shed on that day at the remembrance of dear departed ones; the black vest-

ments of the ministers, the altar bare of flowers, the mournful chants of the liturgy, inspire the assistants with feelings of sadness, whilst the thought of the purging flames incite them to pray. All, however, is not sad in our services for the dead, for our grief is mitigated by the fact that Jesus Christ on the altar prays with us, and presents our prayers to the Holy Trinity. We remember His blessed words to Martha, "Thy brother shall rise."

How could Almighty God be deaf to supplications as fervent as the following: "Eternal rest give unto them, O Lord, and let perpetual light shine upon them,"

"Faint and weary Thou hast sought me,
On the cross of suffering brought me ;
Shall such grace be vainly brought me ?

Guilty now I pour my moanings,
All my shame with anguish owning,
Spare, O God, Thy suppliant groaning.

Thou the guilty Mary savest,
Thou the dying thief forgavest,
And to me hope vouchsafest.

Worthless are my prayers and sighing
Yet, Good Lord, in grace complying,
Rescue me from fires undying.

We should have to quote all the Masses for the dead as we find them in the Missal, and all the words which accompany the rite of Christian burial, in order to give an adequate idea of the faith of the church in the virtue of the Mass, and of her confidence in the mercy of Jesus Christ. True it is that she never ceases to pray for departed souls, and that she has special services to be performed at certain times in the year in behalf of persons recently deceased, yet, we love to repeat it. She does not wish her children to mourn like those who have no hope, and

the lights which burn around the catafalco and on the altar, and the incense rising above the remains of one who was a member of Jesus Christ, these ceremonies and many others remind us that our hope is full of immortality.

The church expresses her faith in the efficacy of her solemn prayers, when on the removing of the corpse from the church after the Mass said over it, she directs the following antiphon to be sung or recited : “May the angels lead thee into paradise ; at thy coming may the martyrs receive thee, and bring thee into the holy city, Jerusalem. May the choir of angels receive thee and with Lazarus, once a beggar, mayest thou have eternal rest.”

SECTION 4. THE ANGELS AND SAINTS IN THE MASS.

Our Lord Jesus Christ has honored the saints by admitting their souls into heaven, where they love and enjoy and glorify God, and will be happy for ever with His Presence. Again Jesus Christ glorifies the saints by granting them power to help us by their prayers ; and the church in imitation of, and according to the intention of her Master does also glorify the saints in diverse manners : For instance, she gives them as patrons or titulars to her churches and religious institutions ; she places her children at baptism under their patronage, she has composed and ordered to be recited special offices in honor of some of them, and on occasions of great importance, such as ordinations, blessings or consecrations of churches and cemeteries, she invariably directs the litany of the saints to be recited. By all these practices she makes us feel that the saints of heaven are not strangers to us, that they hear our prayers, take an interest in our welfare, and that they are powerful mediators between God and men. But it is particularly in the Mass, and through the Mass, that we glorify the saints; returning thanks to God who enabled them to

become saints, and imploring them to intercede for us because they are so full of charity, and so dear to our Lord Jesus Christ.

One of the first prayers that the priest says at the foot of the altar at the beginning of Mass is styled the *Confiteor*. He is conscious of the sanctity of the action which he begins to perform in the name of the church. He knows that he is about to offer on the altar a sacrifice which is the continuation of that of Calvary, that he carries on his shoulders his own sins and the crimes of the whole world: Now, frightened at his responsibility he looks up to heaven for help. "I confess to Almighty God, to Blessed Mary ever virgin, to Blessed Michael the Archangel, to Blessed John the Baptist, to the holy apostles Peter and Paul, and to all the saints, and to you brethren, that I have sinned exceedingly." In this instance the priest addresses the Blessed Virgin Mary * * * and all the saints, as if they were present before his eyes, as actually present as the *brethren* present in the church, to whom he confesses. Not only does the priest acknowledge before the saints that he has sinned, that he is unworthy to stand where he is, but he asks all the saints to pray to the Lord our God for him, or in other words he acknowledges their power as intercessors, and begs of them to use it in his behalf. When the priest has finished the *confiteor* the server in the name of the church prays to God to have mercy on his minister. But the people also need to humble themselves at the beginning of the sacrifice which the priest will offer for them. They also have need of mercy and absolution. The server does therefore recite the *confiteor* for the people, and implores for them the intercession of the Blessed Virgin Mary, St. Michael, and of all the saints. Let the reader simply reflect on each word of the *confiteor* and on the actions which accompany its recitation, and he will feel that there is a *communion of saints*,

that the living members of the church trust in the prayers of the blessed souls in heaven.

The same remark may be made touching the prayer which the priest recites going up to the altar. "We beseech Thee O Lord, by the merits of thy saints whoes relics are here, (he kisses the altar,) and of all the saints, that Thou wouldst vouchsafe to forgive me all my sins, Amen."

The reader may have noticed that after the first salutation of the priest at the altar to the assistants, he says at least one prayer or *oremus* preceded by the word, *let us pray*. This prayer is generally addressed to the saints whose festival is celebrated on that day, a rule which is another instance of our confidence in the prayers of the blessed souls of heaven.

At the offertory the priest after having offered the bread and wine which will soon be changed into the body and blood of Jesus Christ, again remembers the blessed souls who enjoy God in heaven, "Receive, O Holy Trinity, this oblation which we offer unto Thee in memory of the Passion, Resurrection and Ascension of our Lord Jesus Christ, and in honor of Blessed Mary, ever virgin, of Blessed John the Baptist, of the holy apostles Peter and Paul and of all Thy saints; that it may be to their honor and to our salvation; and may they vouchsafe to intercede for us in heaven, whose memory we celebrate on earth, through the same Christ and Lord, Amen." Whilst the priest recited the preceding prayer you might see him bowing with joined hands before the altar, and in this instance he prayed to the saints in a low voice, being wholly intent upon conversing with our Heavenly Protectors.

But he will soon remember the assistants, and we now listen to a magnificent concert of men, saints and angels praising God on earth, whilst other heavenly spirits glorify Him in heaven.

We have come to the preface of the Mass:

“The Priest. The Lord be with you,
The Servers. And with Thy spirit.

P. Lift up your hearts.

S. We have lifted them to the Lord.

P. Let us give thanks to our Lord God.

S. It is just and right.

P. It is truly meet and just, right and salutary, that we should always and in all places give thanks to Thee O Holy Lord, Father Almighty, Eternal God, through Christ our Lord; through whom the angels praise Thy Majesty, the dominations adore, the powers do hold in awe, the heavens and the virtues of heavens, and the blessed Seraphim, do celebrate with united joy, in union with whom we beseech Thee, that Thou wouldst command our voices also to be admitted.” Another mode of ending the preface is as follows: “And therefore with the angels and archangels, with the thrones and dominations, and with all the army of the heavenly host, we sing a hymn to Thy glory saying without ceasing.” Does it not seem that a multitude of the heavenly host has come down around our altar? Their voices are not heard, but surely the canticles of our temples are those of the heavenly Jerusalem.

“Holy, Holy, Holy Lord God of Hosts. Heaven and earth are full of Thy glory. Hosanna in the highest.”

But to the praise of “the king of ages immortal, invisible,” there must now succeed the praise of the Incarnate Word. The moment is drawing near when He will be as really present amongst us as He was on Mount Olivet on Palm Sunday. Let the angels, therefore, let the saints draw nearer the altar, let the assistants be attentive and say with all possible fervor, “Blessed is He who cometh in the name of the Lord. Hosanna in the highest.”

The preface, so called, because it is an introduction to the

canon, has been recited or sung by the priest: henceforth, till the communion of the people, he remains turned towards the altar. He will however continue to ask the prayers of the saints, and his prayers to them become more and more fervent as the moment of consecration draws near. Behold him standing with outstretched hands praying silently after the *memento* for the living, and reflect on the prayer which he recites.

“In communion with and honoring the memory, especially of the glorious ever Virgin Mary, mother of our God and Lord Jesus Christ: as also of Thy blessed apostles and martyrs, Peter and Paul, Andrew, James, John, Thomas, James, Philip, Bartholomew, Matthew, Simon and Thaddeus, Linus, Cletus, Clement, Xistus, Cornelius, Cyprian, Lawrence, Chrisogonus, John and Paul, Cosmas and Damian and all Thy saints; by whose merits and prayers grant that we may in all things be defended by the aid of Thy protection through the same Christ our Lord, Amen.”

It is after this fervent prayer to the saints and as it were comforted by the certainty of their protection that the priest will now impose his hands upon their offerings and pronounce the sacred words of Consecration.

Between the elevation and the *pater* and immediately after the *memento* of the departed suffering souls, the priest does again remember the saints of heaven. But in this instance, he does not ask them to pray for us, but he prays to God to “vouchsafe to us Thy sinful servants, who hope in the multitude of Thy mercies, to grant some part and fellowship with Thy holy apostles and martyrs * * * * and all Thy saints, into whose company, not weighing our merits, but pardoning our offences, we beseech Thee to admit us. Through Christ our Lord. Amen.”

In order to show that the church unites the faithful of earth

and the blessed in heaven in the offering of the Victim of our altars, we will quote this other prayer. * * * * “and by the intercession of Blessed and glorious Mary ever Virgin, mother of God, together with Thy blessed apostles, Peter and Paul and Andrew, and all the saints, graciously give peace in our days, that aided by the help of Thy mercy, we may be always free from sin, and secure from all disturbance.”

The reader has present to his mind the rite used by the church when communion is given at Mass. They remember the *confiteor*, “I confess to Almighty God * * * * to all the saints * * * * I beseech all the saints to pray to the Lord our God for me.” This is in reality the great act of the communion of saints. Whilst they in heaven commune with God face to face, we on earth receive His Body and Blood, the sacred bread of heaven which does entitle us to a glorious resurrection, and to an entrance into the kingdom of heaven.

“When a priest celebrates, he honours God, he rejoices the angels, he edifies the church, he helps the living, he obtains rest for the dead, and makes himself partaker of all that is good.”
(¹)

CHAPTER XIII.

MASS THE PERPETUAL SACRIFICE. (²)

“The prophecy of Malachias that ‘in every place there is sacrifice and a clean oblation among the Gentiles from the rising of the sun until his going down,’ is verified in the Catholic

(¹) Imit. Book iv. c. 5.

(²) The Holy Sacrifice of the Mass, by Right Rev. H. Vaughan, Bishop of Satford, England.

church in Holy Mass, and in the Catholic church alone. Whether you consider the mode of offering or the Victim offered, it is essentially the 'clean oblation.' And it is the Sacrifice *everywhere* offered.

Day and night the Sacrifice never ceases. The sun himself has become the perpetual herald and precursor of Jesus Christ. No sooner do his rays touch the distant horizon of a country than its priests arise and, casting off sleep, prepare themselves for Mass. As he travels westward, awakening land after land in his course, the church in land after land begins her prayer, and vesting offers the spotless Victim of Salvation for the four great ends of Sacrifice.

Time, and place, and space are but accidents, and we can triumph over them. They are powerless to intercept the spiritual union of our soul with the Divine High Priest and Victim. We may accompany Him on His progress round the world. O, how the heart that loves can travel and is never weary! How the thoughtful mind can traverse space, and place, and time! How the imagination becomes a docile ready servant to the faithful loving soul, enabling her to wing her flight through every land, and to kneel before every altar in humble, heartfelt, thankful adoration.

You cannot go to Mass, you say. It is not even daylight. Yet you are wakeful, and lonely during the long hours of the night. Illness, perhaps, or the effects of age or care have laid you low. The body finds no rest, and mind and heart are unengaged. Ah, in faith and humble patience kiss the Hand of God, and then take your wings, and in spirit fly to the Holy Altars wherever Mass is celebrating. The Divine Victim is immolated every hour of the night and day.

There are lands where He is being offered in gorgeous churches, warm and rich, and beautiful with art; the wor-

shippers are streaming in and out from early twilight until noon. Priests follow one another in rapid succession, emerging from the great Sacristy, to different altars in chapels scattered round the aisles and transepts of some majestic *Duomo*. In basilica and cathedral, in simple church and private oratory throughout Italy, Spain and France,—away in peaceful hamlets nestled amid hills and olive groves, and in plains and fruitful vineyards, and in the denser populations of the towns—upon the altars the tapers burn, and tinkling bells tell of the dread Sacrifice until noon suspends, for a time, the sacred rites.

In other lands the spotless Victim is offered in lonely chapels and modest churches which speak of poverty and persecution, and where the worshippers are few and scattered like grapes that have escaped the vintage.

There, as the light advances, are missionaries in countries covered with northern snows; deprived from all but the bare essentials; they are laying the host and chalice upon altars cut in rocks of ice, and the dull Esquimaux crowd round the chalice of salvation.

Here is the heroic black-robe in the prairie. He has cast his lot with the nomad Indian tribes, half civilized, and offers Mass under the blue canopy of heaven, while the rude Indians reverently worship God.

There again are the countries that lie in the burning tropics; on thousands of altars raised by apostles from old Catholic Spain and Portugal and Italy, our dearest Lord is offered up in sacrifice. Negro, Indian, Malay,—a hundred different tongues adore and praise Him. He knows each one by name, and He invites them to salvation.

And once more here are the races of China and Japan and Tartary kneeling round their humble altar. And, finally, here beneath our feet are the Oceanic colonies of Britain; in Sydney,

Melbourne, and New Zealand the priests are vesting and the faithful issuing forth in the clear elastic atmosphere to morning Mass—while we at home are counting the strokes of the midnight hour. Wonderful is the continual offering of Mass throughout the world !

Many devout souls feel a singular devotion in attaching themselves to the perpetual Sacrifice, and in traveling from one country to another with the sun. They love to visit the richest churches, and to adore Him where He is most abandoned.

Though confined to your bed, or bound on the errand of your daily duties, you may, if you will, make light of place and space, and transport yourself to the foot of many a holy altar in far off regions of the earth. O, happy you, if your thoughts and affections lead you thus to Holy Mass ! As you are going to your work, send your heart to the church where Mass is being offered, and say, “ My Jesus, I desire to assist at Mass at least in spirit.”

This devotion to the perpetual sacrifice is well known in France, and it forms a part of the Apostolate of Prayer. Little pictures give a list of countries where Mass is offered during each hour of our day and night.

Thus, to make a summary, you may remember that the Holy Sacrifice is offered :

(1) From *our early morning until midday* upon a hundred thousand altars throughout the chief countries of *Europe* and in *Western Africa*.

(2) From *8 or 9 o'clock till evening*, throughout the vast States and countries of *North and South America*.

(3) From *4 in the evening until our midnight*, throughout *Australia, New Zealand, the Polynesian Isles, Japan, Corea, China, Tonquin and Birmah*.

(4) From *10 p. m. until our morning twilight*, throughout

British India, Palestine, Abyssinia, Egypt, Asia Minor, and the Levant.

Brighter than stars in the firmament are the altars of Jesus scattered over this dark, sinful earth of ours. Truly, as doctors and saints have declared, God has mercy on the earth on account of the daily Sacrifice. This Sacrifice of Christ by Christ is that *clean oblation* which “no human wickedness or malice can defile.” O blind and weak and poverty stricken they who use it not! O rich with heavenly wealth and honour the poorest among mortals who values Holy Mass!

O, how is it that the scales are so heavy upon men’s eyes that they cannot recognize the fulfilment in the Mass of that specific prophecy spoken 400 years before the Christian era,— ‘From the rising of the sun even to the going down thereof, My name is great among the Gentiles, and in *every place there is sacrifice*, and there is offered to My name a *clean oblation*; for My name is great among the Gentiles, saith the Lord of hosts,’ (Mal. i. 11.)”

CHAPTER XIV.

SOLEMN MASS.

SECTION 1. OF THE CHURCH EDIFICE AND ITS FURNITURE.

We have heretofore spoken of Low Mass, offered either in public or privately without the assistance of sacred ministers. The Sacrifice, however poor may be the vestments of the priest, however humble may be the altar and the place wherein it is offered, is always most acceptable to God, and worthy of Him, since it is always the Sacrifice offered by the Son of God of His

own Body and Blood. It is fitting, however, that it should be offered with greater exterior solemnity on the recurrence of Sundays and of great solemnities, the more so that it is offered as the public act of worship of whole cities and congregations. The church has therefore made particular regulations for the celebration of her great festivals, and especially regarding the solemn celebration of the Sacrifice, through which on that day her children of each particular town or village intend to adore God, to return thanks to him, to beg pardon for their sins and to pray for the spiritual graces they need.

But before mentioning the ceremonies laid down for the celebration of solemn Mass, we have to speak briefly of the church edifice and its furniture. We intend to be brief on this matter, as there are a great many books which treat at length of churches, church furniture, etc.

Regarding the church edifice let us merely remark that it should be in keeping with the size and wealth of the congregation. Wherever Catholics are fervent they give cheerfully, and sometimes above their means, to erect a church to the honor of Him who prepared for them a kingdom in heaven. The most conspicuous part of the church should always be the chancel, or the place wherein the altar is erected, the same being generally separated from the body of the church by a screen or the communion rail. Frequently in large churches the space contained within the chancel is divided in such a way, that the floor around the altar destined for the sacred ministers is higher than the other part destined for the rest of the clergy and the chanters.

The altar should be made of stone or marble, or should at least have inserted into the wooden table a stone containing relics of saints; the altar, as its name tells, should be high, quite conspicuous, so that the assistants may behold him who holding

the place of Jesus Christ stands mediating between them and God.

If the church be a parish or *quasi* parish church, and have but one altar, this main altar should have its tabernacle, for the reservation of the Blessed Sacrament. The tabernacle should be covered outside with its veil, which is intended as a mark of respect, and a means to indicate where the blessed sacrament is kept. A lamp should always be kept burning before the holy sacrament.

The chalice is the sacred vessel used by the priest for the consecration of the wine, and we call paten the small round plate on which the wafer made out of unleavened bread is placed by the priest, and carried to the altar at or before the beginning of Mass. Both the chalice, or at least the cup of it, and the paten should be of silver, gilt inside, and consecrated with oil by a bishop or one authorized by him to do so.

On days when Solemn Mass is to be celebrated, the altar should be decorated according to the solemnity or festival; the canopy and antependium (or frontal) being of the same color with the vestments, viz: white in the festivals of our Lord, the Blessed Virgin, the confessors and virgins, red on the festival of Pentecost and on those of martyrs, violet or black on days or seasons of penance and Masses for the dead.

There should be six candlesticks with wax candles on the altar, and the cross with the image of the crucified, in the middle, prominently located.

Relic cases, with relics or flowers between the candlesticks. The altar cards.—The book-stand with the missal opened at the proper place. (¹)

The Missal here mentioned is the book which contains the rubrics or rules for the celebration of the Mass, and the parts

(¹) Rubrics of the missal.

called the ordinary of the Mass, the proper of time and the proper of saints.

SECTION 2. OF THE MINISTERS OF SOLEMN MASS.

Before describing the ceremonies used in the Solemn Mass, it is necessary to speak of the ministers employed in that sacred function.

There is, according to the Council of Trent, in the Catholic church, a Hierarchy by divine ordination instituted, consisting of bishops, priests and other ministers, or there are besides the priesthood in the church, other orders both greater and minor, by which as by certain steps, advance is made unto the priesthood.

The greater orders are the Diaconate and Suldiaconate. The minor orders those of porter or janitor,—Lector or reader—Exorcist—and Acolyte.

The tonsure. The candidate to the Eulesiastical state is admitted into it, by the receiving the tonsure. This is not an order but a pious ceremony or sacramental. As, however, it is as a declaration of intention to ascend to the dignity of the priesthood, the Council of Trent decrees that “None shall be initiated by the first tonsure, who have not received the sacrament of confirmation, and who have not been taught the rudiments of the faith, and who do not know how to read and write, and in whose regard there is a probable conjecture that they have chosen this manner of life, that they may render unto God a faithful service, and not that they may fraudulently withdraw themselves from secular jurisdiction.

Minor Orders. “Those who are to be promoted to minor orders shall have a good testimonial from their parish priest, and from the master of the school in which they are educated” * *

The minor orders shall not be given but to such as understand the Latin language at least, observing the appointed interstices of time unless their bishop shall think it more expedient to act otherwise; that so, they may be more accurately taught how great is the obligation of this their state of life, and may exercise themselves in each office, agreeably to the appointment of the bishop, * * * and may thus ascend step by step, that so, with increasing age they may grow in worthiness of life and in learning, of which they will give proof especially by the example of their good conduct, by their assiduous service in the church, greater reverence towards priests and the superior orders, and by a more frequent communion than heretofore of the body of Christ. And whereas from these orders is the entrance into higher orders, and to the most sacred mysteries, no one shall be admitted thereunto, whom the promise of knowledge does not point out as worthy of the greater orders" * *

The first minor order, is that of *porter* or *janitor*. His office is indicated by the words spoken by the bishop in his ordination. "Dearest children, (or child) who are about to receive the office of porters, observe what you must do in the house of God. It is the duty of the porter to strike the cymbal and ring the bell to open the church and the sanctuary, and the book for him who preaches. Be on your guard therefore, lest through your negligence anything in the church be destroyed, open the house of God at certain hours, for the faithful and always close it to infidels" * * * In presenting to them the keys of the church the symbol of their office, which they touch with their right hand, the bishop says, "Conduct yourselves as having to render an account to God for those things which are kept under these keys." (1)

(1) Pontifical.

The second minor order is that of *reader*. The following words addressed to the candidate by the bishop, explain the duties attached to this office: "It is necessary for the reader to read for him who preaches, to sing the lessons, to bless the bread and all the new fruits. Endeavor therefore to announce distinctly and clearly the words of God, namely, the holy lessons, etc.

In presenting to the candidate the book from which he is to read, which he touches with his right hand, the bishop says, "Receive (this book), and be reader of the word of God, destined, if you faithfully and usefully fulfil your office, to have a part with those who from the beginning have acquitted themselves well in the ministry of the divine word."

The order of *Exorcist*, which is the third minor order is conferred by the bishop on the candidate in this manner: "The bishop takes and presents to him the book in which the exorcisms are written, which he touches with his right hand whilst the bishop says, "Take (this) and commit it to memory, and have power to impose hands on persons possessed, be they baptised or catechumens." The duties attached to this office of exorcist are further explained by the exhortation of the prelate. * * "It is the duty of the exorcist to cast out devils. * * * You receive therefore the power of imposing your hands on the possessed and by the imposition of your hands, with the grace of the Holy Ghost, and the words of the exorcism, the unclean spirits are expelled from the bodies of the possessed." (1)

We need not be surprised to see that the church grants power to her inferior ministers to cast devils from the bodies of the possessed, who might disturb the quiet of her services. Simple laymen in the early days of the church exercised that power.

(1) Pontifical.

In the ordination of the *Acolytes*, the fourth minor order, the bishop begins by saying: "As you are about to receive, dearest children the office of Acolytes, reflect upon what you receive. For it is the duty of the Acolyte to carry the candlestick, to light the lights of the church, and minister wine and water for the Eucharist. * * * After this the bishop takes and presents to all a candlestick with a candle not lighted, which one after another they each touch with their right hand while the bishop says :

"Receive this candlestick and candle, and know that you are obligated to light the lamps of the Church in the name of the Lord. Amen."

Then he takes and presents to them an empty cruet, which likewise they touch whilst he says to all :

"Receive this cruet for supplying wine and water for the Eucharist of the blood of Christ, in the name of the Lord. Amen." (1)

Let the reader remark that all the powers granted by the conferring of the minor orders relate to the Holy Sacrifice of the Mass, and especially to the solemn celebration of the same. According to the spirit of the church the functions now more generally performed by laymen, should be performed by clergymen in minor orders. These are not bound to dedicate themselves perpetually to the service of the altar. Not so however regarding those who receive the sacred or greater orders. These are

The Subdeacon. "No one" says the council of Trent, "shall for the future be promoted to the order of Subdeaconship before the twenty-second year of his age. * * * Such as have a good testimonial, and have been already tried in minor orders, and are instructed in letters and in those things which belong to the ex-

(1) Pontif.

ercise of their orders shall be ordained Subdeacons and Deacons. They shall have a hope, with God's help, to be able to live continually. * * * " (1)

As the subdeacon obliges himself to observe perpetual chastity, and to recite every day the holy breviary under pain of mortal sin, the ordaining bishop begins by addressing him as follows :

"Dearest child, as you are about to be promoted to the holy order of Subdeaconship, you should attentively consider again and again, what a burden you this day freely seek. For as yet you are free, etc., now if you wish to persevere in your holy resolution, in the name of God come forward."

After the reciting or singing of the Litany of the Saints, during which time the candidate lying prostrate on the floor is *blessed*, + *sanctified* + and + *consecrated* by the prelate, with the sign of the cross he is told of the duties of the subdeacon in this manner * * * "Consider well the ministry that is given you. It is the duty of the subdeacon to prepare water for the service of the altar. * * * To assist the deacon, and present him the chalice and paten used in the sacrifice." * * * After a fervent exhortation, "the bishop takes and presents to him an empty chalice, with a paten placed on it, which he touches with his right hand while the bishop says: 'See whose ministry is given to you. I admonish you therefore, so to comport yourself as to be pleasing to God.'"

During the performing of this rite of the ordination of a subdeacon, the bishop clothes him with the vestments to be used by him in the solemn Mass, viz., the amice, the maniple and the tunic, and finally presents him the book of Epistles which he touches with his right hand, while the bishop says :

(1) Council of Trent. Sess. xxiii. c. xiii.

“Receive this book of Epistles, and have power to read them in the holy Church of God, both for the living and for the dead. In the name of the Father, and of the Son, and of the Holy Ghost. Amen.”

The Deacon. The ordination of the Deacon is begun with the following address of the bishop. “Dearest child, who art about to be promoted to the Levitical order, consider earnestly to what a grade in the church you ascend. For it is the duty of the Deacon to minister to the altar, to baptize and preach.”

After many prayers, when the moment of ordination has come, the candidate goes up to the altar and kneels before the Bishop, who places his right hand on his head, saying:

“Receive the Holy Ghost, in order that you may have strength, and to enable you to resist the devil and his temptations. In the name of the Lord.” Through the imposition of the hands of the Bishop, the candidate has now received the sacred indelible character of Deacon. He is now permitted to stand near the priest at the altar to baptize and preach, and sing the gospel in the church of God, both for the living and the dead, and therefore the Bishop gives him the insignia of his office.

The Priest. Catholics know what importance the church attaches to the ordination of her ministers, particularly to that of the priest. Next to the Bishop the priest stands highest in the sacred Hierarchy of order. The following extracts from the rite used in his ordination will instruct us at least in part as to his duties and the virtues required of him. “Dearest child, who art about to be consecrated to the office of the priesthood, endeavor to receive it worthily, and when received, to discharge its obligations in a praise-worthy manner. For it is the duty of

the priest to offer Sacrifice, to bless, to govern, to preach and to baptize."

The candidate for the priesthood receives the sacred character through the imposition of the Bishop's hands accompanied with prayer.

Of the impressive ceremonies performed by the Bishop in the rite of the ordination of the priest, we will mention the following. After the reciting of the *Veni Creator Spiritus*:

"The Bishop anoints with the oil of Catechumens in the form of a cross both hands joined together of the candidate, * * * * saying, Vouchsafe O Lord to consecrate and sanctify these hands, by this unction and our blessing. R. *Amen*. That whatever they shall bless may be blessed, and whatever they shall consecrate may be consecrated and sanctified in the name of the Lord. R. *Amen*."

The Bishop presenting to the candidate a chalice containing wine and water, and a paten upon it, with a host, says to him: "Receive power to offer Sacrifice and to celebrate Mass both for the living and for the dead. *Amen*."

The Reverend clergy who are in Sacred orders being in reality the ministers of the church, consecrated irrevocably to the service of God, and accepted as such by their Bishops, are bound to act as mediators between God and men, "for every high priest taken from among men is appointed for men in things which regard God, that he may offer gifts and Sacrifices for sin."⁽¹⁾

In order that they may properly fulfil this duty, the church lays on them, and they by an implicit vow, accept the obligation to recite the Breviary or Holy office every day. This form of praise and prayer which is used by thousands and thousands

(¹) Heb. v. i.

of Sacred ministers, at all hours of the day and night, is made up of the psalms of the old testament, extracts from the lives of Saints, commentaries upon the gospels of the Sundays, or feasts of the year. Who will not feel thankful to God when he remembers that there are so many prayers offered for him, incessantly by the ministers of the church? But as all the orders of the clergy, both minor and major relate to the Sacrifice of the Mass, so each officer of the Breviary recited by them, relates also to the Mass as a preparation for saying it or as thanksgiving for having said it. In saying the office, the priest adores Jesus Christ the King of the apostles, of martyrs and in the Mass he implores their attendance and returns thanks to God who made them saints. But let us not forget that all the official prayers of the ministers of God, and all the Masses which they say, are offered to the Almighty through our Lord Jesus Christ, for the welfare of each and all members of the church.

SECTION 3. SACRED MUSIC.

“From the time of the Apostles to the present day the church, in the performance of her sacred rites and especially in the solemn sacrifice of the Mass, has always employed music both for the purpose of more easily turning men’s thoughts to God, and of worshipping God in a manner more befitting His Majesty. For, as St. John Chrysostom remarks, “there is nothing better suited to rouse the soul of man, to raise it, as it were, above the things of earth and free it from the bonds of flesh, to inspire it with love of wisdom or fill it with contempt for all worldly things, than singing, and the rhythm of sacred hymns.” (1)

(1) Ps. 41, n. 1.

These advantages, however, are to be derived only from that kind of music which most faithfully serves the purposes of religion and is entirely consonant with the holiness of the object to which it is united. The use of such music is sanctioned by the church; such she has always used in her solemn services,* and such she recommends and prescribes for future use. She has always not only most carefully excluded from her sacred rites such secular compositions and voluptuous singing as are calculated to distract the mind and fill it with thoughts of worldly pleasure, but she has ever abhorred and denounced them as being most hurtful to religion and positively injurious to souls.

Guided by the prescriptions and admonitions of the Fathers and Sovereign Pontiffs, we renew the decree (No. 361) of the Second Plenary Council of Baltimore, and direct all our priests to labor assiduously to correct whatever abuses may have crept into the vocal and instrumental music in their churches. Moreover, while reminding them of the duty incumbent upon them of attending personally to the selection of music for their churches, we strictly charge them never to permit the House of God to be profaned by secular music, and to allow in it only such airs as are grave, devotional and truly religious. We furthermore direct them to exclude from the Mass, all singing which mutilates the words of the Liturgy, as well as that which abounds in too frequent repetitions, or so transposes the words as to change or totally destroy their meaning.

It is also our wish and command that the singing be so regulated as not to interrupt the Mass in places where interruptions are not permitted by the rubrics; that, if possible, the music be made to accord with the seasons of the year and the classes of religious feasts, and that in those places where the Vesper

service is held the entire Vespers, that is the psalms without mutilation or abridgment, be sung.

Finally, in the words of the preceding Council of Baltimore, with which we most fully agree, "We think it advisable to teach the elements of the Gregorian chant in our parochial schools, so that the number of persons able to sing the psalms correctly may gradually increase, and thus in time, the majority of the faithful will be able to sing Vespers and other parts of the Liturgy, with the choir, as was done in the primitive ages of the church and as is still the practice in some countries. By this means the spiritual good of all will be promoted, according to the words of St. Paul: "Speaking to yourselves in psalms and hymns, and spiritual canticles." (¹)

SECTION 4. CEREMONIES SPECIAL TO SOLEMN MASS.

The *Asperges* or sprinkling with holy water before solemn or high Mass on Sundays, is performed as a means to prepare the people to hear it with proper dispositions. We think it unnecessary to place before our readers the words, or rather supplications, which accompany the ceremony, since they are found in their prayer books. It may not, however, be useless to remark that the effects of this rite are visible in the peace of mind which it produces in the assistants, a peace and calmness most desirable to profit by the sacrifice soon to be offered for them.

The *Introit* is, (or ought to be) sung by the choir when the priest begins the great action at the foot of the altar. The introit is made up of an anthem, with the first verse of one of the psalms, and the doxology. *Glory be to the Father, and to the Son, and to the Holy Ghost.* The antiphon, or first words of the introit, gives as it were the key to understand the object of

(¹) 3d Plen. C. of Baltimore.

the feast which is celebrated. As an instance : on Christmas day they sing at the introit, " A child is born for us, and a son is given to us, whose government is upon his shoulders * * * " For the feast of St. Peter and Paul the introit is, " Now I know truly that the Lord has sent His angel and delivered me out of the hand of Herod, and from all the expectation of the people of the Jews."

We envy the privilege of those congregations in whose churches the *introit* is sung in such manner as to be understood by those of the assistants who know Latin. In this case the very first words of the antiphon remind them of benefits conferred upon them, and they feel that the church of their God is not for them the house of a stranger.

The *incensing of the altar* takes place as soon as the priest has gone up on the platform, accompanied by the deacon and subdeacon. The use of incense in apartments destined for great occasions, or in honor of persons high in dignity, is no new thing in the world. He whom we intend to honor is the same who was pleased to accept the incense of the Magi, and the faithful understand that their prayers, as an odor of sweet incense should be sent up to the throne of God, from hearts burning with the fire of sacred love represented by the fire of the censer. The altar is incensed in honor of Him who will soon descend upon it, and the priest is incensed because he represents and acts for Jesus Christ our Sovereign Pontiff.

The chantors begin the singing of the *Kyrie eleison* after they have finished that of the *Introit*. But as the *Kyrie* belongs to the ordinary of the Mass, being recited at all the Masses, not the singers alone should sing it, according to the spirit of the church, but the whole congregation with them. *Kyrie eleison* is sung three times in honor of the Father ; *Christe eleison* three times in honor of the Son, and *Kyrie eleison* again three

times in honor of the Holy Ghost. It is an act of faith, a solemn supplication of a whole parish to the Most Holy Trinity. If this solemn invocation is impressive when sung by few voices only, how much more impressive and edifying if the children, the young men, young women and those venerable by age were to join in the chorus. How much more edifying if the music, as the council of Baltimore says, were "made to accord with the seasons of the year and the classes of religious feasts. The *graduals* and many *manuals for the laity* contain, for the *Kyrie* and other parts of the ordinary of the Mass, to be sung by the congregation, melodies which are noble, religious and short."

The *Gloria in excelsis* which follows the *Kyrie eleison* should also be sung at the solemn Mass, and, if possible, by the whole assembly. The priest alone sings the three first words, and the assistants continue this truly admirable hymn. Public worship is due to God by each Christian community, in this sense that they should unite in adoring Him, returning Him thanks, begging pardon for their offenses and praying for divine grace. Such are the ends of the Sacrifice for which in a few moments Jesus Christ will offer Himself on the altar. The same ends of the sacrifice are clearly expressed in the hymn, as the reader may judge.

"Glory be to God on high, and on earth peace to men of good will. We praise Thee; we bless Thee; we adore Thee; we glorify thee; we give Thee thanks for Thy great glory. O Lord God, heavenly King, God the Father Almighty; O Lord, the only begotten Son, Jesus Christ; O Lord God, Lamb of God, Son of the Father, Thou who takest away the sins of the world, have mercy on us. Thou who takest away the sins of the world, receive our prayer. Thou who sittest at the right hand of the Father, have mercy on us. For Thou only art holy; Thou only art the Lord; Thou only, O Jesus Christ, with the

Holy Ghost art most high in the glory of God the Father. Amen."

The parts of the solemn Mass sung by the sacred ministers must be sung according to the manner laid down in Missals approved by *the sacred congregation of rites*.

The *Collects*, or *Orisons* are sung by the priest standing up with outstretched arms; are always preceded by the invitation *Oremus* (let us pray), and end with the words *through our Lord Jesus Christ*, etc., (Per Dominum Nostrum Jesum Christum.) The *Collects* after the *Gloria in excelsis*, and also the *Secrets* before the Preface, and the *Post Communions* relate to the feasts of our Lord or of the Saints which we celebrate, and invite us to ask for a participation of their virtues.

In a preceding section we spoke of the divers orders of the clergy, and remarked that they all relate to the solemn offerings of the Mass. It were indeed desirable that all the work about the church, and all the functions about the altar, should be done or performed by clergymen: but on account of the scarcity of clergymen in *minor and major orders*, their functions are performed by young laymen; and still it is a pleasant rite to see young men or boys of the congregation, all dressed in cassocks and surplices, carrying the censer, moving the Mass book, offering the wine and water to the clergy in higher orders. Their size, motions, and youthful appearance make a pleasing contrast to that of the older clergy. * * The very place they occupy around the altar, whilst the sacred ministers stand on its platform, is in itself a very suggestive lesson.

The *Epistle* which follows the singing of the last collect, is sung by the Subdeacon, at solemn Mass. The *Epistle* consists of a passage from the *Epistles* of St. Paul, of the other Apostles, or from books of the Old Testament. The Apostles of our Lord used to write to the churches which they had founded, as

bishops and priests do now, regarding matters connected with the spiritual welfare of their subjects. The Subdeacon comes nearer the assistants when he is about to sing the Epistle. His presence in that place, and the lesson which he generally sings out with clear distinctive voice, would almost make us believe that St. Paul has written to us from Rome, from Corinth or some other place.

The *Gospel*. After the singing of the *gradual*, *tract* and sometimes of a *sequence* or *prose*, we have the singing of the Gospel by the Deacon. The Gospel, as the name indicates, is an extract from one of the four Gospels which relates to the feast of the day. "After these things the Deacon places the Gospel book on the table of the altar, and the celebrant blesses the incense. The Deacon then kneeling before the *priest* with his hands joined says: Pray Sir a blessing, to which the celebrant replies. The Lord be in thy heart and on thy lips, that thou mayest worthily and fittingly proclaim His Holy Gospel, in the name of the Father and of the Son + and of the Holy Ghost, Amen."

Having received the blessing and kissed the hand of the celebrant, the Deacon proceeds with attendants bearing incense and lights to the Gospel side, and standing with hands joined sings, "The Lord be with you," etc. When he sings *Sequentia*, etc., he makes the sign of the cross upon the book, and upon himself, on his forehead, his lips and his heart, and thereupon incenses the book thrice. After the Gospel the Subdeacon takes the book to the celebrant who kisses it and is incensed by the Deacon." (1)

When the Deacon carries the Gospel book to the place where it is to be sung, the congregation stands up; they also make the sign of the cross on their forehead, their lips and

their heart, testifying as it were by this act, that they believe the Gospel, are ready to confess it with their lips, and to conform their lives to its teaching. Let us here remind our readers that the passages of the Gospel read on the Sundays and feasts of the church, have been so admirably selected, that by listening to them when they are read and to the explanation of them by the priest, the Catholic becomes without any effort fully instructed in the life, the miracles, the teachings and spirit of Jesus Christ.

The *Sermon*. The most proper time during the Mass, for the instruction, the announcements, recommendations of the pastor, etc., is that which follows the singing of the Gospel; for it is quite natural to comment upon the words of the Saviour immediately after hearing them from the lips of the Deacon, and as the most sacred part of the great act is approaching it is well to remind the assistants that they should fervently pray, for the sick of the Parish, for the rest of departed souls, for benefactors, etc.

The *Credo*, sung at the solemn Mass, is the symbol of faith drawn up by the Council of Nice, somewhat more explicit than the Apostles' creed. The celebrant sings aloud the four first words, and the congregation continues. The church is particularly desirous that this solemn profession of our faith should be sung intelligibly from beginning to end. Although contained in the prayer books of our readers we think it useful to transcribe it here.

"I believe in one God, the Father Almighty, Maker of heaven and earth, and of all things visible and invisible. And in one Lord Jesus Christ, the only begotten Son of God, born of the father before all ages. God of God, Light of Light, very God of very God: begotten not made: being of one substance with the Father, by whom all things were made. Who

for us men and for our salvation, came down from heaven, and was incarnate by the Holy Ghost of the Virgin Mary and was made man (here all kneel down). He was crucified also for us, suffered under Pontius Pilate, and was buried. The third day He rose again according to the Scriptures; and ascended into heaven, and sitteth at the right hand of the Father; and He shall come again with glory to judge both the living and the dead; of whose kingdom there shall be no end.

And I believe in the Holy Ghost, the Lord and giver of life, who proceedeth from the Father and the Son, who together with the Father and the Son is worshipped and glorified, who spoke by the prophets; and one holy, Catholic and Apostolic church. I confess one baptism for the remission of sins. And I look for the resurrection of the dead, and the life of the world to come. Amen."

The writer remembers how impressed he felt when during the Vatican council he used to recite the Niccan creed at the Mass, in common with about 700 other bishops, representing all the Catholics of the world. The practice of reading or reciting it at the parochial Mass can not be too earnestly recommended to the faithful. By so doing they would feel that there is but one Lord, one faith, one baptism. * *

The *Offertory*. This name is given to the antiphon sung by the choir at the end of the *Credo*. More generally, however, the name *Offertory* is used to signify the part of the Mass in which the bread and wine are offered to God and incensed. The *Offertory* is, next to the Elevation, the most solemn part of the service. It begins by the usual salutation or invitation, *Oremus*.

The distinction and nature of the orders, major and minor, are here quite noticeable. The priest, the Deacon and Subdeacon stand on the platform of the altar, the others below the steps; the deacon at the right hand of the priest offers the bread with

him, pours the wine into the chalice, whilst the Subdeacon, helped by the Acolytes, pours in a few drops of water. The smoke of the incense which rises up from the burning coals in the censer, whilst the celebrant incenses the Oblata, adds to the beauty of a scene which speaks at the same time to the mind and to the heart. It may have occurred to our readers to say to themselves when they beheld the clergy in their bright robes around the altar, "These who are clothed in the white garments are they who fled from amidst the dangers of the world, have washed their robes in the blood of the Lamb and follow the Lamb. * * * Blessed are the clean of heart, for they shall see God."

There was a time when the bread and wine for the sacrifice were offered by the people, and it was the duty of the Subdeacon to sort out these offerings. As they were generally very numerous, the plates or patens used to receive them were of a large size, and were removed from the altar with the offerings not selected for the sacrifice. As a memorial of this usage the Subdeacon receives the paten from the Deacon, and holds it up wrapped in the veil until the end of the *Pater noster*.

Be pleased, dear reader, to take your prayer book, and read over with attention the prayers used by the priest in the offering of the bread and wine, in the blessing of the incense, in the incensing of the Oblata and of the altar. You will then understand how wisely the church ruled that the priest should, as it were, forget the audience, to give all his attention to the great act of worship, of which the offering of the elements forms a part. But if the *visible* part of the function is admirable, who can tell of the generous acts of love, of sorrow, of resignation to God's will, which are offered to God by the assistants, together with the smoke of the incense, and of the official oblation by the celebrant. The proper time to take up the collection is that of

the offertory. The collection taken up at this time reminds us of the discipline of the church in former days, and is destined to procure the things necessary for the sacrifice.

The celebrant of the Mass, after washing his hands on the epistle side, returns to the middle of the platform, and turning to the assistants raises his voice a little and says, "Pray, my brethren, that my sacrifice and yours may be acceptable to God, the Father Almighty." As the time of the consecration approaches he feels as it were terrified at the thought of that most sublime action, which he is called to perform, and earnestly asks of the congregation to assist him by their prayers. This request of the minister of God, becomes most impressive when addressed to the large assembly which is generally present at the solemn Mass. To the invitation of their priest the people answer, "May the Lord receive the Sacrifice from thy hands. to the praise and glory of his name, to our benefit, and to that of all His holy church."

The *Preface*. Almighty God is principally glorified in the Mass, by the offering which Jesus Christ our Pontiff makes of Himself to the Holy Trinity. He at the Mass, gives perfect, adequate honor to God. The church, however, does not neglect to invite her children to glorify God during the Sacrifice. We remember the *Kyrie Eleison*, the *Gloria in excelsis* the *confiteor*, the striking of the breast, the bending of the knees. We know not, however, of any formula of prayer and praise, which can compare with the Preface; and as to the chant prescribed by the church to which the words are set, it seems to us like one which was brought to men by angels. As we have commented upon the Preface in a preceding chapter, we will merely add that there is a particular Preface to be recited or sang at all the Masses of the Apostles, of the Blessed Virgin Mary, and of

each festival of our Lord Jesus Christ. When we bear in mind that the Preface proper to the festival is sang on those days in presence of a large congregation preparing for the coming of the Lamb of God on the altar, we cannot but admit, that a rite more impressive could not be invented by men. We will, as an example, transcribe the Preface of the *Ascension* :

“It is truly meet and just, right and salutary, that we should always and in all places give thanks to Thee, O Holy Lord, Father Almighty, Eternal God, through Christ our Lord, who, after His resurrection, appeared openly to all His disciples, and in their sight ascended up to heaven to make us partakers of His Divinity. And, therefore, with the Angels and Archangels, with the Thrones and Dominations, and with all the army of the heavenly Host we sing a hymn to Thy glory, saying without ceasing,”

“Holy, Holy, Holy, Lord God of hosts. The heavens are full of Thy glory. Hosanna in the Highest.” These last words are spoken by the priest in a low voice. But while he begins and goes on with the Canon of the Mass, the choir alone, or when possible the congregation with the choir, sing the *Sanctus Sanctus*, which should be ended before the Consecration. But after the elevation the choir and the assistants, coming down as it were from heaven where, with the angels and saints, they had sang the glory of the Thrice Holy Trinity, give all their attention to the victim now present on the altar, and they now sing, “Blessed is He that cometh in the name of the Lord. *Hosanna* in the highest.”

It is unnecessary for us to make here any comments on the Consecration, the Lord's prayer and the Communion. What we said regarding those rites in a preceding chapter will suffice, since they are precisely the same in the solemn as in the private

Mass. The only difference consists in the number of ministers and the singing by the priest and the people.

Although it is here unnecessary to place anew before our readers, the rite of communion to the people, we think it will be useful to suggest a practice which would add much beauty to the rite of communion at high or solemn Mass, if it were followed and properly performed everywhere.

Playing on the organ at the time of Communion. It has often been remarked that the organ is the instrument of the church, filling the place of all the other instruments invented by men, and representing the voices of all the creatures of God. As the bell which calls the faithful to the sacrifice, is blest, so the organ is also blessed, with an especial blessing, for it is destined by its harmonious sounds to elevate the souls of men, to draw their attention to the real presence, and to make them unite their praise and adoration to those of the angels present around the altar.

According to the rules of the church, the organ should be played, in a more solemn and sweet tone at the time of the elevation. Why should not this be done at the time of communion, also at high or solemn Mass? This would certainly be a powerful help to devotion, and the church desires it to be done. (¹)

All those who assist at the Mass, should unite their thanksgivings to those of their brethren, who have received communion, for they have been present at the great sacrifice, it was offered especially for them.

It is worthy of notice that the priest at the altar, ceases as it were to be silent after Communion. He raises his voice to recite or sing the Orison named *Post. Communion*, which always con-

(¹) Cereemoniale Epis. Cap. xxvii., L. 1.

tains an act of thanksgiving and a prayer. To a participation in this expression of gratitude, the congregation had been invited by the priest by the usual *Dominus Vobiscum*. He now dismisses them by saying *Ite Missa est* (the sacrifice is over).

Yet the priest is a father, he desires to bless them once more before they withdraw. "May Almighty God bless you, + the Father, the Son and the Holy Ghost." Amen.

His spiritual children stand in need of a blessing. During the week begun on the Sunday some of them will probably depart out of this life. They shall all have to encounter temptations, they have need of strength to carry their cross and fulfill the duties of their vocation. The blessing is imparted to them with the sign of the cross, as it were from the bleeding hands of the Crucified.

The first verses of the first chapter of St. John are generally recited at the end of Mass after the priest has blest the congregation. We place it anew before the eyes of our readers.

"In the beginning was the Word, and the Word was with God, and the Word was God.

The same was in the beginning with God.

All things were made by him : and without him was made nothing that was made.

In him was life, and the life was the light of men :

And the light shineth in darkness, and the darkness did not comprehend it.

There was a man sent from God, whose name was John.

This man came for a witness, to give testimony of the light, that all men might believe through him.

He was not the light, but was to give testimony of the light.

That was the true light, which enlighteneth every man that cometh into this world.

He was in the world, and the world was made by him, and the world knew him not.

He came unto his own, and his own received him not.

But to as many as received him, he gave them power to be made the sons of God, to them that believe in his name.

Who are born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

And the Word was made flesh, and dwelt among us (and we saw his glory, the glory as it were of the only begotten of the Father) full of grace and truth."

After the last gospel whilst the priest is returning to the vestry, he is directed to recite the following Antiphon :

"Let us sing the song of the three children, which the holy souls sang in the fiery furnace, blessing the Lord."

THE SONG OF THE THREE CHILDREN. (Dan iii.)

"All ye works of the Lord, bless the Lord: praise and exalt Him above all for ever.

O ye angels of the Lord bless the Lord : bless the Lord, O ye heavens.

O all ye waters, that are above the heavens, bless the Lord, O all ye powers of the Lord.

O all ye sun and moon bless the Lord, bless the Lord, O all ye stars of heaven.

O every shower and dew, bless ye the Lord, bless the Lord; bless the Lord, O all ye spirits of God.

O ye fire and heat bless the Lord ; bless the Lord, O ye cold and heat.

O ye dews and hoarfrosts, bless the Lord ; bless the Lord, O ye frost and cold.

O ye ice and snow, bless the Lord ; bless the Lord, O ye nights and days.

O ye light and darkness, bless the Lord ; bless the Lord, O ye lightnings and clouds.

O let the earth bless the Lord ; let it praise and exalt Him above all forever.

O ye mountains and hills, bless the Lord ; bless the Lord, O all ye things that spring up in the earth.

O ye fountains, bless the Lord : bless the Lord all ye seas and rivers.

O ye whales, and all that move in the waters, bless the Lord ; bless the Lord O all ye fowls of the air.

O all ye beasts and cattle, bless the Lord ; bless the Lord O ye sons of men.

O let Israel bless the Lord ; let them praise and exalt Him above all forever.

O ye priests of the Lord, bless the Lord ; bless the Lord, O ye servants of the Lord.

O ye spirits and souls of the just, bless the Lord ; bless the Lord, O ye holy and humble of heart.

O Ananiah, Asariah and Michael, bless the Lord : praise and exalt Him above all forever."

Let us bless the Father and the Son with the Holy Ghost ; let us praise and exalt Him above all forever."

Blessed art Thou, O Lord, in the firmament of heaven : and worthy to be praised and glorified, and exalted above all forever."

Psalm 150:

"Praise ye the Lord in His holy places : praise ye Him in the firmament of His power.

Praise ye Him for His mighty acts : praise ye Him according to the multitude of His greatness.

Praise Him with sound of trumpet : praise Him with psaltery and harp.

Praise Him with timbrel and choir : praise Him with strings and organ.

Praise Him on high sounding cymbals : praise Him on cymbals of joy.

Let every spirit praise the Lord. Alleluia."

NOTE. The church permits the celebration of *High Mass*, without Deacon and Subdeacon when these are not to be had, but as the rites and ceremonies of *High Mass*, are easily understood after our comments on *Solemn Mass*, there is no necessity to explain them here.

APPENDIX.

REGARDING THE USE OF THE LATIN LANGUAGE IN THE CELEBRATION OF THE MASS.

The church in our part of the world directs her priests to use the Latin language in the celebration of Mass, and the administration of the sacraments. Latin, however, can not be called *the* language of the church. She requires some of the clergy in the East to use Greek, Syrian, Armenian, Coptic, Slavonic, in Mass, just as strictly as she requires others to employ Latin.

The apostles and their successors did not only preach, but also celebrate the divine offices, in the vulgar tongue of the people in whose country they preached the Gospel. The church, however, has very good reasons for employing the Latin language in her liturgy; for not to mention the words of the title of the cross which were written in *Latin*, as also in Greek and Hebrew, the Latin language can not be called an unknown tongue in Europe and America.

Latin, however, is a dead language, and precisely on this account it is most admirably adapted to our worship; for the meaning of the Latin text remains ever the same; by using it there is no danger for the purity of the faith, which would not be the case if the liturgy were written in living languages, subject to continual variation. As new translations of the Mass and liturgical books in vernacular languages appear from time to time as they are needed, the faithful are by no means kept in ignorance of the meaning of our rites and ceremonies.

Finally, the Mass is not a lecture, but the great sacrifice of the new law, and Christians understand this sufficiently to adore, thank, pray to God at Mass without even the use of a prayer book.

Ministers who use only one or two languages in their preaching, and have not the real sacrifice to offer to God, demonstrate by this very fact that they are not the successors of those to whom it was said, "going through the whole world, teach all nations."

GENERAL INDEX.

Index to Part I. The History of the Worship of God.

PART I.

The worship of God among the Children of Israel before the days of
Our Lord Jesus Christ.

CHAPTER I.

	PAGE.
Divine Worship—Its Necessity.....	1

CHAPTER II.

The Worship of God from Adam to the Covenant on Mt. Sinai.....	6
--	---

CHAPTER III.

The Covenant—The Ten Commandments—Ceremonial Laws.....	21
Section 1. The Covenant.....	21
Section 2. The Ten Commandments.....	23
Section 3. The Ark of the Covenant.....	24
Section 4. The Tabernacle.....	26
Section 5. The Court of the Tabernacle.....	27
Section 6. Furniture of the Tabernacle and its Court.....	28
Section 7. Ministers of the Tabernacle—The High Priest.....	29
Section 8. The Priests.....	32
Section 9. The Levites.....	34

	PAGE.
CHAPTER IV.	
Sacrifices—Their Different Kinds—Ceremonies.....	37
CHAPTER V.	
From the Death of Moses to David.....	43
CHAPTER VI.	
David.	
Section 1. His Early History.....	50
Section 2. His Psalms.....	52
CHAPTER VII.	
Jerusalem in the Days of David.....	56
CHAPTER VIII.	
Bringing of the Ark—Psalms Composed on that Occasion—Wise Regulations for the Worship of God about the Tabernacle.....	58
Section 1. Bringing of the Ark.....	58
Section 2. Psalms Composed on that Occasion.....	61
Section 3. Wise Regulations for the Worship of God about the Tabernacle.....	65
CHAPTER IX.	
David's Power—His Son—Penance—Trials—Psalms Composed by Him on Those Occasions.....	66
CHAPTER X.	
Mount Moriah—The Site of the Temple.....	79
CHAPTER XI.	
The Last Days of David.....	83
CHAPTER XII.	
Section 1. Solomon.....	94
Section 2. The Building of the Temple.....	98
Section 3. Its Dedication.....	103

	PAGE.
Section 4. The Fall of Solomon.....	111
Section 5. Devout Worshippers in the Temple.....	117

CHAPTER XIII.

Division of the Kingdom of Solomon--The Kingdom of Israel -	
Worship of God Among the Separated Tribes	120
Section 1. Division of the Kingdom of Solomon.....	120
Section 2. The Kingdom of Israel.....	121
Section 3. The Prophets.....	125
Section 4. Elias the Prophet in the Kingdom of Israel.....	127
Section 5. Micheas.....	132
Section 6. Eliseus.....	136

CHAPTER XIV.

History of Tobias.....	141
------------------------	-----

CHAPTER XV.

Fasting--Its Efficacy--Jonas and the Ninivites.....	165
---	-----

CHAPTER XVI.

The Kingdom of Juda.....	168
Section 1. Doings of Some of its Kings.....	168
Section 2. Isaias.....	181
Section 3. King Ezechias.....	187

CHAPTER XVII.

End of the Kingdom of Juda.....	203
---------------------------------	-----

CHAPTER XVIII.

The Captivity of Babylon.....	208
Section 1. Jeremias.....	208
Section 2. Dangers to which the Faith of the Jews were Exposed.....	217
Section 3. Mission of the Prophets During the Captivity.....	220
Section 4. Baruch and Idolatry.....	222
Section 5. Ezechiel--His Labors among the Captives of Tellabib.....	228
Section 6. Daniel--His Actions and Prophecies.....	242

CHAPTER XIX.

PAGE.

End of the Captivity	281
Section 1. Edict of Cyrus—Return of Two Colonies	281
Section 2. Building of the Temple	292

CHAPTER XX.

From the Return of the Captives of Babylon to the Appearance of Jesus Christ	303
Section 1. The Machabees	303
Section 2. Terrible Punishment of Blasphemers	322
Section 3. Admirable Examples of Obedience to the Laws of God —Conclusion	331

Index to Part II. A History of the Worship of God.

BOOK 1.

CHAPTER I.

PAGE.

From the Apparition to Zachary to the Beginning of our Lord's Public Life	1
Section 1. An Angel Appears to Zachary—The Conception of St. John the Baptist	1
Section 2. The Annunciation to the Blessed Virgin Mary	3
Section 3. St. John's Account of the Divine Generation of Our Lord Jesus Christ	4
Section 4. The Genealogy of Our Lord's Human Generation	6
Section 5. The Visitation to St. Elizabeth—The Magnificent	7
Section 6. John the Baptist is Born—The Hymn of Zachary	9
Section 7. Joseph Admonished by an Angel Concerning the Vir- ginity of Mary	11

	PAGE.
Section 8. Christ is Born at Bethlehem and Circumcised.....	12
Section 9. After Forty Days Jesus is Presented in the Temple— Simeon's Canticle.....	15
Section 10. The Visit of the Wise Men from the East.....	17
Section 11. The Flight into Egypt.....	19
Section 12. The Rest of the History of Jesus till His Thirtieth Year	20

CHAPTER II.

Preparation for the Ministry.....	22
Section 1. John's Mission and Preaching—Christ is Baptised by Him.....	22
Section 2. Christ is Led by the Spirit into the Desert—His Fast and Temptation.....	25

CHAPTER III.

Narrative of Our Lord's Public Life.....	27
Section 1. The Sanhedrim Question John the Baptist—His Answer.....	27
Section 2. The First Miracle of Jesus at Cana—He goes to Caphar- naum.....	30

CHAPTER IV.

The Ministry—First Year.....	32
Section 1. Jesus Goes up to Jerusalem for the Pasch, and Casts the Buyers and Sellers Out of the Temple—First Passover.....	32
Section 2. Nicodemus Comes to Jesus by Night—Our Lord's Dis- course with Him.....	33
Section 3. After the Pasch Jesus Begins to Baptise—John's Testi- mony of Him.....	34
Section 4. Jesus Returns to Galilee—His Discourse with the Woman of Samaria.....	35
Section 5. On His Return to Cana in Galilee Jesus Heals the Ruler's Son.....	38
Section 6. Jesus Goes to Nazareth, and There Preaches in the Synagogue.....	39
Section 7. Jesus Goes Down to Capharnaum and Dwells There— Jesus Calls Peter, Andrew, James and John.....	40

	PAGE.
Section 8. Jesus Teaches in the Synagogue of Capharnaum on the Sabbath and Casts out a Devil.....	41
Section 9. On the Same Day He Heals Peter's Wife's Mother and Many Others.....	42
Section 10. Early the Next Morning Jesus Retires to a Desert Place and then Begins to Preach Throughout the Cities of Galilee ...	42
Section 11. The Multitudes Follow Him—Christ's Sermon on the Mount.....	43
Section 12. The Miraculous draught of Fishes.....	50
Section 13. Jesus Heals a Leper—The Fame of Him Spreads Abroad.....	51
Section 14. Returning to Capharnaum, He Heals the Paralytic, and Calls Mathew.....	51
Section 15. Jesus is Entertained in Mathew's House—His Answers to the Pharisees.....	52

CHAPTER V.

Second Year of the Ministry.....	54
Section 1. Jesus Goes the Second Time Up to Jerusalem for the Passover—He Heals the Cripple at the Pool of Bethesda.....	54
Section 2. The Disciples Pluck Ears of Corn on the Sabbath Day—Our Lord's Answer to the Pharisees.....	57
Section 3. Jesus Works Another Miracle on the Sabbath—The Pharisees and Herodians Conspire Against Him.....	57
Section 4. Jesus Goes to the Seaside and Works many Miracles—He Chooses His Twelve Apostles.....	58
Section 5. The Sermon on the Plain.....	59
Section 6. Jesus Heals the Centurian's Servant.....	61
Section 7. Jesus Raises the Widow's Son to Life—John Sends Messengers to Him.....	62
Section 8. Jesus Speaks to the People About John, and Upbraids Certain Cities for their Unbelief.....	63
Section 9. On the Same Day He Dines in the House of Simon the Pharisee—The Conversion of Mary Magdalen, and Parable of the Two Debtors.....	65

	PAGE.
Section 10. Jesus Makes a Second Circuit Through Galilee—On His Return to Capharnaum He Heals the Blind and Dumb Demoniac	67
Section 11. The Pharisees Ask for a Sign—Christ's Mother and His Brethren Seek Him	68
Section 12. The Parables of the Sower, of the Cockle, of the Mustard Seed, and of the Leaven	69
Section 13. Jesus Having Returned to the House, His Disciples Ask Him to Explain the Parables	71
Section 14. The Explanation of the Parable of the Cockle, Parables of the Hidden Treasure, of the Pearl of Great Price and of the Draw Net	72
Section 15. After These Discourses Jesus Passes Over the Lake—He Stills the Tempest	73
Section 16. Having Come to the Country of the Gerasenes, He Cures the Demoniac	74
Section 17. Jesus Returns to Capharnaum, and Reproves the Pharisees	75
Section 18. Jesus Raises Jairus' Daughter to Life and Heals the Woman Sick with the Issue of Blood	75
Section 19. He heals the Two Blind Men, and Then Visits Nazareth Again	77
Section 20. Jesus Makes a Third Circuit of the Cities of Galilee—The Twelve Apostles Sent Out to Preach—His Instructions to Them	78
Section 21. The Fame of Jesus Reaches Herod—Account of the Martydrom of John the Baptist	80
Section 22. The Apostles Return to Jesus—He Retires With Them to the Desert, and Feeds Five Thousand	81
Section 23. Jesus Walks on the Sea, and Returns to Capharnaum ..	83
Section 24. Jesus Meets the Multitude at Capharnaum, and Discourses on the Holy Eucharist	84

CHAPTER VI.

The Ministry, Third Year	87
Section 1. Jesus is Questioned by the Pharisees, and Answers Them—Third Passover	87

Section 2. Jesus Goes to Tyre and Sidon—The Faith of the Canaanite Woman	88
Section 3. Jesus Returns to the Eastern Coast of the Lake of Tiberias—He Cures a Deaf and Dumb Man.....	89
Section 4. He Feeds the Four Thousand with Seven Loaves.....	90
Section 5. He Goes to Magdala, and Afterwards Again Across the Sea—He Answers the Pharisees—The Blind Man Healed	90
Section 6. Jesus Goes to Ceserae Phillippi—The Confession of St. Peter.....	92
Section 7. Jesus Foretells His Passion to His Disciples for the First Time.....	93
Section 8. The Account of the Transfiguration.....	94
Section 9. Jesus Comes Down from the Mountain, Discourses with His Disciples and Heals the Demoniac.....	95
Section 10. Jesus Speaks Again of His Passion, and Returns to Capharnaum—He Pays the Tribute.....	97
Section 11. The Disciples Inquire who Shall Be the Greatest—Jesus Instructs them in Humility and Other Things—The Parable of the Lost Sheep.....	98
Section 12. In Answer to a Question by Peter, Our Lord Gives the Parable of the Unmerciful Servant.....	100
Section 13. Jesus Goes up to Jerusalem for the Feast of Tabernacles—He Discourses with the Jews.....	101
Section 14. The Pharisees Send to Apprehend Him.....	102
Section 15. The Next Day the Pharisees Bring to Jesus a Woman Taken in Adultery—His Discourse to Them.....	103
Section 16. Jesus Gives Sight to the Man Born Blind	106
Section 17. Jesus Continues His Discourse—He Speaks of Himself as the Door and the Good Shepherd	108
Section 18. Our Lord After Returning to Galilee, Sets Out Again From Thence for His Last Journey Towards Jerusalem.....	109
Section 19. Jesus Sends Forth the Seventy-Two Disciples—His Instructions to Them.....	110
Section 20. Jesus Having Left Galilee, Journeys on Towards Judea—On His Way He Answers the Lawyer—The Parable of the Good Samaritan	111

	PAGE
Section 21. Jesus Teaches the Disciples to Pray—The Parable of the Friend at Midnight	112
Section 22. A Pharisee Asks Jesus to Dine—Jesus Warns the Pharisee.....	113
Section 23. A Multitude Having Collected, Jesus Discourses to Them— The Parable of the Rich Fool	114
Section 24. Jesus Urges the Necessity of Penance— The Parable of the Barren Fig Tree	117
Section 25. The Seventy-Two Return—Jesus Discourses to Them ..	118
Section 26. Jesus Heals the Infirm Woman on the Sabbath, and Continues His Journey, Discoursing by the Way	119
Section 27. The Pharisees Bring a Message From Herod—Our Lord's Answer	120
Section 28. Jesus Leaves Perea, and is Received at Bethany into the House of Martha.....	120
Section 29. Jesus Arrives at Jerusalem, and Keeps the Feast of the Dedication—He Leaves Again After the Feast	121
Section 30. Jesus Eats Bread at a Pharisee's House, and Heals the Dropsical Man—The Parable of the Great Supper.....	122
Section 31. Great Multitudes Follow Jesus Beyond the Jordan—His Warning to Them	123
Section 32. The Scribes and Pharisees Murmur at Jesus—The Parable of the Lost Sheep, of the Lost Piece of Money, and of the Prodigal Son.....	124
Section 33. Jesus Adds the Parables of the Unjust Steward, and of the Rich Man and Lazarus, and Speaks to His Disciples of Scandals	126
Section 34. Jesus Leaves Perea to Go Again to Bethany, where He Raised Lazarus.....	129
Section 35. The Pharisees, Enraged at This Miracle, Take Council Against Jesus—He Goes to Ephraim.....	132
Section 36. Jesus Leaves Ephraim, and Passes Through Samaria—He Heals the Ten Lepers.....	132
Section 37. Jesus Speaks of the Coming of the Kingdom of God	133
Section 38. The Parables of the Unjust Judge, and of the Pharisee and of the Publican.....	134

	PAGE.
Section 39. The Pharisees Try to Entrap Jesus, by a Question on Divorce.....	135
Section 40. Little Children are Brought to Jesus—He Lays His Hands on Them and Blesses Them.....	136
Section 41. Jesus Bids the Rich Young Ruler Give Up His Possessions and Follow Him—The Discourse on Riches.....	136
Section 42. Jesus Speaks of the Reward of Those That Leave All for His Sake—The Parable of the Laborer in the Vineyard.....	138
Section 43. Jesus, on the Way to Jerusalem, Again Foretells His Passion, Death and Resurrection—The Ambitious Request of the Mother of James and John.....	139
Section 44. Our Lord Heals a Blind Man, Enters Jericho, and Abides at the House of Zacheus.....	140
Section 45. The Parable of the Pounds.....	141
Section 46. Jesus Restores Sight to Bartimeus.....	142
Section 47. Jesus Arrives at Bethany on the Sixth Day Before the Pasch.....	142
Section 49. Jesus Sups With Simon the Leper, Lazarus, Martha, and Mary Being Present—Mary Anoints Him With Precious Ointment.....	143

CHAPTER VII.

The Events of Holy Week.....	144
Introduction.....	144
Section 1. Sunday, the First Day of the Week, the Tenth of Nisan—Jesus Enters Jerusalem in Triumph.....	144
Section 2. The Cursing of the Fruitless Fig-tree—Jesus Cleanses the Temple for the Second Time.....	147
Section 3. The Next Morning Jesus Returns From Bethany to Jerusalem, and Discourses by the Way.....	148
Section 4. Jesus Enters the Temple—His Authority is Questioned.....	148
Section 5. Jesus Speaks Against the Chief Priests and Scribes—The Parables of the Two Sons, of the Wicked Husbandmen, and of the Marriage of the King's Son.....	149
Section 6. The Question of the Sadducees.....	150
Section 7. The Scribe's Question—Our Lord's Question to the Son of David.....	151

	PAGE
Section 8. Jesus Cautions His Disciples Against the Pharisees, and Denounces Their Hypocrisy	152
Section 9. The Widow at the Treasury	154
Section 10. Certain Gentiles Desire to See Jesus	155
Section 11. Our Lord, on the Mount of Olives, Discourses About the Signs of His Coming and of the End of the World	156
Section 12. The Parables of the Ten Virgins, and of the Talents	160
Section 13. Jesus Describes the Final Judgment of all Nations	161
Section 14. Judas Agrees to Betray His Master for Thirty Pieces of Silver	162
Section 15. The Preparations for the Paschal Supper	164
Section 16. The Paschal Supper—The Institution of the Blessed Eucharist	165
Section 17. Our Lord Washes His Disciples Feet, Points Out the Traitor, and Appoints St. Peter to be the Confirmer of His Brethren	169
Section 18. Jesus Consols His Apostles—The Promise of the Par- aclete	172
Section 19. Our Lord's Intercessory Prayer	177
Section 20. Our Lord Goes Forth with His Disciples to the Mount of Olives—The Apostles and St. Peter are again Forewarned ..	179
Section 21. The Agony of the Garden	179
Section 22. Jesus is Betrayed by Judas	180
Section 23. Jesus is Lead Bound to the Palace of Annas and Cai- phas—Peter's Denials	182
Section 24. Jesus is Formally Condemned by the Sanhedrim, and Led to Pontius Pilate the Governor	184
Section 25. The Remorse of Judas	185
Section 26. Jesus Before Pontius Pilate	185
Section 27. Jesus Before Herod	186
Section 28. Barabbas Preferred to Jesus	187
Section 29. Jesus is Scourged and Crowned with Thorns	188
Section 30. Jesus is Brought Forth to the People	188
Section 31. Jesus is Led Away to be Crucified.	189
Section 32. Jesus on the Cross—His Seven Last Words	190
Section 33. The Signs That Followed the Death of Jesus	194

	PAGE.
Section 34. The Side of Jesus Opened with a Spear.....	194
Section 35. Jesus is Taken Down from the Cross and Laid in a New Tomb in the Garden.....	195
Section 36. The Sepulchre is Made Sure.....	196

CHAPTER VIII.

Easter Time—Events of the Forty Days From the Resurrection to the Ascension.....	197
Section 1. The Angel Rolls Back the Stone from the Door of the Sepulchre.....	199
Section 2. St. Mary Magdalene tells St. Peter and St. John that They Have Taken Him Away.....	200
Section 3. The Visit to the Sepulchre Narrated by St. Luke.....	200
Section 4. Peter and John Visit the Sepulchre.....	201
Section 5. Jesus Appears to St. Mary Magdalene.....	201
Section 6. Jesus Appears to the Women—The Report of the Guards.....	202
Section 7. Jesus Appears to St. Peter and to the Two Disciples..	202
Section 8. Jesus Appears to the Assembled Apostles in the Absence of St. Thomas.....	203
Section 9. After Eight Days Jesus Appears Again to Them. Thomas being Present.....	204
Section 10. Jesus Manifests Himself to Seven Disciples at the Sea of Tiberias.....	205
Section 11. Jesus' Commission to St. Peter to Feed His Lambs and Sheep.....	206
Section 12. Jesus Appears to His Disciples on a Mountain in Gal- ilee.....	207
Section 13. Another Appearance Recorded by St. Paul.....	207
Section 14. Jesus Appears to the Apostles at Jerusalem.....	207
Section 15. The Ascension.....	208

CHAPTER IX.

Section 1. After the Ascension the Apostles Return to Jerusalem - Election of Matthias.....	210
Section 2. The Day of Pentecost, and Descent of the Holy Ghost	211
Appendix. Account of the State of the Infant Jesus.....	213

Index to Part II. The Worship of God as Established by Jesus Christ; or the Holy Mass.

BOOK II.

CHAPTER I.

The Divine Presence Before and Since the Coming of Christ.

	PAGE.
Section 1. In What Does the Divine Presence Consist.....	1
Section 2. Benediction of the Blessed Sacrament.....	11
Section 3. The Forty Hours Adoration.....	14
Section 4. Processions of the Blessed Sacrament.....	17

CHAPTER II.

Preparing for the Institution of the Great Act of Worship.....	24
--	----

CHAPTER III.

The Only one Great Act of Public Worship Instituted by Jesus Christ.....

27

Section 1. Decree of the Council of Trent.....	27
Section 2. The Jewish Pasch.....	28
Section 3. Our Lord Celebrates the Passover.....	30
Section 4. The Last Supper.....	32
Section 5. The Institution of the Sacrifice.....	34
Section 6. After the Institution.....	36
Section 7. What About the Worship?.....	38

CHAPTER IV.

The Holy Trinity Adequately Glorified by the Mass.....	41
Section 1. Jesus Christ is the Chief Priest of Our Sacrifice.....	41
Section 2. The Divine Victim of the Mass.....	45

CHAPTER V.

Jesus Christ Present on the Altar Glorified by Men and Angels...	51
Section 1. Jesus Christ Present on the Altar.....	51

	PAGE
Section 2. Jesus Christ on the Altar Adored by Men.....	52
Section 3. The Holy Angels Assisting at Mass.....	53

CHAPTER VI.

The Ritual of the Mass and the Faithful.....	57
Section 1. Why Strange to Outsiders.....	57
Section 2. A Source on Edification to the Catholic.....	60
Section 3. A Sure Means to Acquire Heroic Virtues.....	62

CHAPTER VII.

The Sacrifice of the Mass is a Holocaust, a Sacrifice of Thanks, a Sacrifice of Propitiation, a Sacrifice of Impetration.....	64
Section 1. The Sacrifice of the Mass is a Holocaust.....	64
Section 2. The Sacrifice of the Mass is a Sacrifice of Thanks....	69
Section 3. The Sacrifice of the Mass is a Sacrifice of Propitiation	73
Section 4. The Sacrifice of the Mass is a Sacrifice of Impetration	77

CHAPTER VIII.

The Banquet.....	80
Section 1. When, Why was it Instituted?.....	80
Section 2. The Banquet is Great Indeed.....	82
Section 3. The Moment most Proper to Receive Communion	83
Section 4. Admirable effects of Communion.....	85

CHAPTER IX.

The Hall of the Banquet.....	89
Section 1. The Place for the Sacrifice and the Banquet.....	89
Section 2. The Furniture of the Banquet Hall.....	92
Section 3. The Communion Table and the Rite for Giving Com- munion.....	93

CHAPTER X.

The Men Invited to the Banquet.....	96
Section 1. All are Invited to It.....	96
Section 2. How Often Should the Faithful Receive Communion ?	97
Section 3. Preparation for Communion.—Discipline of the Church	103
Section 4. After the Banquet.....	105

CHAPTER XI.

The Priest	106
Section 1. There Must be a Visible Sacrificer	106
Section 2. How the Church Prepares Her Candidates for the Priesthood	108
Section 3. How Does the Priest Prepare Himself to Celebrate ?	108

CHAPTER XII.

The Communion of Saints and the Mass	109
Section 1. What Does the Communion of Saints Mean?	109
Section 2. The Union which Exists Between the Faithful Exemplified in the Mass	111
Section 3. The Souls in Purgatory and the Mass	113
Section 4. The Angels and Saints in the Mass	116

CHAPTER XIII.

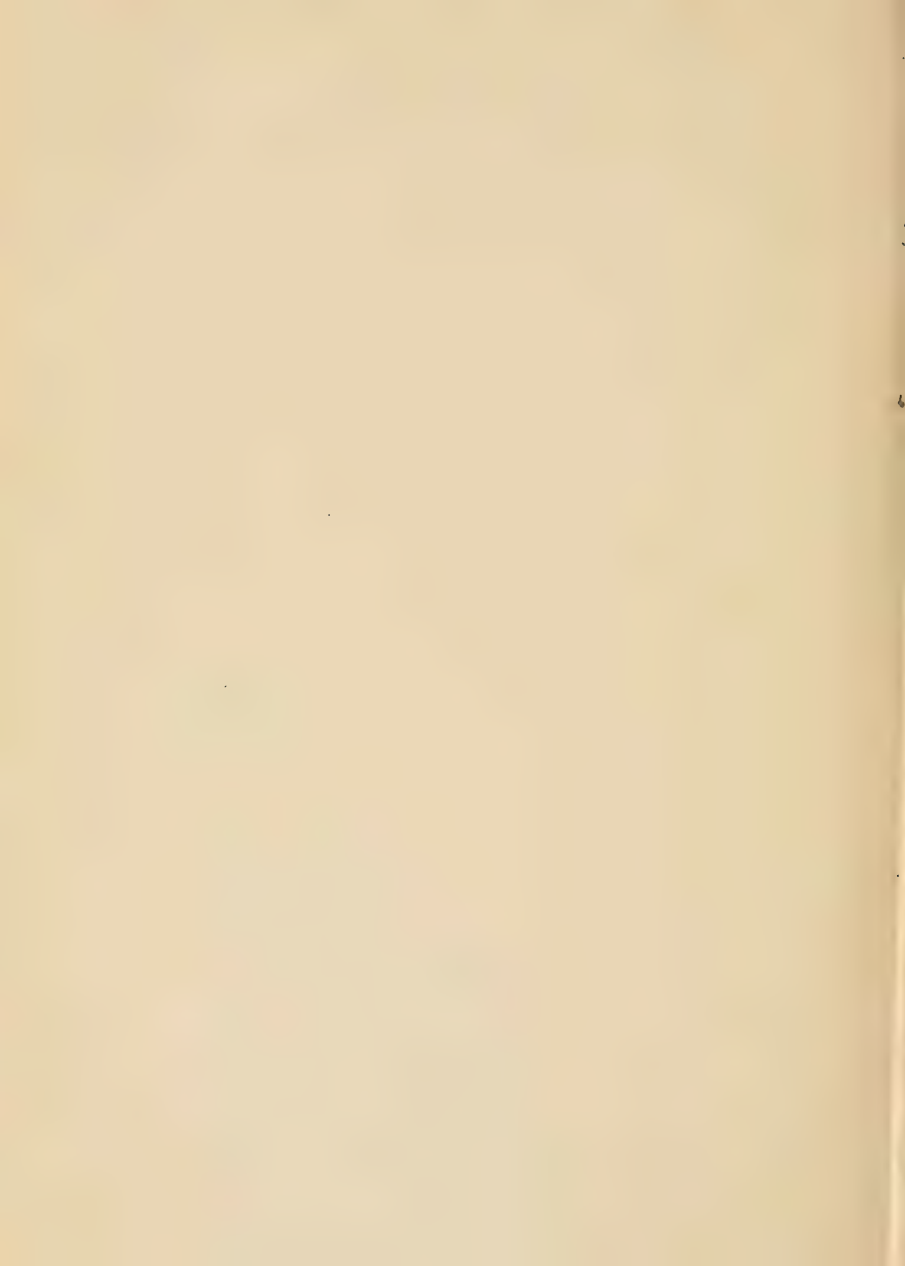
Mass the Perpetual Sacrifice	121
------------------------------------	-----

CHAPTER XIV.

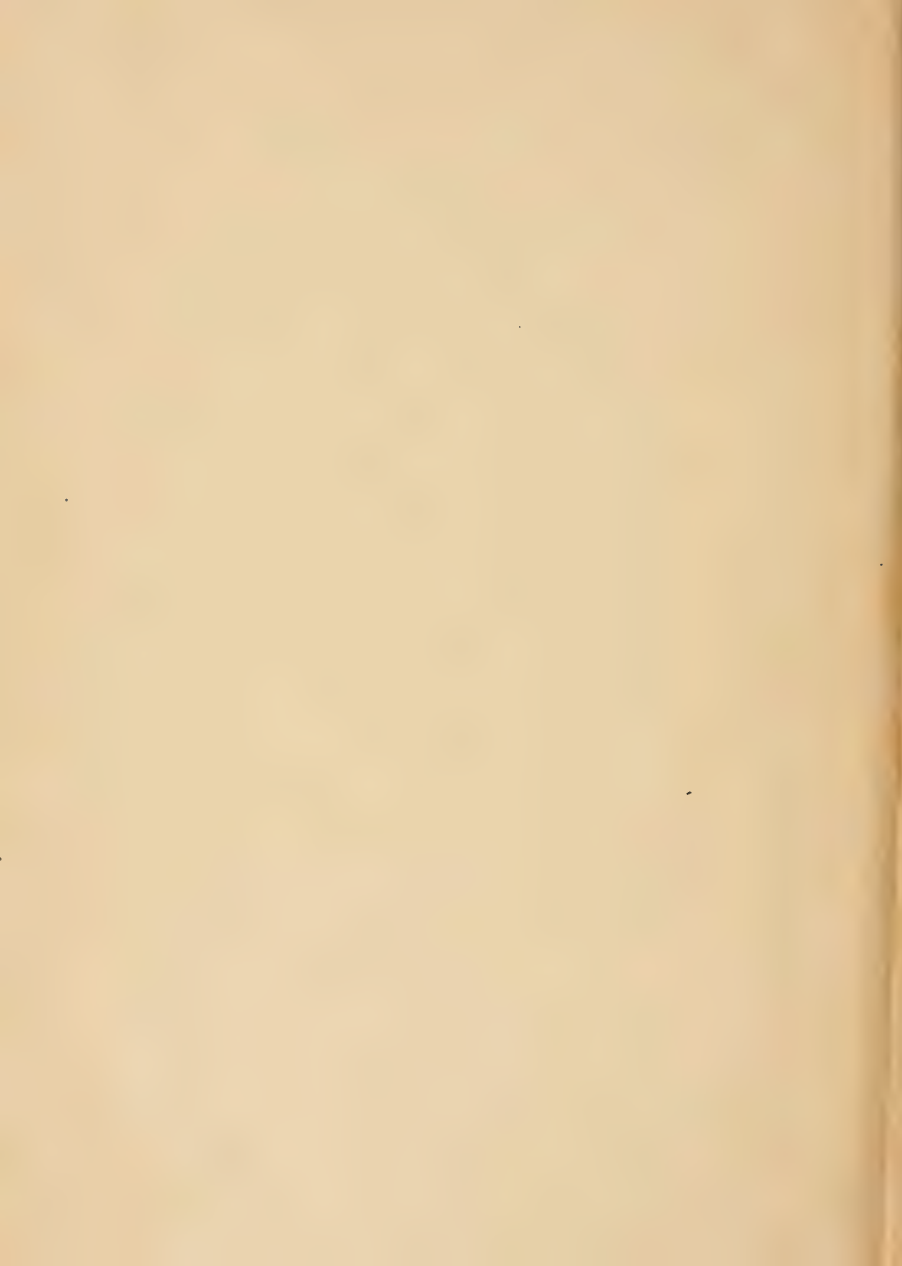
Solemn Mass	125
Section 1. Of the Church Edifice and its Furniture	125
Section 2. Of the Ministers of Solemn Mass	128
Section 3. Of Sacred Music	135
Section 4. Ceremonies Special to Solemn Mass	137

APPENDIX.

Regarding the Use of the Latin Language in the Celebration of the Mass, Etc.	151
---	-----







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